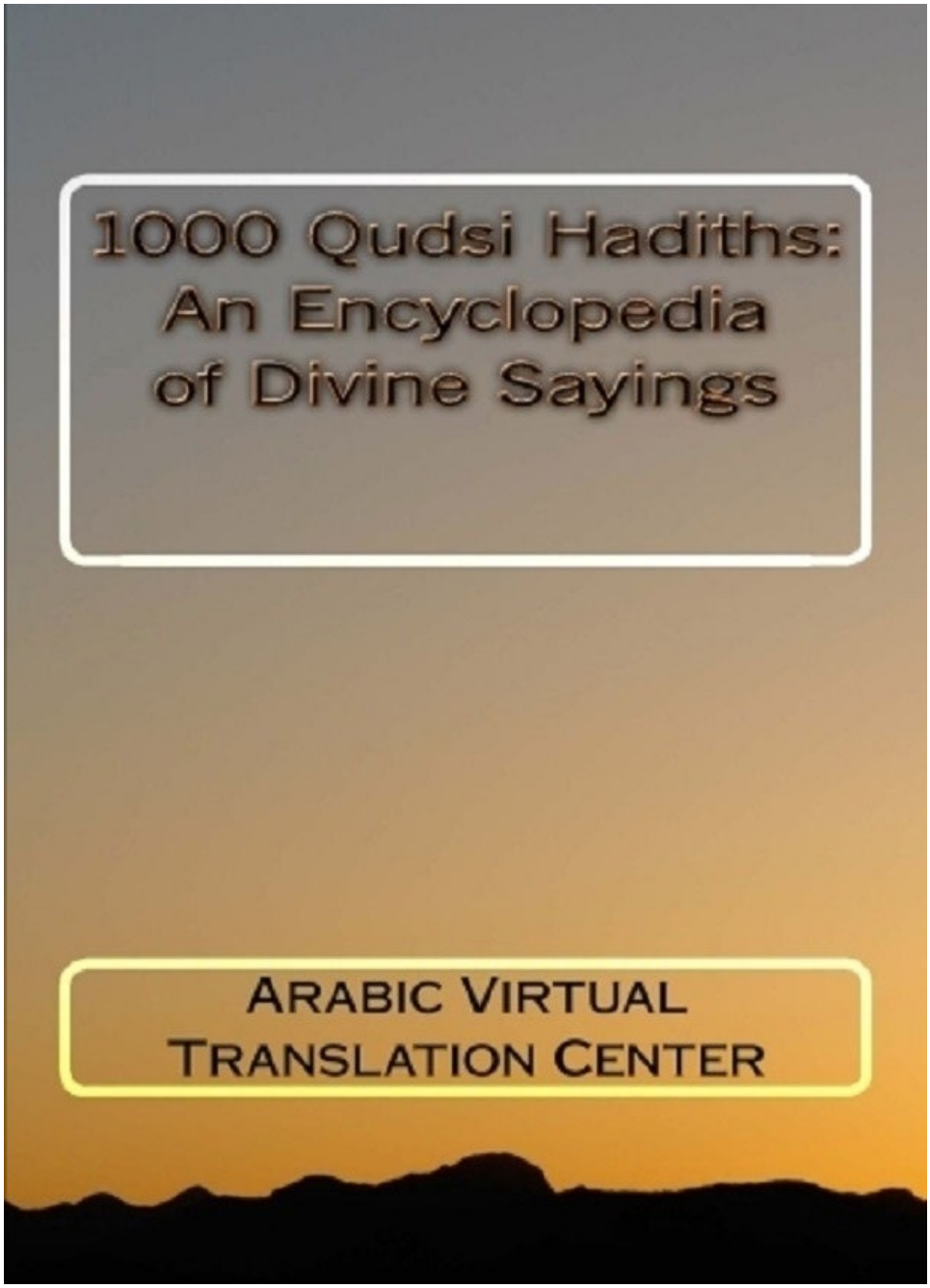

1000 Qudsi Hadiths

An Encyclopedia of Di vine Sayings

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New York

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Introduction by the Publisher

Next to the Qur ' an, Islam's holiest text is qudsi hadith. Based on this premise, Islamic scholars have always been fascinated with the collection and study of this type of hadith. The first scholar to have an exclu sive collection of qudsi hadiths was Zahir-Bin-Tahir Abu-Al-Qasim Al-Shahhami in the twelfth century. Then came Abu-Al-Hasan Al-Lakhmi who collected forty qudsi hadiths in a book titled Al-Arba` in Al-Ilahiyyah (Forty Divine Hadiths). And t hen came Al-Nawawi [1] , Ibn-Arabi [2] , Al-Munawi [3] , and Al-Madani [4] who collected 99, 101, 278, and 863 qudsi hadiths respectively.

When we set out to produce a book of qudsi hadith in English, our goal was very clear: to produce a book that has every qudsi hadith ever reported. We collected 1230 qudsi hadiths in a book we titled 1000 Qudsi Hadiths : An Encyclopedia of Di vine Sayings.

1000 Qudsi Hadiths is not only the biggest collection of qudsi hadiths in English, it is the biggest collection of qudsi hadiths ever put together in any language including Arabic. It contains all the qudsi hadiths reported by major hadith reporters such as Al-Bukhari and Muslim as well as all the qudsi hadiths reported by auxiliary hadith reporters such as Al-Tabarani, Al-Bayhaqi, Al-Hakim Al-Naysaburi, Ibn-Hibban, Ibn-Khuzaymah, Al-Daylami, Ibn-Hajar, Al-Suyuti, Al-Muttaqi Al-Hindi, Al-Mundhiri, Al -Haythami, and Ibn-Kathir . The book derives its content from the biggest 216 hadith books ever written.

What makes this encyclopedia so unique is not just the overwhelming number of qudsi hadiths it contains, but the fact that each qudsi hadith is listed with full sanad, source, and rating from sahih to mawdu` . Furthermore, each qudsi hadith is clearly stated and explained with more than 1300 footnotes.

After many years of continuous research and translation, the Arabic Virtual Translation Center is proud to present not only the biggest and most comprehensive collection of qudsi hadiths in history, but, much more importantly, an indispensable beacon of Islamic literature to academicians and students of hadith for many generations to come.

Arabic Virtual Translation Center

New York

January 23, 2012

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[1] The book is titled Al-Ahadith Al-Qudsiyyah.

[2] The book is titled Mishkat Al-Anwar Fi Ma Ruwiyah An Allah Subhanahu Wataala Min Al-Akhbar.

[3] The book is titled Al-Ithafat Al-Saniyyah Bi-Al-Ahadith Al-Qudsiyyah.

[4] The book is titled Al-Ithafat Al-Saniyyah Fi Al-Ahadith Al-Qudsiyyah.

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Qudsi Hadith No. 1186

Mercy vs. hardheartedness

Qudsi Hadith No. 1187

God helps the elderly

Qudsi Hadith No. 1188

God helps the elderly

Qudsi Hadith No. 1189

God respects the elderly

Qudsi Hadith No. 1190

God saves the elderly

Qudsi Hadith No. 1191

God saves the elderly

Qudsi Hadith No. 1192

God saves the elderly

Qudsi Hadith No. 1193

God saves the elderly

Qudsi Hadith No. 1194

Corrupt judges are condemned

Qudsi Hadith No. 1195

Corrupt judges are condemned

Qudsi Hadith No. 1196

God is visible and has a form and an image

Qudsi Hadith No. 1197

Characteristics of the mind

Qudsi Hadith No. 1198

Characteristics of the mind

Qudsi Hadith No. 1199

Characteristics of the mind

Qudsi Hadith No. 1200

Commensurate accountability

Qudsi Hadith No. 1201

The voice of God

Qudsi Hadith No. 1202

The end of astrology

Qudsi Hadith No. 1203

Four traits

Qudsi Hadith No. 1204

God helps those who help others

Qudsi Hadith No. 1205

Self-righteousness is condemned

Qudsi Hadith No. 1206

The Qur ' an, the mosque, and the descendants of the Prophet

God is the only judge

Qudsi Hadith No. 1207

God can forgive anyone

Qudsi Hadith No. 1208

Four signs of good servants

Qudsi Hadith No. 1209

The heart of a believer is big enough to fit God

Qudsi Hadith No. 1210

The heart of a believer is big enough to fit God

Qudsi Hadith No. 1211

God rested after creating the world

Qudsi Hadith No. 1212

God created the world to be known

Qudsi Hadith No. 1213

Proportionate compensation

Qudsi Hadith No. 1214

Vanity is condemned

Qudsi Hadith No. 1215

Calling people names is haram

Qudsi Hadith No. 1216

Knowledge of the innermost

Qudsi Hadith No. 1217

Gratitude and patience

Qudsi Hadith No. 1218

God likes to be thanked

Qudsi Hadith No. 1219

Scholars must obey the word of God

Qudsi Hadith No. 1220

God and the righteous are eager to meet

Qudsi Hadith No. 1221

Heaven awaits those who help orphans

Qudsi Hadith No. 1222

Believers are protected by God

Qudsi Hadith No. 1223

Three disappointingly amazing servants

Qudsi Hadith No. 1224

God is the only shelter

Qudsi Hadith No. 1225

Looking at something haram is not permitted

Qudsi Hadith No. 1226

Everyone will be resurrected

Qudsi Hadith No. 1227

The poor are close to God

Qudsi Hadith No. 1228

Fasting, charity, and salat

Qudsi Hadith No. 1229

God is the only thing that matters

Qudsi Hadith No. 1230

Eating too much food is condemned

Introduction to Qudsi Hadith

May praise be to God, the Lord of all the worlds , and may God's peace and blessings be upon our Prophet and Messenger Muhammad son of Abdullah son ofAbd-Al-Muttalib son of Hashim son of Abd-Manaf son of Qusayy son of Kilab son of Murrah son of Kab son of Lu ' ayy son of Ghalib son of Fihr son of Malik son of Al-Nadr son of Kinanah son of Khuzaymah son of Mudrikah son of Ilyas son of Mudar son of Nizar son of Maadd son ofAdnan son of Udd son of Muqawwim son of Nahor son of Tayrah son of Ya ` rub son of Yashjub son of Nabit son of Ishmael son of Abraham son of Terah son of Nahor son of Serug son of Reu son of Peleg son of Eber son of Shelah son of Arpachshad son of Shem son of Noah son of Lamech son of Methuselah son of Enoch son of Jared son of Mahalalel son of Kenan son of Enos son of Seth son of Adam.

Before we talk about qudsi hadith we need to know what hadith is in the first place since qudsi hadith is a branch of hadith and not a separate science.

Background

After the death of Prophet Muhammad, may God's peace and blessings be upon him , and the passage of time, many Islamic scholars , fearing the loss of the teachings of the Prophet, felt the need to preserve them. Such action is fully justified. God, the Sublime , says in verse 7 of the Sura of Al-Hashr in the Qur ' an , "Take what the Messenger gives

you and refrain from what he forbids." So following the teachings of the Prophet is not open to discussion and must be obeyed. When the Prophet clearly states tha t an action is to be taken, the action must be performed by Muslims. But how do we know what the Prophet said? And how do we know that the information attributed to the Prophet is authentic and not fabricated? These questions are behind the existence of the science of hadith.

Definition s

A hadith is a narration, or story, that involves the Prophet Muhammad, may God's peace and blessings be upon him . Since these narrations were collected hundreds of years after the Prophet's death [5] , many mechanisms have been put in place to make sure that these stories are authentic and not fabricated. Such mechanisms have given birth to what we know now as the science of hadith .

The scholars who collected the narrations are known as hadith reporters . The individuals who narrated what they heard or saw are known as narrators . The titles reporter and narrator are used interchangeably since there are many narrators who are also reporters. This encyclopedia contains the names of hundreds of reporters and thousands of narrators.

The body of any hadith is split into two parts. The first contains the names of the individuals who heard the hadith, starting with the person who narrated the hadith to the reporter and ending with the person who heard the narration directly from the Prophet. This chain of transmission is called sanad . The process of constructing the sanad is known as isnad . The text of the story itself is known as matn .

Sanad

Sanad is extremely important because it mentions the names of the individuals who narrated the hadith in sequence . Without a reliable sanad and reliable narrators , hadit h becomes no more than hearsay!

Let's look at the sanad of Qudsi Hadith No. 1 that is reported by Imam Al-Bukhari. The sanad is given as : Muhammad-Bin-Bashar via Ghundar via Shubah via Abu-Imran via Anas-Bin-Malik . This means that Al-Bukhari obtained his hadith from Muhammad-Bin-Bashar who obtained it from Ghundar who obtained it from Shubah who obtained it from Abu-Imran who obtained it from Anas-Bin-Malik who heard it directly from the Prophet.

Complex sanad

To avoid redundancy when there is more than one sanad for the same matn, Imam Muslim invented the transfer (T) method (convergence) . The transfer method, or tahwil in Arabic, compresses virtually an infinite number of sanads that have common names.

Let's look at the sanad o f Qudsi Hadith No. 112 . The sanad is given as: Abdan viaAbdullah via Yunus via Ibn Shihab Al-Zuhri T Ahmad-Bin-Salih via Anbasah via Yunus via Ibn-Shihab Al-Zuhri via Anas-Bin-Malik via Abu-Dharr. This sanad is decompressed into the following two sanads:Abdan via Abdullah via Yunus via Ibn Shihab Al-Zuhri via Anas-Bin-Malik via Abu-Dharr and Ahmad-Bin-Salih viaAnbasah via Yunus via Ibn-Shihab Al-Zuhri via Anas-Bin-Malik via Abu-Dharr.

We also employed a reverse tahwil (RT) technique to compress sanads that have a divergence point. Let's look at the sanad o f Qudsi Hadith No. 634 . The sanad is given as: Surayj-Bin-Al-Numan via Hushaym via Al-Mughirah via Abu-Wa ' il via Ibn-Masud RT Hushaym via Husayn via Abu-Wa ' il via Hudhayfah. The sanad is decompressed into the following two sanads: Surayj-Bin-Al-Numan via Hushaym via Al-Mughirah via Abu-Wa ' il via Ibn-Masud and Surayj-Bin-Al-Nu ` man via Hushaym via Husayn via Abu-Wa ' il via Hudhayfah.

Types of hadith

A hadith is called musnad (or continuous) when the sanad is continuous, i.e. the names of all the narrators in the sanad are accounted for . A hadith is called discontinuous when the names of one or more of the narrators in the sanad are missing. A hadith is called mursal when the sanad is missing the name of the companion who heard the hadith from the Prophet directly. A hadith is called gharib (strange) when it is reported by one single companion only. A hadith is called mutawatir when it is reported by various companions. A hadith is called marfuwhen it is ascribed to the Prophet , i.e. the Prophet is men tioned explicitly in the hadith . A hadith is called mawquf when it is ascribed to the sahabah. A hadith is called munkar when it is reported by a somewhat weak narrator and the hadith can't be substantiated by a stronger hadith or sharia. And a hadith is called mudal (problematic) when the sanad is missing the names of two or more consecutive narrators.

Hadith r ating

Hadiths are rated based on the degree of their authenticity as a whole taking into consideration the strength of the sanad and the accuracy of the matn . When the narrators mentioned in the sanad are of high repute, the sanad is continuous, and the teachings in the matn do not contradict confirmed teachings, stated in the Qur ' an and established hadith, the hadith is given high marks. And w hen the narrators mentioned in the sanad are of disrepute, the sanad is discontinuous, or the teachings in the matn contradict accepted teachings, the hadith is given low marks.

The ratings used in this book, along with their English equivalents , are as follows, in descending order of authenticity :

sahih → authentic (most accurate)

h asan → good (somewhat accurate)

d a ` if → weak (not accurate)

matruk → very weak (abandoned)

m awdu ` → fabricated (made-up)

Hadith rating is not etched on stone , i.e. it is very subjective. S cholars often disagree on the ratings of many hadiths. A scholar may rate a hadith as sahih while others may look at it as being daif or even mawdu .

Scholars do agree that hadiths reported in Sahih Al-Al-Buk hari and Sahih Muslim are sahih, so no justification for the ratings of th ese hadiths are given in this book. However, for all other rated hadiths, we provided the name of the scholar who rated the hadith and the justification behind the rating when available. Hadiths that have not been rated by scholars are left unrated.

Qudsi hadith

The word "qudsi" means sacred, holy, or divine. It refers to God, the Almighty and Glorious . Therefore, qudsi hadith is defined as any hadith that contains the word of God.

Qudsi hadith and the Qur ' an

The Qur ' an contains the verbatim word of God while Qudsi hadith contains the word of God expressed in the words of the Prophet.

Other differences between the Qur ' an and qudsi hadith:

The Qur ' an was revealed to the Prophet through Gabriel while qudsi hadith was revealed to the Prophet sometimes through Gabriel and sometimes through direct inspiration.

The Qur ' an has been preserved and protected from corruption while qudsi hadith has not been . This confirms what God says in verse 9 of the Sura of Al-Hijr, "We have revealed the Qur ' an and we wil l preserve it."

The Qur ' an is recited during salat but it is prohibited to recite qudsi hadith during salat since it is not part of the Qur ' an and is not the verbatim word of God.

Identifying qudsi hadith

Most of the time, it is easy to identify qudsi hadith because it usually contain s statements like "God said" or "God says" or "God revealed to me." But that's not always the case. Very often, the words of God are intermingled with the words of the Prophet and it is difficult, if not impossible, to separate the two. This is another reason why qudsi hadith should never be treated like the Qur ' an.

Arabic names

To understand who is who in the sanad, it's helpful to know how Arabic names are constructed. A full name consists of a nick name, followed by a genealogical name, followed by identifying information such the person's country of origin or occupation. Let's look at Al-Bukhari's full name: Abu-Abdullah Muhammad-Bin-Ismail-Bin-Ibrahim Al-Bukhari. His nickname is Abu-Abdullah . His first name is Muhammad. His father's name is Ismail . His grandfather's name is Ibrahim. And he is from the town of Bukhara.

Arabic words

Once again, to understand the sanad, i t's helpful to know the meaning of the following Arabic basic words:

Al means the; example: Al-Bukhari: the man from Bukhara

Abu (or Abi) mean father of; example: Abu-Abdullah: father ofAbdullah

Umm means mother of; example: Umm-Ibrahim: mother of Ibrahim

Bin (or Ibn) mean son of; example: Muhammad-Bin-Ismail: Muhammad son of Ismail

Bint means daughter of; example: Aminah-Bint-Wahb: Aminah daughter of Wahb

Banu (or Bani) mean sons of (or the tribe of); example Bani-Hashim: sons of Hashim (or the tribe of Hashim)

Transliteration

We used transliteration to make sure that the same name is written in one specific way only. For example, the name of the Prophet appears in the book as Muhammad, not Mohammed or Mohamed or Mahomet.

Final n otes

The words Allah, God, and Lord mean the same and are used interchangeably. He, she, and it are never used to refer to the deity. Also, all capitalized adjectives, such as Almighty, refer to God .

Wherever mentioned without specifying a name, the words Prophet and Messenger refer exclusively to the Prophet Muhammad, may God's peace and blessings be upon him .

For each Qur 'anic verse mentioned in the book, we provided the name of the sura and the number of the verse.

All dates in this book are in hijri (Islamic lunar hijri calendar). Calculation began in 622 A.D. when Prophet Muhammad migrated from Mecca to Medina eleven hijri years before he died. This means that Al-Bukhari who died in 256 and lived for 62 hijri years collected his hadiths at least 183 hijri years after the Prophet's death.

For each book in S ources, we gave the year its author died. For the very few authors who are still living, we gave their year of birth.

We tried to get all qudsi hadiths from their original source s but since many books have been lost we sometimes had to rely on secondhand reporting. The best example of this is Kanz Al-Ummal by Al-Muttaqi A-Hindi. Al-Hindi didn't report hadiths; he simply listed what other hadith reporters collected before him. Not all books of hadith that were available at the time of Al-Hindi are available nowadays. Additionally, since Kanz Al-Ummal and most secondhand books of hadith do not list full sanads, we are left a t the mercy of what they have.

Some hadith books such as Al-Firdaws by Al-Daylami and Ihya ' `Ulum Al-Din by Al-Ghazali do not have full sanads, so we listed their hadiths with the partial sanad s that they

do have. In the case of Al-Daylami, we tried, whenever possible, to obtain the full sanad from Musnad Al -Firdaws, the book compi l ed by Al-Day l ami 's son.

Since many qudsi hadiths are embedded in long narrations, we highlighted the qudsi hadith portion to make it easier t o find. However, it is imperative to read the entire hadith in order to fully understand the qudsi hadith portion.

Many qudsi hadiths do not tell the whole story in by themselves, therefore it is recommended to read all the qudsi hadiths that cover the same subject in order to reach a reasonable conclusion. Similar hadiths are usually, but not always, listed next to each other as indicated in the table of contents.

In the table of contents we listed the main theme of each qudsi hadith.

Information contained in braces is added by the reporter of the hadith to provide more information and is part of the hadith itself.

Information contained in brackets, parentheses, and footnotes is added by us for clarification. Brackets contain deleted information while parentheses and footnotes shed more light on the subject being discussed.

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3. Sunan Abu-Dawud by Abu-Dawud Al-Sijistani (d. 275)
4. Sunan Al-Darimi by Abdullah-Bin-Abd-Al-Rahman Al-Darimi (d. 255)
5. Sunan Al-Nasa ' i by Al-Nasa ' i (d. 303)
6. Sunan Al-Tirmidhi by Muhammad-Bin-`Isa Al-Tirmidhi (d. 279)
7. Sunan Ibn-Majah by Ibn-Majah Al-Qazwini (d. 275)

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2. Ahwal Al-Rijal (aka Al-Shajarah Fi Ahwal Al-Rijal) by Abu-Ishaq Ibrahim-Bin-Ya`qub Al-Juzajani (d. 259)
3. Akhbar Asbahan (aka Tarikh Asbahan) by Abu-Nu`aym Al-Asbahani (d. 430)
4. Akhbar Makkah Wama Ja'a Fiha Min Al-Athar by Al-Azraqi (d. 223)
5. Akhlaq Al-Nabi by Abu-Al-Shaykh Al-Asbahani (d. 369)
6. Al-Arsh Wama Ruwiya Fih by Abu-Jafar Ibn-Abi-Shaybah (d. 297)
7. Al-`Azamah by Abu-Al-Shaykh Al-Asbahani (d. 369)
8. Alilal Al-Kabir by Muhammad-Bin-Isa Al-Tirmidhi (d. 279)
9. Al-`Ilal Al-Mutanahiyah (aka Al-Wahiyat) by Abu-Al-Faraj Ibn-Al-Jawzi (d. 597)
10. Al-`Ilal by Ibn-Abi-Hatim Al-Razi (d. 327)
11. Al-Uluww Lilaliyy Al-Ghaffar by Al-Dhahabi (d. 748)
12. Al-`Uqubat by Ibn-Abi-Al-Dunya (d. 281)
13. Al-Abatil Wa Al-Manakir Wa Al-Sihah Wa Al-Mashahir by Abu-`Abdullah Al-Husayn-Bin-Ibrahim Al-Juraqani (d. 543)
14. Al-Adab Al-Mufrad by Muhammad-Bin-Isma`il Al-Bukhari (d. 256)
15. Al-Ahadith Al-Mukhtarah by Al-Diya ' Al-Maqdisi (d. 643)
16. Al-Ahadith Al-Tiwal by Sulayman-Bin-Ahmad Al-Tabarani (d. 360)
17. Al-Ahwal by Ibn-Abi-Al-Dunya (d. 281)
18. Al-Amali Al-Khamisiyyah by Yahya-Bin-Al-Husayn Al-Shajari Al-Jurjani (d. 499)
19. Al-Asma ' Wa Al-Sifat by Al-Bayhaqi (d. 458)

20. Al-Asrar Al-Marfuah Fi Al-Akhbar Al-Mawduah by `Ali Al-Qari (d. 1014)
21. Al-Ba`ith Al-Hathith by Ahmad Muhammad Shakir (d. 1377)
22. Al-Bidayah Wa Al-Nihayah by Ibn-Kathir Al-Dimashqi (d. 774)
23. Al-Birr Wa Al-Silah by Abu-Al-Faraj Ibn-Al-Jawzi (d. 597)
24. Al-Du`a ' by Muhammad-Bin-Fudayl Al-Dabbi (d. 195)
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26. Al-Duafa ' Al-Kabir by Abu-Jafar Al-`Uqayli (d. 322)
27. Al-Duafa' Al-Saghir by Muhammad-Bin-Ismail Al-Bukhari (d. 256)
28. Al-Duafa ' by Abu-Al-HasanAli-Bin-`Abdullah Al-Madini (d. 234)
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30. Al-Du`afa ' Wa Al-Matrukin by Abu-Al-Hasan Al-Daraqutni (d. 385)
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32. Al-Durr Al- Manthur Fi Al-Tafsir Bi-Al-Ma'thur by Jalal- Al-Din Al-Suyuti (d. 911)
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34. Al-Faraj Ba`d Al-Shiddah by Ibn-Abi-Al-Dunya (d. 281)
35. Al-Fawa ' id Al-Majmuah Fi Al-Ahadith Al-Mawduah by Al-Shawkani (d. 1255)
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37. Al-Firdaws by Abu-Shuja` Shirawayh-Bin-Shahradar Al-Daylami (d. 509)
38. Al-Fitan by Nu`aym-Bin-Hammad (d. 228)
39. Al-Ghaylaniyyat (aka Al-Fawa ' id) by Abu-Bakr Al-Shafi`i (d. 354)
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42. Al-Ihsan Bitartib Sahih Ibn-Hibban by `Ali-Bin-Balban Al-Farisi (d. 739)
43. Al-Iklil by Al-Hakim Al-Naysaburi (d. 405)
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45. Al-Irshad Fi MarifatUlama ' Al-Hadith by Abu-Ya`la Al-Khalili Al-Qazwini (d. 446)
46. Al-Isabah Fi Tamyiz Al-Sahabah by Ibn-Hajar Al-`Asqalani (d. 852)
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49. Al-Jalis Al-Salih Al-Kafi Wa Al-Anis Al-Nasih Al- Shafi by Al-Mu`afa-Bin-Zakariyya (d. 390)
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61. Al-La'ali' Al-Masnuah Fi Al-Ahadith Al-Mawduah by Jalal-Al-Din Al-Suyuti (d. 911)
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98. Al-Zuhd by Asad-Bin-Musa (d. 212)

99. Al-Zuhd by Hannad-Bin-Al-Sari Al-Kufi (d. 243)

100. Al-Zuhd by Ibn-Abi-Al-Dunya (d. 281)

101. Al-Zuhd by Waki`-Bin-Al-Jarrah (d. 197)

102. Al-Zuhd Wa Al-Raqa ' iq by `Abdullah-Bin-Al-Mubarak (d. 181)

103. Amali Abu-Sad Al-Nasrawi by Abu-Sad `Abd-Al-Rahman-Bin-Hamdan Al-Nasrawi (d. 433)

104. Amali Ibn-Hajar by Ibn-Hajar Al-`Asqalani (d. 852)

105. Asbab Al-Nuzul by Al-Wahidi (d. 468)

106. Bidayat Al-Hidayah by Abu-Hamid Al-Ghazali (d. 505)

107. Bughyat Al-Bahith An Zawa ' id Musnad Al-Harith by Nur-Al-DinAli-Bin-Abi-Bakr Al-Haythami (d. 807)

108. Daif Al-Jami Al-Saghir by Muhammad Nasir Al-Din Al-Albani (d. 1420)

109. Da`if Al-Targhib Wa Al-Tarhib by Muhammad Nasir Al-Din Al-Albani (d. 1420)

110. Dhayl Al-La'ali' Al-Masnuah Fi Al-Ahadith Al-Mawduah by Jalal-Al-Din Al-Suyuti (d. 911)

111. Dhayl Tarikh Baghdad by Ibn-Al-Najjar (d. 643)

112. Fada'il Al-Awqat by Al-Bayhaqi (d. 458)

113. Fada ' il Al-Khulafa ' Al-Rashidin by Abu-Nu`aym Al-Asbahani (d. 430)

114. Fada ' il Al-Tasmiyah Biahmad Wa Muhammad by Al-Husayn-Bin-Bukayr Al-Sayrafi (d. 385)

115. Fath Al-Bari Sharh Sahih Al-Bukhari by Ibn-Hajar Al-`Asqalani (d. 852)

116. Fawa ' id Abu-Uthman Al-Bahiri by Abu-Uthman Sa`id-Bin-Muhammad Al-Bahiri (d. 451)

117. Fawa ' id Tammam Al-Razi by Tammam-Bin-Muhammad Al-Razi (d. 414)

118. Ghidha' Al-Albab Fi Sharh Man zumat Al-Adab by Muhammad-Bin-Ahmad-Bin-Salim Al-Safarini (d. 1188)

119. Hadith Al-Sarraj Biriwayat Al-Shahhami by Muhammad-Bin-Ishaq-Bin-Ibrahim Al-Sarraj (d. 313)

120. Hilyat Al-Awliya ' Wa Tabaqat Al-Asfiya ' by Abu-Nu`aym Al-Asbahani (d. 430)

121. Husn Al- Zan Billah by Ibn-Abi-Al-Dunya (d. 281)

122. Ihya ' Ulum Al-Din by Abu-Hamid Al-Ghazali (d. 505) [Revised by Abu-Al-Fadl Abd-Al-Rahim Al-`Iraqi (d. 806)]

123. Ikram Al-Dayf by Abu-Ishaq Ibrahim-Bin-Ishaq Al-Harbi (d. 285)

124. IstinaAl-Maruf by Ibn-Abi-Al-Dunya (d. 281)

125. Kanz Al-Ummal Fi Sunan Al-Aqwal Wa Al-Afal by `Ali-Bin-Husam Al-Din Al-Muttaqi Al-Hindi (d. 975)

126. Kashf Al-Astar An Zawa 'id Al-Bazzar by Nur-Al-DinAli-Bin-Abi-Bakr Al-Haythami (d. 807) [Revised by Habib Al-Rahman Al-A`zami (d. 1412)]

127. Khalq Afal Al-Ibad Wa Al-Rad Ala Al-Jahmiyyah by Muhammad-Bin-Ismail Al-Bukhari (d. 256)

128. Khulasat Tadhhib Tahdhib Al-Kamal Fi Asma ' Al-Rijal by Ahmad-Bin-`Abdullah Al-Khazraji (d. 950)

129. Lisan Al-Mizan by Ibn-Hajar Al-`Asqalani (d. 852)

130. Marifat Al-Sahabah by Abu-Nuaym Al-Asbahani (d. 430)

131. MajmaAl-Zawa ' id Wa Manba Al-Fawa ' id by Nur-Al-Din `Ali-Bin-Abi-Bakr Al-Haythami (d. 807)

132. Maka'id Al-Shaytan by Ibn-Abi-Al-Dunya (d. 281)

133. Makarim Al-Akhlaq by Muhammad-Bin-Ja`far-Bin-Sahl Al-Khara 'i ti (d. 327)

134. Makarim Al-Akhlaq by Sulayman-Bin-Ahmad Al-Tabarani (d. 360)

135. Masawi ' Al-Akhlaq by Muhammad-Bin-Ja`far-Bin-Sahl Al-Khara 'i ti (d. 327)

136. Mawarid Al-Zam ' an Ila Zawa ' id Ibn-Hibban by Nur-Al-Din `Ali-Bin-Abi-Bakr Al-Haythami (d. 807)

137. Min Hadith Abd-Al-Samad Al-Tasti byAbd-Al-Samad-Bin-`Ali Al-Tasti (d. 346)

138. Mirqat Al-Mafatih Sharh Mishkat Al-Masabih by `Ali Al-Qari (d. 1014)

139. Misbah Al-Zujajah Fi Zawa ' id Ibn-Majah by Al-Busiri (d. 840)

140. Mishkat Al-Masabih by Muhammad-Bin-`Abdullah Al-Khatib Al-Tabrizi (d. 741) [Revised by Muhammad Nasir Al-Din Al-Albani (d. 1420)]

141. Mizan Al-I`tidal Fi Naqd Al-Rijal by Al-Dhahabi (d. 748)

142. Mujam Abu-Yala Al-Mawsili by Abu-Ya`la Al-Mawsili (d. 307)

143. Mu`jam Al-Shuyukh by Taj-Al-Din Al-Subki (d. 771)

144. Mu`jam Ibn-Al-Muqri ' by Abu-Bakr Muhammad-Bin-Ibrahim Ibn-Al-Muqri ' (d. 381)

145. Mukhtasar Al-Shama ' il Al-Muhammadiyyah by Muhammad Nasir Al-Din Al-Albani (d. 1420)

146. Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq Al-Sanani (d. 211) [Revised by Habib Al-Rahman Al-Azami (d. 1412)]

147. Musannaf Ibn-Abi-Shaybah by Abu-Bakr Ibn-Abi-Shaybah (d. 235)

148. Musnad Abu-Awanah by Abu-Awanah Al-Isfirayini (d. 316)

149. Musnad Abu-Yala Al-Mawsili by Abu-Yala Al-Mawsili (d. 307)

150. Musnad Al-Bazzar (aka Al-Bahr Al-Zakhar) by Abu-Bakr Al-Bazzar (d. 292)

151. Musnad Al-Firdaws by Abu-Mansur Shahradar-Bin-Shirawayh Al-Daylami (d. 558)

152. Musnad Al-Humaydi by `Abdullah-Bin-Al-Zubayr Al-Humaydi (d. 219)

153. Musnad Al-Ruyani by Muhammad-Bin-Harun Al-Ruyani (d. 307)

154. Musnad Al-Shafi by Abu-Abdullah Al-Shafi`i (d. 204)

155. Musnad Al-Shamiyyin by Sulayman-Bin-Ahmad Al-Tabarani (d. 360)

156. Musnad Al-Shashi by Al-Haytham-Bin-Kulayb Al-Shashi (d. 335)

157. Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi (d. 204)

158. Musnad Ibn-Al-Jad by Ali-Bin-Al-Ja`d Al-Jawhari (d. 230)

159. Musnad Ibn-Al-Mubarak by `Abdullah-Bin-Al-Mubarak (d. 181)

160. Musnad Khalifah-Bin-Khayyat by Khalifah-Bin-Khayyat (d. 240)

161. Musnad Zayd by Zayd-Bin-`Ali-Bin-Al-Husayn (d. 122)

162. Muwaddih Awham Al-Jam` Wa Al-Tafriq by Al-Khatib Al-Baghdadi (d. 463)

163. Nawadir Al-Usul Fi Ma`rifat Ahadith Al-Rasul by Al-Hakim Al-Tirmidhi (d. 320)

164. Nuskhat Abi-Mushir by Abd-Al-Ala-Bin-Mushir (d. 218)

165. Qada ' Al-Hawa 'i j by Ibn-Abi-Al-Dunya (d. 281)

166. Quwwat Al-Hijaj Fi Umum Al-Maghfirah Lil-Hujjaj by Ibn-Hajar Al-Asq alani (d. 852)

167. Rawdat Al-`Uqala ' b y Abu-Hatim Ibn Hibban (d. 354)

168. Sahih Al-Jami` Al-Saghir by Muhammad Nasir Al-Din Al-Albani (d. 1420)

169. Sahih Al-Targhib Wa Al-Tarhib by Muhammad Nasir Al-Din Al-Albani (d. 1420)

170. Sahih Ibn-Hibban by Abu-Hatim Ibn-Hibban (d. 354)

171. Sahih Ibn-Khuzaymah by Ibn-Khuzaymah (d. 311) [Revised by Muhammad Mustafa Al-A`zami (b. 1350)]

172. Sharh Al-Sunnah by Al-Husayn-Bin-Mas`ud Al-Baghawi (d. 516)

173. Shu`ab Al-Iman by Al-Bayhaqi (d. 458)

174. Sifat Al-Jannah by Abu-Nu`aym Al-Asbahani (d. 430)

175. Sifat Al-Jannah by Ibn-Abi-Al-Dunya (d. 281)

176. Silsilat Al-Ahadith Al-Da`ifah by Muhammad Nasir Al-Din Al-Albani (d. 1420)

177. Siyar A`lam Al-Nubala' by Al-Dhahabi (d. 748)

178. Sunan Al-Bayhaqi by Al-Bayhaqi (d. 458)

179. Sunan Al-Daraqutni by Abu-Al-Hasan Al-Daraqutni (d. 385)

180. Sunan Said-Bin-Mansur by Said-Bin-Mansur (d. 227)

181. Tajil Al-Manfaah by Ibn-Hajar Al-`Asqalani (d. 852)

182. Tabaqat Al-Huffaz by Jalal- Al-Din Al-Suyuti (d. 911)

183. Tabaqat Muhaddithi Al-Mawsil (aka Tarikh Al-Mawsil) by Abu-Zakariyya Al-Azdi (d. 334)

184. Tadhhib Tahdhib Al-Kamal Fi Asma ' Al-Rijal by Al-Dhahabi (d. 748)

185. Tadhkirat Al-Huffaz by Al-Dhahabi (d. 748)

186. Tadhkirat Al-Mawdu `at by Muhammad-Bin-Tahir Al-Fatani (d. 986)

187. Tafsir Al-Qurtubi by Abu-`Abdullah Al-Qurtubi (d. 671)

188. Tafsir Al-Tabari by Abu-Ja`far Muhammad-Bin-Jarir Al-Tabari (d. 310)

189. Tafsir Ibn-Abi-Hatim by Ibn-Abi-Hatim Al-Razi (d. 327)

190. Tafsir Ibn-Kathir by Ibn-Kathir Al-Dimashqi (d. 774)

191. Tafsir Yahya-Bin-Salam by Yahya-Bin-Salam (d. 200)

192. Tahdhib Al-Asma ' Wa Al-Lughat by Yahya-Bin-Sharaf Al-Nawawi (d. 676)

193. Tahdhib Al-Athar by Abu-Ja`far Muhammad-Bin-Jarir Al-Tabari (d. 310)

194. Tahdhib Al-Kamal Fi Asma ' Al-Rijal by Yusuf Al-Mizzi (d. 742)

195. Tahdhib Al-Tahdhib by Ibn-Hajar Al-`Asqalani (d. 852)

196. Talkhis Al-`Ilal Al-Mutanahiyah (aka Talkhis Al-Wahiyat) by Al-Dhahabi (d. 748)

197. Tanzih Al-Shariah Al-Marfu'ahAn Al-Ahadith Al-Shaniah Al-Mawduah by Ali-Bin-Muhammad-Bin-Iraq Al-Kinani (d. 963)

198. Taqrib Al-Tahdhib by Ibn-Hajar Al-`Asqalani (d. 852)

199. Tarikh Al-Islam by Al-Dhahabi (d. 748)

200. Tarikh Al-Tabari by Abu-Ja`far Muhammad-Bin-Jarir Al-Tabari (d. 310)

201. Tarikh Al-Thiqat by Ahmad-Bin-Abdullah Al-Ijli (d. 261)

202. Tarikh Baghdad by Al-Khatib Al-Baghdadi (d. 463)

203. Tarikh Dimashq by Ibn-`Asakir Al-Dimashqi (d. 571)

204. Tawdih Al-Afkar Li-Maani Tanqih Al-Anzar by Muhammad-Bin-Ismail Al-Amir Al-San`ani (d. 1182)

205. Usd Al-Ghabah Fi Marifat Al-Sahabah byIzz Al-Din `Ali Ibn-Al-Athir (d. 630)

206. Zilal Al-Jannah Fi Takhrij Al-Sunnah by Muhammad Nasir Al-Din Al-Albani (d. 1420)

Qudsi Hadith No. 1

Anas-Bin-Malik , may God be pleased with him , said that he heard the Prophet, may God's peace and blessings be upon him , sa y, " God, the Sublime , asks those who are least tortured in hell on the day of resurrection, ' If you owned someth ing on earth that you could use as ransom to free you rself from this torture, would you use it? ' They reply, ' Yes. ' God, the Sublime , tells them, ' I asked you for much less than that when you were in the form of human being s . I asked you to believe in me and me alone but you refused and you worshiped other gods beside me. ' "

Sanad : Muhammad-Bin-Bashar via Ghundar via Shubah via Abu-Imran via Anas-Bin-Malik.

Source : Sahih Al-Bukhari by Al-Bukhari .

R ating : Sahih.

Qudsi Hadith No. 2

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God, the Blessed and Sublime , asks the least tortured in hell, ' If you owned the earthly life and all its possessions, would you use it as ransom to free you rself from this torture? ' They reply, 'Yes.' God, the Sublime , tells them, ' I asked you for much less than that when you were in the form of human beings but you refused. I asked you to believe in me and me alone { I thought he also said " and promised to save you from hell " } but you insisted on being polytheist s . ' "

Sanad : Ubaydallah-Bin-Mu adh Al-Anbari via his father via Shubah via Abu-`Imran-Al-Jawni via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 3

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God, the Blessed and Sublime , asks the least tortured in hell, ' If you owned the earthly life and all its possessions would you use it as ransom to free you rself from this torture? ' They reply, 'Yes.' God, the Sublime , tells them, ' I asked you for much less than that when you were in the form of human beings but you refused. I asked you to believe in me and me alone but you insisted on being polytheists. ' "

Sanad : Muhammad-Bin-Bashar via Mu hammad-Bin-Ja' far via Shu**bah via Abu-**I mran via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 4

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " Nonbeliever s will be asked [by God] on the day of resurrection, ' If you had enough gold to fill the earth would you use it as ransom to free yoursel ves [from the torture of hell that you are in] ? ' The y reply, 'Yes.' They will be told [by God] , ' You were asked [when you were alive on earth] for much less than that [but you refused.] "'

Sanad : **Ubaydallah-Bin-**Umar Al-Qawa r iri and Ishaq-Bin-Ibrahim and Muhammad-Bin-Al-Muthanna and Ibn-Bashar via Mu`adh-Bin-Hisham via his father via Qatadah via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 5

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " Nonbelievers will be asked [by God] on the day of resurrection, ' If you had enough gold to fill the earth would you use it as ransom to free yourselves [from the torture of hell that you are in] ? ' They reply, 'Yes.' They will be told [by God] , ' You're lying. You were asked [when you were alive on earth] for much less than that [but you refused.] "'

Sanad : **Abd-Bin-Humayd via Rawh-Bin-**Ubadah via **Amr-Bin-Zurarah via**Abd-Al-Wahab-Bin-**Ata ' via Sa**id-Bin-Abi-`Arubah via Qatadah via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 6

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " On the day of resurrection, nonbelievers will be brought and asked [by God] , ' If you had enough gold to fill the earth, would you use is it to ransom yourself ? ' They will say, 'Yes, our Lord.' It will be said to them [by God] , ' You were asked for much less than that. ' God, the Almighty and Glorious , says [in the Qur ' an] , 'The ransom of one of those who disbelieve and die disbelievers will not be accepted even if the y pa id enough gold to fill the earth.' [6] "

Sanad : Rawh via Sa` id via Qatadah via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad .

R ating : Sahih [7] .

Qudsi Hadith No. 7

Abu-Hurayrah , may God be pleased with him , sai d that the Prophet, may God's peace and blessings be upon him , said, " Abraham (Ibrahim) will meet his father Azar on the day of resurrection while Azar's face is full of soot and dust. Abraham tells his father, 'Didn't I tell you not to disobey me?' His father replies , 'Today I won't disobey you.' Abraham says, " Oh, Lord! Y ou promised me that you wouldn't humiliate me on the day of resurrection but what's more humiliating than having my father away from me [in hell] ?' God, the Sublime , replies , ' I have forbidden nonbelievers from going to heaven. ' Then, it will be said [by God] , ' Abraham , what's under your feet? ' Abraham looks and sees [his father] transformed into a soiled [stinking] male hyena that will be carried from its limbs and thrown into hell. "

Sanad : Isma**il-Bin-**Abdullah via his brother **Abd-Al-Hamid via Ibn-Abi -Dhi ' b via Sa**id Al-Maqbu ri via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari .

R ating : Sahih.

Qudsi Hadith No. 8

Abu-Hurayrah , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " A man meets his father on the day of resurrection and says, ' Oh, father! H ow was I as a son?' The father replies, 'You were the best of sons.' The son asks his father, ' Are you going to obey me today? ' The father replies, 'Yes.' The son tells his father, ' Come with me.' The son takes his father to God, the Blessed and Sublime , while God , the Sublime , is reviewing God's creatures [and issuing judgments] . God, the Sublime , tells the son, ' Enter heaven from any gate you wish, my servant. ' The son replies, ' Oh, Lord! C an I take my father with me? You promised

me that you wouldn't humiliate me.' God transforms the father into a hyena. The son gets away from the father and the father is thrown into hell. The son shutters his nose [from the stinking smell of the hyena.] Then, God, the Glorious and Sublime , asks the son, ' Was that your father? ' The son replies, 'Of course not, my Lord.' "

Sanad : Abu-Al-Qasim `Abd -Al-Rahman-Bin-Al-Hasan Al-Qadi in Hamadan via Ibrahim-Bin-Al-Husayn via Adam-Bin-Abi-Iyas via Hammad-Bin-Salamah via Ay y ub Al-Sikhtiyani via Ibn-Sirin via Abu-Hurayrah.

Source : Al- Mustadrak `Ala Al-Sahihayn by Al-Hakim .

R ating : Sahih [8] .

Qudsi Hadith No. 9

Anas -Bin-Malik , may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , commented on the verse ' God is the god of righteousness and the god of forgiveness ,' [9] and said, ' God, the Almighty and Glorious , said, " I ' m the god of righteousness . I forgive the righteous who believe in me as the only god. " "

Sanad : Al-Hasan-Bin-Al-Sabah Al-Bazzar via Zayd-Bin-Hubab via Suhayl-Bin-Abdullah Al-Quta i , the brother of Hazm son of Abu -Hazm Al-Quta` i, via Thabit via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi .

R ating : Hasan [10] .

Qudsi Hadith No. 10

Abu-Sa` id Al-Khudri , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , sa id , " In the hands of God there is a tablet that contains three hundred fifteen laws. T he Merciful God says, ' I swear by my Might that any servant of mine who comes to me believing in me and me alone and obeying one of those laws will enter heaven. "

Sanad : Ahmad-Bin-Qasim and Abd-Al-Warith-Bin-Sufyan via Qasim-Bin-Asbagh via Al-Harith-Bin-Abi- Usamah via Abu-Abd-Al-Rahman Al-Muqri' via Abd-Al-Rahman-Bin-Ziyad viaAb dullah-Bin-Rashid via Abu-Sa`id Al-Khudri.

Source : Al-Tamhid by Ib n - `Abd-Al-Ba r r.

Rating : Da`if [11] .

Qudsi Hadith No. 11

Anas-Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , has a green aquamarine tablet under the throne bearing the inscription, ' I ' m God. There is no other god but me . I'm the most merciful of all. I created three hundred ten-some characteristics. Anyone who comes having one of those characteristics and believing that there is no god but Allah will enter heaven. "

Sanad : Ahmad via Abu-Ja`far via Abu-Al-Dahma ' via Abu-Zi lal Al-Qasmali via Anas-Bin-Malik.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [12] .

Qudsi Hadith No. 12

Anas-Bin-Malik , may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , read ' Is there a compensation for a good deed but a good deed? ' [13] and asked , ' Do you know what your Lord said? ' They (the s ahabah [14]) replied, ' Go d and God's Messenger know best! ' The Messenger said, ' God says, " Is there a compensation for those who have been blessed with tawhid (professing that there is no god except Allah) but heaven? " "

Sanad : A l-Bagh awi via Abu-Said Al-Shurayhi via Abu-Ishaq Al-Thalabi via Ibn-Fanjuwayh via Ibn-Shaybah via Ishaq-Bin-Ibrahim-Bin-Bahram via Al-Hajjaj-Bin-Yusuf Al-Muktib via Bishr-Bin-Al-Husayn via Al-Zu bayr-Bin-`Adi yy via Ana s -Bin-Malik.

Source : Tafsir Al-Qur ' an Al-`Azim by Ibn-Kathir.

Rating : Matruk [15] .

Qudsi Hadith No. 13

`Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that Gabriel sa id that God, the Almighty and Glorious , said, " I'm Allah. There is no other god but me. So worship me. Whoever of you comes to me believing sincerely that there is no god but Allah will be under my protection. And whoever is under my protection will be saved from my punishment. "

Sa nad : Abu-Ishaq Ibrahim-Bin- Abdullah-Bin-Ishaq Al-Mua dda l via Abu-Ali Ahmad-Bin-Ali Al-Ans ari in Nishapur via Abu-Al-Salt Abd-Al-Salam-Bin-Salih Al-Harawi viaAli-Bin -Musa Al-Rida via Abu-Musa-Bin-Jafar via Jafar-Bin-Muhammad via Muhammad-Bin-Ali viaAli-Bin-Al-Husayn-Bin-Ali viaAli-Bin-Abi-Talib.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Matruk [16] .

Qudsi Hadith No. 14

`Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t Gabriel told him that God, the Blessed and Sublime , says, " ' T here is no god but Allah ' is my fort ress and whoever enters my fort ress is safe from my punishment. "

Sanad : Abdullah-Bin-Ahmad-Bin- Amir via his fath er via Ali-Bin-Musa Al-Rida via Musa-Bin-Jafar via Jafar-Bin-Muhammad via Muhammad-Bin- Ali via Ali-Bin-Al-Husayn via Al-Husayn-Bin- Ali via `Ali-Bin-Abi-Talib.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : M atruk [17] .

Qudsi Hadith No. 15

`Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Sublime , says, " I'm Allah. There is no other god but me. Whoever beli eves in me as the only god enter s my fort ress . And whoever enters my fort ress is saved from my punishment. "

Sanad : Al-Shirazi via `Ali-Bin-Abi-Talib.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [18] .

Qudsi Hadith No. 16

`Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " 'There is no God but Allah' is my word. I am the Lord. Whoever says 'There is no god but Allah' enters my fort ress . And whoever enters my fort ress is saved from my punishment. "

Sanad : Ibn-Al-Naj j ar via `Ali-Bin-Abi-Talib.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated .

Qudsi Hadith No. 17

Anas-Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " 'There is no God but Allah' is my fort ress . W hoever says 'There is no god but Allah' is sa fe from my punishment. "

Sanad : Ibn-Al-Na j jar via Anas-Bin-Malik.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated .

Qudsi Hadith No. 18

Anas-Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " ' There is no God but Allah' is my word. I'm the Lord. Whoever says 'There is no god but Allah' enters my fort ress and whoever enters my fort ress becomes a believer. The Qur ' an is my word and from me it came out. "

Sanad : Yusuf-Bin-K halid via Harun-Bin-Rashid via F arqad via Anas-Bin-Malik.

Source : Tanzih Al-Shariah by Ibn-I raq.

Rating : Mawdu` [19] .

Qudsi Hadith No. 19

Abu-Hurayrah , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God, the Glorious and Sublime , has a column of light in front of the throne. When a servant says 'There is no god but Allah,' the column shakes. So God, the Glorious and Sublime , tells the column, ' stand still. ' The column replies, 'How can I stand still when you haven't forgiven your servant?' God, the Glorious and Sublime , says, ' I have ,' and the column stands still. "

Sanad : Salamah-Bin-Shabib via Abdullah-Bin-Ibrahim-Bin-Abi- Ghamrah via Abdullah-Bin-Abi-Bakr via Safwan-Bin-Sulaym via Sulayman-Bin-Yasar via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da`if [20] .

Qudsi Hadith No. 20

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " When a servant utters 'There is no god but Allah,' the utterance penetrates heavens and stands in front of God and God tells it , ' Be still. ' The utterance replies, 'How can I be still w hen you haven't forgiven the utterer ?' God , the Sublime , says , ' A ny one who utters " There is no god but Allah" is forgiven as soon as they say it . '"

Sanad : Al-Daylami via his father via Abu-Talib- Bin-Hushaym via Abdullah-Bin-Ahmad Al-Muqri ' via Abu-Bakr Muhammad-Bin- Ali Al-Tarbadi via his father via Khalid-Bin-Hayyan A l-Raqqi via Muhammad-Bin-Ibrahim Ali-Bin- Asim via Humayd via Anas-Bin-Malik.

Source : Al-La ‘a li ’ Al-Masnuah Fi Al-Ahadith Al-Mawduah by Al-Suyuti .

Rating : Da` if [21] .

Qudsi Hadith No. 21

Abu-Sa` id Al-Khudri , may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ The Prophet M oses (M usa), may peace and blessings be upon him , said, ‘ Oh, Lord! T each me something I can use for dhikr [22] or prayer ?’ God said, ‘ Say, “ There is no god but Allah. ” ’ M oses replied, ‘But Lord, all your servants say that. I need something special for me.’ God said, ‘ M oses , if the seven heavens and their inhabitants, other than me, and the seven earths were put on one side of the scale and “There is no god but Allah ” put on the other side, the scale would tip to the side with “There is no god but Allah . ” ’ ”

Sanad : Abd-Al-Wahid-Bin-Ahmad Al-Malihi via Abu-Mansur Al-Samani via Abu-Jafar Al-Riyani via Humayd-Bin-Zanjawayh via Abu-Al-Aswad via Ibn-Lahiah via Darr aj Abu -Al-Samh via Abu-Al-Haytham via Abu-Sa` id Al-Khudri.

Source : Sharh Al-Sun n ah by Al-Baghawi .

Rating : Da` if [23] .

Qudsi Hadith No. 22

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “ When servant s say , ‘ We acknowledge that there is no god but Allah, ’ God, the Sublime , says, ‘ Oh, my angels! My servant s know that they have no god but me. I hold you as witnesses that I have forgiven my servant s . ’ ”

Sanad : Abu-Hafs Umar-Bin-Al-Hasan Al-Farghuli viaUmar-Bin-Abi-Al-Hasan Al-Dhahbani via Ibrahim-Bin-Ali Al-Qabbani {in Tyre} via Muhammad-Bin-Al-Husayn Al-Ghazzi Al-Sufi via Al-Qadi Abu-Al-Husayn Muhammad-Bin-Jafar {in Manbij [24] } via Muhammad-Bin-Jafar Al-Zarrad via Yahya-Bin-Amr Al-Nasibi via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated .

Qudsi Hadith No. 23

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, “ Place the people who say ‘There is no god but Allah’ close to the shade of my throne for I love them. ”

Sanad : Al-Daylami via Anas-Bin-Malik.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [25] .

Qudsi Hadith No. 24

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ God, the Sublime , revealed to Musa-Bin-` Imran (Moses son of Amram): “ In his nation [the nation of Muhammad] there are people on every elevation and in every wadi chanting that there is no god but Allah. Their reward is similar to the reward for the prophets. ”

Sanad : Al-Daylami via Anas-Bin-Malik.

Source : Al-It hafat Al-Sa niy y ah by Al-Madani.

Rating : Da` if [26] .

Qudsi Hadith No. 25

Abu-Sa` id Al-Khudri, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ It’s written on heaven’s gate: ‘ I (God) do not punish those who say, “ There is no god but Allah. ” ’ ”

Sanad : Al-Daylami via Abu-Sa` id Al-Khudri.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [27] .

Qudsi Hadith No. 26

Ibn-` Abbas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ It’s written on the throne [of God] : ‘ I do not punish those who say , “There is no god but Allah.” ”

Sanad : Isma il-Bin-Abd-Al-Ghafir Al-Farisi via Ibn-` Abbas .

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 27

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Blessed and Sublime , says, " I am the partner who can afford the most to reject polytheism. Those who perform deeds for my sake and for the sake of other gods, I shall reject them and their polytheism. "

Sanad : Zuhayr-Bin-Harb via Ismail-Bin-Ibrahim via Rawh-Bin-Al-Qasim via Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Yaqub via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 28

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Glorious , says, " I am the partner who can afford the most to reject polytheism. So I shall disown people who perform deeds for me and other gods for they belong to those other gods. "

Sanad : Abu-Marwan Al-Uthmani viaAbd-Al-Aziz-Bin-Abi-Hazim via Al-Ala ' -Bin-` Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [28] .

Qudsi Hadith No. 29

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Glorious says, " I am the best partner . I shall disown people who perform deeds for me and other gods for they belong to those other gods. "

Sanad : Yahya via Shubah via Al-Ala ' -Bin-` Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [29] .

Qudsi Hadith No. 30

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Sublime and Blessed says, " I am the richest partner.

The deeds, small and big, of people who partner with me other gods are for those other gods. "

Sanad : Warqa ' via Al-Ala ' -Bin-Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Unrated.

Qudsi Hadith No. 31

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The child of Adam will be brought on the da y of resurrection as a yeanling { he might have said 'as a lamb' } and God, the Sublime , will say: ' Oh, child of Adam! I am the best partner. I will compensate you for the work that you did for me. And others will compensate you for the work that you did for them. ' "

Sana d : Abdullah -Bin-Muhammad and Muhammad-Bin-Ali via Abu-Yala via Ishaq-Bin-Ibrahim via Hajjaj-Bin-Muhammad via Al-Rabi-Bin-Subayh via Yazid Al-Ra qashi

Source : Al- Matalib Al-Aliyah by Ibn-Hajar and Hilyat Al-Awliya ' by Abu-Nuaym Al-Asbahani.

Rating : Da` if [30] .

Qudsi Hadith No. 32

Anas [Bin-Malik] , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The child of Adam will be brought on the day of resurrection to the scale as a yeanling. God, the Sublime , will say, ' Oh, child of Adam! I am the best partner. I will compensate you [today] for what you did for me. Ask others to compensate you for what you did for them. ' "

Sanad : Abu-Muawiyah via Ismail-Bin-Muslim [Al-Makki] via Al-Hasan via Anas.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [31] .

Qudsi Hadith No. 33

Al-Dahhak-Bin-Qays Al-Fihri, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious says, " I am the best partner. Those who partner with me other gods belong to those other gods. Oh, People! Be sincere when you perform your deeds for God, the Almighty and Glorious , for God accepts nothing but sincere deeds. Do not say, 'This is for God and the relatives,' for it is for the relatives and none of it is for God. And do not say, 'This is for God and your highness es, ' for it is for their highnesses and none of it is for God. "

Sanad : Yahya-Bin-Muhammad via Said and Jafar Bin-Muhammad-Bin-Yaqub Al-Sandali via Ibrahim-Bin-Mahshar (Al-Baghdadi)

via Abidah-Bin-Humayd via Abd-Al-Aziz-Bin-R ufay` and others via Tamim-Bin-Tarafah via Al-Dahhak-Bin-Qays Al-Fihri.

Source : Sunan Al-Daraqutni by Al-Daraqutni.

Rating : Da ` if [32] .

Qudsi Hadith No. 34

Sulayman-Bin-Yasar says that [a fter the meeting ended and] the people dispersed from [around] Abu-Hurayrah, may God be pleased with him , Natil Ahl Al-Sham (Natil [33] from Syria) asked Abu-Hurayrah, " Oh, Sheikh! Tell us a hadith about God's Messenger, may God's peace and blessings be upon him ." Abu-Hurayrah replied , "Of course. I heard God's Messenger, may God's peace and blessings be upon him , say, ' The first people to be judged on the day of resurrection are martyrs. They will be brought and shown the blessings of God that they were afforded [in life.] They will acknowledge those blessings. They will be asked [by God] , " How did you put those blessings to use? " They will reply, "We fought on your behalf until we died." They will be told, " You're lying. You fought in order to be called 'courageous.' And you were called courageous . " They will be sentenced and dragged face-down and thrown in hell; And people who learned and taught. And read the Qur ' an. They will be brought and shown the blessings of God that they were afforded . They will acknowledge those blessings. They will be asked, " How did you put those blessings to use? " They will reply, "We learned and taught. And we read the Qur ' an for your sake." They will be told, " You're lying. You learned in order to be called 'scholar s ' and read the Qur ' an in order to be called recite r s [of the Qur ' an] . And you were called scholars and reciters . " They will be sentenced and dragged face-down and thrown in hell; And people who were well-to-do and given by God all kinds of wealth. They will be brought and shown the blessings of God that they were afforded . They will acknowledge those blessings. They will be asked, " How did you put those blessings to use? " They will reply, "We spent our wealth in every shape and form for your sake." They will be told, " You're lying. You did that in order to be called 'generous.' And you were called generous . " They will be sentenced and dragged face-down and thrown in hell.' "

Sanad : Yahya-Bin-Habib Al-Harithi via Khalid-Bin-Al-Harith via Ibn-Jurayj via Yunus-Bin-Yusuf via Sulayman-Bin-Yasar.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 35

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The first people to enter hell on the day of resurrection are three. One person will come and say, ' Oh, Lord! You taught me the book (the Qur ' an). I read it night and day hoping to be rewarded by you. ' God will say , ' You're lying. You prayed in order for people to say that you're a reader and a worshiper . And you were called a reader and a worshiper. [God will tell the angels] Take this person to hell. ' Another person will be brought. This person will say, ' Oh, my Lord! You blessed me with wealth. I used it to help my relatives, the needy and stranded travelers hoping to obtain your reward and your heaven.' God will say, ' You're lying . You helped others in order for people to say that you're gracious and generous. And you were called gracious and generous. [God will tell the angels] Take this person to hell. ' The third person will be brought. This person will say, ' Oh, my Lord! I fought on your behalf until I was killed, facing the enemy head-on and not retreating , hoping to obtain your reward and your heaven.' God will say, ' You're lying. You fought in order for people to say that you're intrepid and courageous. And you were called intrepid and courageous. [God will tell the angels] Take this person to hell. ' "

Sanad : Ahmad-Bin-Muhammad Al-Anzi via Uthman-Bin-Said Al-Darimi via Hisham-Bin-Ammar via `Abdullah-Bin-Al-Harith Al-Jumahi Al-Makki via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [34] .

Qudsi Hadith No. 36

Shufa Al-Asbahi narrate d and sa id : W hen I entered Medina, I saw people meeting with a man. I asked, "Who is this man?" They replied, "Abu-Hurayrah." I came close to him and sat in front of him while he was talking to people. When he stopped talking and he was by himself, I told him, "I implo re you to tell me a hadith you heard from God's Messenger, may God's peace and blessings be upon him , that you understand and know. " Abu-Hurayrah, may God be pleased with him , replied, " I will. I will tell you a hadith that God' s Messenger, may God's peace and blessings be upon him , told me that I understand and know." Abu- Hurayrah took a breath and f ainted (due to mentioning the Prophet). He stayed like that for a while and then woke up. He said, "I will tell you a hadith that God's Messenger, may God's peace and blessings be upon him , told me in this house (mosque) whe re there was nobody else but me and him. " Abu-Hurayrah fainted again and woke up. He wiped his face and said, "I will tell you a hadith that God's Messenger, may God's peace and blessings be upon him , told me in this house where there was nobody else but me and him." Abu-Hurayrah fainted again and woke up. He wiped his face and said, "I will. I will tell you a hadith that God's Messenger, may God's peace and blessings be upon him , told me in this house where there was nobody else but me and him." Abu-Hurayrah then took a deep breath and fell down on his face. I li ft ed him up and leaned him on me. He stayed like that for a long time and then woke up. He said, " God's Messenger, may God's peace and blessings be upon him , told me that on the day of resurrection, God, the Blessed and Sublime , will descend to the servants to judge them. All nations will be on their knees. The first people that God will call are a person who recited the Qur ' an, a person who died for the sake of God , and a person who had a lot of wealth. God asks the reciter, ' Did I not t each you what I revealed to my Messenger? ' The reciter replies, 'Of course.' God asks , ' So what did you do with what you were taught? ' The reciter replies , 'I used to recite it in prayer day and night.' God tells the reciter, ' You're lying. ' And the ang e l s tell the reciter 'You're lying.' God says, ' You wanted people to call you " a reciter " . And you were called " a recite r " . ' Next, the wealthy person will be brought. God asks the wealthy person, ' Did I not make you wealthy and in no need of anyone? ' The wealthy person replies, 'Of course, my Lord.' God asks , ' So what did you do with what I gave you? ' The wealthy person replies, ' I help ed my relatives and the poor.' God tells the wealthy person, ' You're lying. ' And the angels tell the wealthy person 'You're lying.' God, the Sublime , says, ' You wanted people to call you "generous". And you were called "generous". ' Next, the person who died for the sake of God will be brought. God asks the person who died for the sake of God , ' How did you die ? ' The person who died for the sake of God replies, 'I was ordered to fight for your sake and I fought until I was killed.' God tells the person who died for the sake of God , ' You're lying. ' And the angels tell the person who died for the sake of God 'You're lying.' God says, ' You wanted people to call you "courageous". And you were called "courageous". ' Then, God's Messenger, may God's peace and blessings be upon him , hit me on the knees and said, 'Abu-Hurayrah. Those three are the first of God's creatures to be thrown in hell on the day of resurrection.' "

Al-Walid Abu-Uthman said that Uqbah-Bin-Muslim told him that Shufa is the one who went to Muawiyah and told him this story . Abu-Uthman said that Al-Ala '-Bin-Abi-Hakim told him that he was a swordsman for Muawiyah and saw a man come to Muawiyah and tell him this story about Abu-Hurayrah. Muawiyah said, " If this was done to these people, how about the rest of us ?" Muawiyah

cried effusively to the point we thought he was going to pass away. We said, “This man has brought us evil.” Then, Muawiyah woke up, wiped his face, and said, “God and God’s Messenger have told the truth. ‘ Whoever desires the worldly life and its niceties, we shall reward them for the [good] deeds that they perform therein (in life), and they won’t be shortchanged therein (in life). Those have in the hereafter nothing but hell for what they did have failed therein (in the hereafter) and what they accomplished is futile. ’ [35] ”

Sanad : Suwayd-Bin-Nasr via Abdullah-Bin-Al-Mubarak via Haywah-Bin-Shurayh via Al-Walid-Bin-Abi-Al-Walid Abu-Uthman Al-Mada'ini via `Uqbah-Bin-Muslim via Shufa Al-Asbahi.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [36] .

Qudsi Hadith No. 37

Mahmud-Bin-Labid said, “ God’s Messenger, may God’s peace and blessings be upon him , told the s ahabah, ‘ The thing I fear the most for you is from the smaller polytheism (al-shirk al-a sghar). They replied, ‘What is the smaller polytheism, God’s Messenger?’ He said, ‘Hypocrisy. God, the Blessed and Sublime , tells servants on the day they ’re compensated for their deeds, ‘ Go to the people you used to flatter in life. Will they compensate you for your hypocrisy ? ’ ”

Sanad : Abdullah-Bin-Ahmad-Bin-Hanbal via his father via Ishaq-Bin-Isa via Abd-Al-Rahman-Bin-Abi-Al-Zinad via Amr-Bin-Abi-Amr via Asim-Bin-`Umar-Bin-Qatadah via Mahmud-Bin-Labid.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [37] .

Qudsi Hadith No. 38

Ibn-Ghanm narrated and said: When I and Abu-Al-Darda' entered the Jabiyah Mosque [38] , we met Ubadah-Bin-Al-Samit. He steered t o my right and to the left of Abu-Al-Darda' and walked in the middle of the two of us while we were talking privately amongst ourselves . God knows what we were talking about. Ubadah-Bin-Al-Samit said, “If any of the two of you live long enough, you may see Muslims read the Qur’an the way it was pronounced by Muhammad, may God’s peace and blessings be upon him . They will read it ove r and over again . They will do what it says is halal [39] and refrain from doing what it says is haram [40] . And they will read it in manazil [41] . Or you may see Muslims read the Qur'an the way it is pronounced by their brothers and sisters who pronounce it the way it was pronounced by Muhammad, may God’s peace and blessings be upon him . They will read it over and over again . They will do what it says is halal and refrain from doing what it says is haram. And they will read it in manazil . These people (due to their hypocrisy) will benefit you no more than a dead donkey benefits it s owner. While we were talking, we saw Shaddad-Bin-Aws and Awf-Bin-Malik. They came and sat next to us. Shaddad said, “ The most I fear for you, people, is from what I heard God’s Messenger, may God’s peace and blessings be upon him , say , ‘ the hidden desire and polytheism. ’ ” Ubadah-Bin-Al-Samit and Abu-Al-Darda' said, “ May God forgive us. Didn‘t God’s Messenger, may God’s peace and blessings be upon him , tell us that Satan [42] lost hope of being worshiped in the Arab Peninsula? We know what the hidden desire is. It is the desire for this life from women to other cravings. But what is this polytheism that you’re scaring us with , Shaddad ? ” Shaddad replied, “Do you know that when someone offers salat [43] to someone [other than God] or fasts for someone [other than God] or gives alms for the sake of someone [other than God] , this individual is committing polytheism?” They said, “ Yes. By God, offer ing salat , fast ing , or giv ing alms for the sake of someone else [other than God] is polytheism.” Shaddad said, “I heard God’s Messenger, may God’s peace and blessings be upon him , say, ‘Whoever offers salat to show off is a polytheist. Whoever fasts to show off is a polytheist. And whoever gives alms to show off is a polytheist.’” At that point, `Awf-Bin-Malik said, “ Doesn’t God just accept what is directed toward the Lord from those deeds and reject the rest?” Shaddad replied to that comment and said, “I heard God’s Messenger, may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , said, ‘ I' m the best partner for those who take other god s beside me. The deeds of those who take other gods beside me are what counts. Their deeds , small and big, are for those other gods. I’ m in no need for polytheists . ’ ”

Sanad : Abu-Al-Nadr via `Abd-Al-Hamid, aka Ibn-Bahram, via Shahr-Bin-Hawshab via Ibn-Ghanm.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [44] .

Qudsi Hadith No. 39

Shaddad-Bin-Aws said that he heard God’s Messenger, may God’s peace and blessings be upon him , say, “ Whoever offers salat to show off is a polytheist. Whoever fasts to show off is a polytheist. And whoever gives alms to show off is a polytheist.” `Awf-Bin-Malik replied, “Doesn’t God just accept what is directed toward the Lord from those deeds and reject the rest?” Shaddad said, “I heard God’s Messenger, may God’s peace and blessings be upon him , say that God, the Blessed and Sublime , said, ‘ I’m the best partner—or associate—. The deeds, small and big, of those who partner with me other gods are for those other gods and I shall disown those polytheists . ’ ”

Sanad : `Abd-Al-Hamid- Bin-Bahram, via Shahr-Bin-Hawshab via Shaddad-Bin-Aws.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi .

Rating : Da`if [45] .

Qudsi Hadith No. 40

Anas-Bin-Malik, may God’s peace and blessings be upon him, said that God’s Messenger, may God’s peace and blessings be upon him , said, “ On the day of resurrection, sealed records will be placed in front of God, the Almighty and Glorious . God, the Almighty and Glorious , tells the Lord’s angels , ‘ Throw away this and accept that. ’ The angels reply, ‘ We swear by your M ight that we saw nothing but good deeds.’ God, who knows best , will say, ‘ Those deeds [that are thrown away] were done for someone else. Today, I only accept deeds that were done for me. ’ ”

Sanad : Yaqub-Bin-Ibrahim Al-Bazzaz via Abu-Hatim Al-Razi via Al-Hajabi T Muhammad-Bin-Makhlad via

Ahmad-Bin-Muhammad-Bin-Anas via Abdullah-Bin-Abd-Al-Wahhab Al-Hajabi via Al-Harith-Bin-Ghassan via Abu-Imran Al-Jawni via Anas-Bin-Malik.

Source : Sunan Al-Daraqutni by Al-Daraqutni.

Rating : Da` if [46] .

Qudsi Hadith No. 41

`Umar-Bin-Al-Khattab said, " God has angels who record the deeds of the children of Adam. The angels go and spread their records in front of their Lord, the Almighty and Glorious . God, the Almighty and Glorious , tells the ang el s, ' Throw away that record. Keep that record. ' Angels wh o are ordered to throw away a record will say, 'We saw them (the people whose records have been ordered to be thrown away) do good deeds. ' God will reply, ' They did those deeds for someone other than me. ' "

Sanad : Rustah via `Umar-Bin-Al-Khattab.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 42

`Adi yy -Bin-Hatim, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, some people will be ordered to proceed toward s heaven. They will come close to it and look at it. They will inhale its smell. They will see what God prepared for its inhabitants. Then, God will tell the angels, ' Take them away for they have no place in heaven. ' They will leave with regrets the way others left before them. They will say, 'Our Lord, i t would've been easier for us had you thrown us in hell before you showed us the rewards for your followers and what you prepared for them in heaven.' God will say, ' That's what I wanted done to you. You committed major sins when you were alone but in front of people you behaved pious ly and humbl y. You were showing off in front of people and you were insincere with me. You were afraid of people and not afraid of me. You glorified people and did not glorify me. You gave up things for the sake of people and not for the sake of me. So today, I shall make you taste the severest punishment along with what I have deprived you from rewards. ' "

Sanad : Ali-Bin-Harun via Jafar-Bin-Muhammad Al-Firyabi via Al-Amash T Abu-Amr Ibn -Hamdan via Al-Hasan-Bin-Sufyan via Amr-Bin-Z urarah via Abu-Ju nadah via Al-Amash via Khaythamah via `Adi yy -Bin-Hatim.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Matruk [47] .

Qudsi Hadith No. 43

Abu-Hurayrah says that God's Messenger, may God's peace and blessings be upon him , sa id , " At the end of time, there will come people who use religion as a form of deception in life. They wear the skin of sheep in front of people [as a sign of asceticism .] Their tongues are sweeter than sugar [in flattery] and their hearts are the hearts of wolves (they're voracious for what life has to offer from wealth and power.) God, the Almighty and Glorious , says, ' Are they so arroga nt (not afraid of me)? Or a re they chal lenging me? I swear by my M ight that I shall afflict them with an insurrection that leave s the prudent amongst them perplexed. ' "

Sanad : Suwayd via Ibn-Al-Mubarak via Yahya-Bin-`Ubaydallah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [48] .

Qudsi Hadith No. 44

Ibn-`Umar, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Sublime , says, " I've created some creatures whose tongues are sweeter than honey [in flattery and sycophancy] and whose hearts are bitter than aloe (due to their conspiracy and hypocrisy). I swear by my M ight that I shall afflict them with an insurrection that leaves the prudent amongst them perplexed. Are they showing me arrogance? Or are they challenging me?' "

Sanad : Ahmad-Bin-Said Al-Darimi via Muhammad-Bin-Abbad via Hatim-Bin-Ismail via Hamzah-Bin-Abi-Muhammad via Abdullah-Bin-Dinar via Ibn-`Umar.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [49] .

Qudsi Hadith No. 45

Al-Rabi`-Bin-Anas said, "God, the Almighty and Glorious , revealed to a prophet of God's prophets, may peace be upon them , ' Why do your people wear the skin of sheep [as a sign of asceticism] and look like monks? Their tongues are sweeter than honey [in flattery and sycophancy] and their hearts are bitter than aloe (due to their conspiracy and hypocrisy). Are they so arrogant (not afraid of me)? Or are they deceiving me? I swear by my M ight that I shall leave the knowledgeable amongst them perplexed. Foretellers and those who are foretold and magicians and those who ask for magic are not mine. Let those who believe in me, rely on me. And let those who do not believe in me, follow someone else.' "

Sanad : Hashim via Abu-Jafar via Al-Rabi-Bin-Anas.

Source : Al-Zuhd by Ahmad -Bin-Hanbal .

Rating : Da` if [50] .

Qudsi Hadith No. 46

Aisha , may God be pleased with her , said that God, the Almighty and Glorious , says, " There are servants of mine who wear the skin of sheep [as a sign of asceticism] and their hearts are bitter than aloe (due to their conspiracy and hypocrisy). Their tongues are sweeter than honey [in flattery and sycophancy] and they deceive people with their religion. Are they so arrogant (not afraid of me)? Or are they challenging me? I swear by my M ight that I shall afflict them with an insurrection that leaves the prudent amongst them perplexed.' "

Sanad : Abu-Al-Qasim Zahir and Abu-Bakr Wajih {sons of Tahir-Bin-Muhammad} and Abu-Al-Futuh Abd-Al-Wahab-Bin-Al-Shah via Ahmad-Bin-Al-Hasan Al-Azhari via Al-Hasan-Bin-Ahmad Al-Makhladi via Abu-BakrAbdullah-Bin-Muhammad Al- Isfirayi ni via Muhammad-Bin-Ghalib Al-Antaki via Muhammad-Bin-Sulayman-Bin-Abi-Dawud via Hafs-Bin-Ghaylan via Al-Hakam Al-Ayli via Al-Qasim-Bin-Muhammad via Aisha.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [51] .

Qudsi Hadith No. 47

Abu-Al-Darda' , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " God revealed in some of the Lord's books and unveiled to some of the Lord's prophets through inspiration , ' Ask those who stu dy for a reason other than religion ; those who learn for a reason other than learning (i.e. to impress others) ; those who perform deeds that benefit in the hereafter to benefit themselves in the earthly life [through hypocrisy] ; and those who wear the skin of sheep [as a sign of asceticism] and their hearts are the hearts of wolves (they're voracious for what life has t o offer from wealth and power) and their tongues are sweeter than sugar [in flattery] and their hearts are bitter than aloe (filled with corruption and bad intentions) : are they deceiving me? Or are they deriding me? I swear by my M ight that I shall afflict them with an insurrection that leaves the prudent amongst them perplexed. ' "

Sanad : Abu-Tahir-Bin-Abi-Nasr Al-Tajir via Abd-Al-Rahman-Bin-Muhammad-Bin-Ishaq-Bin-Mandah via Abu-Said Muhammad-Bin-Ali Al-Naqqash via Abu-MuhammadUbaydallah-Bin-Ishaq-Bin-Al-Mundhir via Abu-Khubayb Al-Abbas-Bin-Ahmad Al-Birti via Yahya-Bin-Al-Mughirah Al-Makhzumi via his father viaUthman-Bin-Abd-Al-Rahman via Ibn-Shihab viaA'idhallah via Abu-Al-Darda'.

Source : Dhayl Tarikh Baghdad by Ibn-Al-Najjar.

Rating : Da` if [52] .

Qudsi Hadith No. 48

Damrah -Bin-Habib sa id that God's Messenger, may God's peace and blessings be upon him , said , " The angels will raise the deeds of a God's servant , with aggrandizement and reverence, to wherever God wishes in God's dominion. God reveals to them , ' You're the keepers of the deeds of my servant and I know what's inside my servant. This servant of mine was insincere with me and the deeds that the servant performed were done insincere ly . Place the deeds [and hence the servant] in S ijjin [53] . ' And angels will raise the deeds of a God's servant, with belittlement and detestation, to wherever God wishes in God's dominion. God reveals to them , ' You're the keepers of the deeds of my servant and I know what's inside my servant. This servant of mine performed the deeds sincerely . Write the deeds [and hence place the servant] in ` I lliyyin [54] .' "

Sanad : Abu-Bakr-Bin-Abi-Maryam via Damrah-Bin-Habib .

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Da` if. [55]

Qudsi Hadith No. 4 9

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " At the end of time, my nation will be divided into three groups. One group that worships God sincerely, one group that worships God hypocritically, and one group that worships God in order take what people have. On the day of resurrection, when they are brought together, God tells those who worshiped in order to take w hat people ha d , ' Swear by my M ight and G lory and tell me why you worshiped me. ' They say, 'We swear by your Might and G lory that we worshiped you in order to take what people ha d .' God w ill say to them, ' What you col lected is of no benefit to you. [God tells the angels] T ake them to hell. ' T hen God tells those who worship ed hypocritically , ' Swear by my Might and G lory and tell me why you worshiped me. ' They say, 'We swear by your M ight and G lory that we worshiped you to show off.' God will say to them, ' None of your deeds have ascended to me (i.e. accepted by me). [God tells the angels] T ake them to hell. ' Then God tells those who worshiped sincerely, ' Swear by my Might and G lory and tell me why you worshiped me. ' They say, 'We swear by your Might and G lory that you know better than anybody else why we worshiped you. We worshiped you in order to get close to you and we worshiped you for your sake only.' God will say, ' My servants have told the truth. [God tells the angels] take them to heaven. ' "

Sanad : Muhammad-Bin-Al-Abbas Al-Mu'addib viaUbayd-Bin-Ishaq Al-Attar via Qatari Al-Khashab viaAbd-Al-Warith via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [56] .

Qudsi Hadith No. 50

Anas-Bin-Malik , may God be pleased with him , said, " On the day of resurrection, the group of readers from my nation will be brought. God will ask them , ' Who did you worship? ' They'll reply, ' You, our Lord.' God will ask them , ' Who did you ask [for help] ? ' They'll reply, ' You, our Lord.' God will ask them, ' Who did you ask for forgiveness? ' They'll reply, ' You, our Lord.' God will tell them, ' You worshiped me through talking, asked me for forgiveness through speaking, and in your hearts you were steadfast. ' T hey 'll be linked together in a chain and flown over the heads of creatures and then it 'll be said, ' These were the readers of the nation of Muhammad. ' "

Sanad : Aban via Abu-Al-Shaykh via Anas-Bin-Malik.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Mawdu` [57] .

Qudsi Hadith No. 51

Hudhayfah, may God be pleased with him , said that God, the Sublime , says, " Sincerity is a secret of mine. I instill it in the hearts of my favorite servants ."

Sanad : Al-Ghazzali via Hudhayfah.

Source : Silsila t Al-Ahadith Al-Da`ifah by Al-Albani.

Rating : Da`if [58] .

Qudsi Hadith No. 52

God says, " Sincerity is a secret of mine. I instill it in the hearts of those that I love. No angel looks at it to record it nor does Satan look at it to corrupt it. "

Sanad : Ibn-Al-`Arabi .

Source : Fath Al-Bari by Ibn-Hajar.

Rating : Matruk [59] .

Qudsi Hadith No. 53

Abu-Sa`id says, " God laughs [in happiness] for two: People who line up for prayer and people who wake up in the darkness of th eir homes [a t night] . God says, ' My servants rise [in prayer] for my sake and not to show off (i.e. not for ulterior motives). ' "

Sanad : Ibn-Al-Najjar via Abu-Sa`id.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 54

It's been reported that a man said, "I asked Muadh-Bin-Jabal, may God be pleased with him , ' Tell me a hadith that you heard from God's Messenger, may God's peace and blessings be upon him . ' Mu adh cried to the point where I thought he wouldn't stop crying . But he stopped and said, 'I heard God's Messenger, may God's peace and blessings be upon him , calling , "Muadh ." I replied, "Yes, most dear Prophet." The Prophet said, "I'm going to tell you a hadith that will benefit you if you adhere to it , and if you don't adhere to it you will have no excuse on the day of resurrection. Oh, Mu adh ! God created seven angels before the Lord created the heavens and the earth. Then God created the seven heavens and placed an angel at the gate of each one where angels glorify and revere their heavens. The keepers of the deeds of servant s (other angels) ascend with those deeds to heaven. The keepers take to the lower heaven the deed of a servant who performs deeds from sunrise to sunset . The deed of the servant is as shiny as the sun . The keepers p raise the deed in quantity and quality. The gatekeeper of the fist heaven tell s the keeper s of the d eed , 'Hit the servant on the face with th at deed . I'm the angel of backbiting. I've been ordered by my Lord to not let the deeds of backbiters pass beyond my heaven.' Then the keepers take to heaven a righteous deed of a servant. They praise is it in quantity and quality. They pass through to the second heaven. The angel in charge of the second heaven tells the keepers, 'Stop and hit the servant on the face with that deed. The servant performe d that deed for the sake of earthly life gains . I've been ordered by my Lord to not allow that deed go past me. The servant acted boastfully in front of people.' Then the keepers take to heaven the deed of a servant that consists of charity, fasting, and salat. The deed is glowing and the keepers like it. They pass through to the third heaven. The angel in charge of the third heaven tells the keepers, 'Stop and hit the servant on the face with that deed. I'm the angel of arrogance. I've been ordered by my Lord to not allow that deed go past me. The servant acted arrogantly in front of people. ' Then the keepers take to heaven the deed of a servant that shines like a sparkling star. It reverberates from the sound of the praising of the Lord, salat, hajj, and umrah [60] . They pass through to the fourth heaven. The angel in charge of the fourth heaven tells the keepers, 'Stop and hit the servant on the face with that deed. Hit the servant on the back and abdomen. I'm the angel of conceit. I've been ordered by my Lord to not allow that deed go past me. The servant acted conceitedly. ' Then the keepers ascend with a servant's deed through the fifth heaven. The deed is as glamorous a s a bridegroom being wed to her consort . The angel in charge of the fifth heaven tells the keepers, 'Stop and hit the servant on the face with tha t deed and make the servant held responsible . I'm the angel of envy. The servant envied those who learned and those who performed the same deeds that the servant performed and everyone who wo r shiped. The servant envied them and criticized them. I've been ordered by my Lord to not allow that deed go past me. ' Then the keepers ascend with a servant's deed, which consists of salat, zakat [61] , hajj, andumrah, and pass through to the sixth heaven. The angel in charge of the sixth heaven tells the keepers, ' Stop and hit the servant on the face with that deed. The servant showed no mercy to any of the afflicted or troubled of God's servants. On the contrary, the servant gloated over their misfortunes. I'm the angel of mercy. I've been ordered by my Lord to not allow that deed go past me. ' Then the keepers ascend with a servant's deed, which consists of fasting, salat, almsgiving, judicial discretion, and piety, and pass through to the seventh heaven. The deed trembles like thunder and shines like the sun. It's accompanied by three thousand angels. The keepers and the deed pass through up to the seventh heaven. The angel in charge of the seventh heaven tells the keepers, ' Stop and hit the servant on the face with that deed. Hit the servant' s limbs and lock the servant's heart. I block from my Lord any deed that was not performed for the sake of God. The servant performed the deed for someone other than God. The deed was intended to make a name for the servan t among jurisprudents and scholars in the cities. I've been ordered by my Lord to not allow that deed go past me. Every deed that is not performed for the sake of God is hypocrisy and God does not accept the deed s of hypocrites. ' Then the keepers ascend with a servant's deed, which consists of salat, fasting, hajj, `umrah, good morality, silence, and dhikr, to the Sublime God. The deed is accompanied by the angels of heavens. They pass through all the heavens and stand in front of God, the Almighty and G lorious . They testify that the deed is good and that it was performed sincerely for the sake of God. God will tell them, ' You're the keepers of my servant's deed and I'm the one who knows what's inside the servant. The servant didn't perform that deed for my sake but performed it for the sake of someone else. My curse will befall the servant. ' All the ang el s will say, 'Your curse and our curse will befall the servant.' All the heavens will say, 'God's curse and our curse will befall the servant.' The servant will be cursed by the seven heavens

and those who dwell within them. ”’

“Muadh said, ‘I said to the Prophet , “Oh, God’s Messenger! You’re God’s Messenger and I’m Mu adh . ” The Prophet replied, “ Muadh . Do what I do, e ven if you have shortcomings . W atch what you say and do not defame your brothers and sisters who follow the Qur'an. Take responsibility for your sins and do not place the blame on them. Do no t attain contentment through criticizing them. Do n’t be vain when dealing with them. Do not let the deeds of this world stop you from performing the deeds that benefit you in the hereafter. Do not act arrogantly and make people shy away from your bad morals. Do not talk secretly with someone in the presence of others. Do not act boastfully in front of people for you will lose the goods of this life and the goods of the hereafter. Do not disunite people for the do gs of hell will tear you up in hell on the day of resurrection. God, the Sublime , says, ‘ Those that remove gently . ’ [62] Do you know who are those that remove gently, Mu adh ? ” I replied, “ Who are they, most dear Prophet? ” The Prophet said, “ They are the dogs in hell that remove the flesh and bones. ” Muadh said, “ Oh, God’s Messenger! How can someone possess those characteristic and be saved from that torture? ” The Prophet replied, “ Mu adh , it’s easy for those who are blessed by God. ”’

“Because of this hadith, I never sa w anyone who read the Qur'an more than Mu ` adh .”

Sanad : Ibn-Al-Mubarak and Ibn-Hibban via Mu ` adh-Bin-Jabal.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Mawdu [63] ` .

Qudsi Hadith No. 55

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ Your nation continues to ask , ‘What is this? What is this ?’ Until they ask, ‘God created the creatures. But who created God?’ ”

Sanad : Abdullah-Bin- Amir -Bin- Zurarah Al-Hadrami via Muhammad-Bin-Fudayl via Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 56

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , told me, “ Your people continue to ask each other questions until they ask, ‘ God created the creatures. But who created God?’ ”

Sanad : Muhammad-Bin-Al-Fudayl via Al-Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [64] .

Qudsi Hadith No. 57

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , said, “ Your people continue to ask questions until they ask, ‘God created the creatures. But who created God?’ ”

Sanad : Ali-Bin-Harb and Al-Hasan-Bin-Ali-Bin-Al-Af fan via Husayn Al-Jufi via Za' idah via Al-Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Musnad Abu-Awanah by Abu-Awanah .

Rating : Unrated .

Qudsi Hadith No. 58

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ My servant continues to ask questions about me : ‘God created me. But who created God? ”’

Sanad : Yaqub-Bin-Humayd via Ibn-Abi-Hazim via Al-Ala' via his father via Abu-Hurayrah.

Source : Al-Su nnah by Ibn-Abi-` Asim.

Rating : Sahih [65] .

Qudsi Hadith No. 59

Abu-Al-Darda', may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , says, “ I, humankind, and the jinn [66] have grievous news: ‘I create, and others are worshiped. And I bless, and others are thanked.’ ”

S anad : Abu-Abdullah Al-Hafiz via Abu-Jafar Al-Khaladi via Abu-Al-Abbas-Bin-Masruq via Muhanna-Bin-Yahya via Baqiyyah via Safwan-Bin-Amr via Abd-Al-Rahman-Bin-Jubayr-Bin-Nufayr and Shurayh-Bin-Ubayd {the two men from Hadhramaut} via Abu-Al-Darda'.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [67] .

Qudsi Hadith No. 60

Ibn-`Umar, may God be pleased with him and his father , said, that the Messenger, may God's peace and blessings be upon him , said, "In some of the revelations that God disclosed to the prophet s , God, the Sublime , says, " Child of Adam! I create you and bless you and you worship someone else? Child of Adam! I call you and you run away from me? Child of Adam! I remember you and you forget me? Child of Adam! Fear God and sleep anywhere you wish [in peace] . "

Sanad : Al-Khalili's father and a group of people via Ali-Bin-Ibrahim Al-Qattan via Muhammad-Bin-Ahmad Al-Sawi {in Qazvin} via his father via Muhammad-Bin-Umayyah via Nawfal-Bin-Sulayman [Al-Huna'i] viaUbaydallah-Bin-Umar via Nafivia Ibn-Umar.

Source : Al-Irshad by Al-Khalili.

Rating : Da`if [68] .

Qudsi Hadith No. 61

`Ali-Bin-Abi-Talib, may God be pleased with him , said that the Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, child of Adam! Why aren't you fair to me? I show you love by providing you with blessings and yo u show hatred by your disobedience. G ood things from me are sent down to you [to earth] and your evil deeds are brought up to me [to heaven] . A gracious angel still brings to me, every day and night, an ugly deed of yours. Child of Adam! If you heard a description of you, without knowing that it is a description of you, you would quickly detest it. "

Sanad : Ali-Bin-Musa Al-Rida via Abu-Musa-Bin-Jafar via Jafar-Bin-Muhammad via Muhammad-Bin-Ali via Ali-Bin-Al-Husayn-Bin-Ali via Al-Husayn-Bin-Ali viaAli-Bin-Abi-Talib.

Source : Al-Tad win Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Da`if [69] .

Qudsi Hadith No. 62

Zayd-Bin-Khalid Al-Juhani, may God be pleased with him , said, " God's Messenger, may God's peace and blessings be upon him , led our morning prayer in Hudaybiyah after a rainy night. When he left, he went to the people and said, 'Do you know what your Lord sa ys ? ' They replied, 'God and God's Messenger know best.' The Prophet said , ' God says , " There are those of my servants who, this morning, believe in me and those who disbelieve. Those who say, ' The rain is due to the grace and mercy of God (i.e. God caused the rain) ' believe in me and disbelieve in the star. And those who say, ' The rain is due to the disappearance of star such and such (i.e. the star caused the rain) ,' disbelieve in me and believe in the star. "' "

Sanad : Abdullah-Bin-Maslamah via Malik via Salih-Bin-Kaysan viaUbaydallah-Bin-Abdullah-Bin-Utbah-Bin-Mas`ud via Zayd-Bin-Khalid Al-Juhani.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 63

Zayd-Bin-Khalid , may God be pleased with him , said, " When it r ained [and some people believed the rain was caused by the Prophet ,] t he Prophet, may God's peace and blessings be upon him , said , ' God says, " T his morning, there are serva nts of mine who disbelieve in me (those who believe that the rain was not caused by God) and those who believe in me (those who believe that the rain was caused by God.) " ' "

Sanad : Musaddad via Sufyan via Salih via `Ubaydallah via Zayd-Bin-Khalid.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 64

Zayd-Bin-Khalid Al-Juhani, may God be pleased with him , said , " One time when it rained [at night] during the time of the Prophet, may God's peace and blessing be upon him , the Prophet told the people (in the morning) , ' Have you heard what your Lord said regarding last night? God said, " Every time I grant my servants a blessing [at night, such as rain,] a group of them become, in the morning, disbelievers. They say, ' It rained due to the disappearance of star such and such (i.e. the star caused the rain) ' Those who praise me for providing the rain are the ones who believe in me and disbelieve in the star. And those who say, ' The rain was due to the disappearance of star such and such , ' disbelieve in me and believe in the star. " ' "

Sanad : Qu taybah via S ufyan via Salih-Bin-Kaysan via Ubaydallah-Bin-Abdullah via Zayd-Bin-Khalid Al-Juhani.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : Sahih [70] .

Qudsi Hadith No. 65

Zayd-Bin-Khalid Al-Juhani, may God be pleased with him , said, " One night during the time of God's Messenger, may God's peace and blessings be upon him , it rained. In the

morning, the Prophet told the people, 'Have you heard what you r Lord, the Almighty and Glorious , said regarding last night? God said, " Every time I grant my servants a blessing [at night, such as rain,] a group of them , in the morning , become disbelievers in those who believe in me [because th ose who believe in God believe that ra in is caused by God.] " "

Sanad : Sufyan via Salih-Bin-Kaysan via Ubaydallah-Bin-Abdullah via Zayd-Bin-Khalid Al-Juhani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [71] .

Qudsi Hadith No. 66

Abu-Hurayrah, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said [to the people] , ' Have you heard what your Lord said? God said, " Every time I grant my servants a blessing, a group of disbelievers attributes the blessing to the position of the stars. " ' "

Sanad : Harmalah-Bin-Yahya and Amr-Bin-Sawwad Al-Amiri via Ibn-Wahb via Yunus T Muhammad-Bin-Salamah Al-Muradi via Abdullah-Bin-Wahb via Yunus via Ibn-Shihab via Ubaydallah-Bin-Abdullah-Bin-Utbah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 67

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God said], " The children of Adam disbelieve me unjustifiably . And the children of Adam curs e me unjustifiably. The children of Adam disbelieve me when they say that I won't resurrect them . And the children of Adam curse me when they say, ' God has begotten a son,' when, in fact, I'm e ternal . I was never begotten and I never beget and I have no equal. "

Sanad : Ishaq-Bin-Mansur via Abd-Al-Razzaq via Mamar via Hammam via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 68

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God said, " The children of Adam disbelieve me unjustifiably . And the children of Adam curse me unjustifiably. They disbelieve me when they say, 'God will not resurrect us .' Creating people is not easier for me than resurrecting them (i.e. if I can create people I can surely resurrect them.) And the children of Adam curse me when they say, 'God has begotten a son,' when, in fact, I'm one and e ternal . I was never begotten and I never beget and I have no equal. "

Sanad : Abu-Al-Yaman via Shuayb via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 69

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God says, " The children of Adam curse me and they shouldn't curse me . And t he children of Adam disbelieve me and they shouldn' t disbelieve me. They curse me when they say, 'God has a son' and they disbelieve me when they say, 'God will not resurrect us.' "

Sanad : Abdullah-Bin-Abi-Shaybah via Abu-Ahmad via Sufyan via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 70

Ibn-` Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God said, " The children of Adam disbelieve me unjustifiably. And the children of Adam curse me unjustifiably. They disbelieve me when they claim that I can't resurrect them. And they curse me when they say that I have a son for I'm above taking a spouse or a son. "

Sanad : Abu-Al-Yaman via Shuayb via Abdullah-Bin-Abi-Husayn via Nafi-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 71

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " The children of Adam malign me when they curse the time [72] for I am the [creator of] time and I am in charge of everything . I alternate the night and the day. "

Sanad : Al-Humaydi via Sufyan via Al-Zu hri via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 72

Sufyan-Bin-Uyaynah said, " Before the advent of Islam [73] , people used to say , ' T ime is the thing that destroys us. It is the thing that causes us to die and it is the thing that brings us to life. ' God responded to them. Al-Zu hri said that Said-Bin-Al-Musayyab said that Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , says, ' The children of Adam malign me when they curse the time for I am the [creator of] time. I alternate its nights and its days and, if I wish, I can make them cease [alternating] . '" Then Sufyan recited the following verse: " There is no life but the life we live on earth. W e die and others are born. And nothing de stroys us except time. " [74]

Sanad : Abu-Zakariyya Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq via Sufyan-Bin-` Uyaynah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [75] .

Qudsi Hadith No. 73

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , said, " The children of Adam malign me when they say, 'Oh, how defeating time is! ' No one of you should say, ' Oh, how defeating time is, ' for I am the [creator of] time. I alternate its nights and its days and, if I wish, I can make them cease [alternating] .' "

Sanad : Abd-Bin-Humayd viaAbd-Al-Razzaq via Ma ` mar via Al-Zu hri via Ibn-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 74

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , said, " I asked my servants for a loan but they refused [76] . My servants cursed me without knowing. They say, ' Woe to the time, woe to the time,' and I am the [creator of] time. "

Sanad : Abu-Al-Abbas Muhammad-Bin-Ahmad Al-Mahbubi via Said-Bin-Masud via Yazid-Bin-Harun via Muhammad-Bin-Ishaq via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [77] .

Qudsi Hadith No. 75

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said [that God says], " The children of Adam should not say, 'Woe to the time, woe to the time,' for I am the [creator of] time. I send forth the night and day [alternately] and, if I wish, I can make them cease [alternating] . "

Sanad : Abd-Al-Razzaq-Bin-Hammam via Mamar via Hammam-Bin-M unabbih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [78] .

Qudsi Hadith No. 76

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God said, " The children of Adam curse the time and I'm the [creator of] time. I control the night and the day. "

Sanad : Yahya-Bin-Bukayr via Al- La yth via Yunus via Ibn-Shihab via Abu-Sal a mah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 77

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , said, " The children of Adam curse me when they say , 'Woe to the time' for I am the [creator of] time. I am the [creator of] time. "

Sanad : Ibn-Kasib via Ibn-Abi-Hazim via Al-` Ala' via his father via Abu-Hurayrah.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Sahih [79] .

Qudsi Hadith No. 78

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said , " Do not curse the time for God, the Almighty and Glorious , said, ' I'm the [creator of] time. The days and nights belong to me. I renew them and I wear them out. And I bring kings and queens , one after another. ' "

Sanad : Ibn-Numayr via Hisham-Bin-Sa`d via Zayd-Bin-Aslam via Dhakwan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [80] .

Qudsi Hadith No. 79

Abu-Hurayrah, may God's peace and blessings be upon him , said that the Prophet, may God's Peace be upon him , said, " No one of you should say, 'Woe to the time,' for God, the Almighty and Glorious , said, ' I am the [creator of] time. I send forth the night and day [alternately] and, if I wish, I can make them cease [alternating] . ' And do not refer to grapes as "karm [81] (grace)" for grace refers to Muslims. "

Sanad : Muhammad-Bin-Ubaydallah via Hatim-Bin-Ismail via Abu-Bakr-Bin-Yahya Al-Ansari via his father via Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Hasan [82] .

Qudsi Hadith No. 80

`Abd-Al-Rahman-Bin-Qatadah Al-Salami, may God be pleased with him , said , "I heard God's Messenger, may God's peace and blessings be upon him , say, ' God, the Almighty and Glorious , created Adam and then brought forth the creatures from his loin and said, " Th ese will go to heaven and I don't care (i.e. this will have no impact on me) and th ese will go to hell and I don't care. "' Someone asked , 'Oh, God' s Messenger! So on what are our actions based? ' The Prophet replied , ' P redestination.'"

Sanad : Al-Hasan-Bin-Sawwar via Layth, aka Ibn-Sad, via Muawiyah via Rashid-Bin-Sad via Abd-Al-Rahman-Bin-Qatadah-Al-Salami.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [83] .

Qudsi Hadith No. 81

When Umar-Bin-Al-Khattab, may God be pleased with him , was asked about this verse, " Your Lord brought forth from the loins of the children of Adam their progeny, held them as witnesses against one another , and asked them, 'Am I not your Lord?' They replied, 'Definitely. We testify to this. ' [This] in case you say on the day of resurrection , ' We were of this unaware , ' [84] "Umar-Bin-Al-Khattab replied, "I heard God's Messenger, may God's peace and blessings be upon him , being asked about th is verse and the Prophet said, ' God created Adam and then God rubbed Adam's back with the Lord's right hand and brought forth a progeny and said, " I created these and they will go to heaven. They will perform the dee ds that that people of heaven perform . " ' Then God rubbed Adam's back and brought forth a progeny and said, " I created these and they will go to hell. They will perform the deeds that the people of hell perform . " ' A man asked, 'Oh, God's Messenger! So what is the sense of doing anything [if the people of heaven and the people of hell are known in advance] ? ' God's Messenger, may God's peace and blessings be upon him , replied, ' When God creates a servant who is predestinated to go to heaven, this servant performs the deeds of the people of heaven and dies performing a deed of the deeds of the people of heaven and God send s this servant to heaven. And when God creates a servant who is predestinated to go to hell, this servant performs the deeds of the people of hell and dies performing a deed of the deeds of the people of hell and God sends this servant to hell.'"

Sanad : Al-Ansari via Man via Malik-Bin-Anas via Zayd-Bin-Abi-Unaysah via Abd-Al-Hamid-Bin-Abd-Al-Rahman-Bin-Zayd-Bin-Al-Khattab via Muslim-Bin-Yasar Al-Juhani via Umar-Bin-Al-Khattab.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [85] .

Qudsi Hadith No. 82

Umar-Bin-Al-Khattab, may God be pleased with him , gave a sermon in Al-Jabiyah. He praised God and thanked the Lord and then said, "He who is guided by God will not be led astray by anyone and he who is astray will not by guided by anyone." A priest standing in front of Umar said to Umar something in Persian. Umar asked his interpreter, "What is he saying?" The interpreter replied , "He claims that God doesn't lead anybody astray." Umar told the priest, "You are lying , you enemy of God. God created you and led you astray and God will throw you in hell, God willing. If it weren't for an agreement between you and us , I would cut your head off. " Then Umar said, " When God created Adam, God spread Adam's descendents and recorded the people of heaven (those who will go to heaven) and their deeds and recorded the people of hell (those who wi ll go to hell) and their deeds. Then God said, ' These (the people of heaven) are for this (heaven) and these (the people of hell) are for this (hell). ' " Then the people dispersed and they had no disagreement about predestination.

Sanad : Abu-Dawud and Ibn-Jarir and Ibn-Abi-Hatim via `Umar-Bin-Al-Khattab.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [86] .

Qudsi Hadith No. 83

Abu-Nadrah said, “When one of the sahabah became ill , his friends went to visit him. He cried. The sahabah asked him, ‘ Why are you crying, `Abdullah? Didn’t God’s Messenger, may God’s peace and blessings be upon him , tell you, “ Trim and crop your mustache until you meet me [in heaven] ?”’ He replied, ‘Yes. But I heard God’s Messenger, may God’s peace and blessings be upon him , say , “ God, the Almighty and Glorious , grabbed a portion [of people] with the Lord’s right hand and said, ‘ These [people] are for this (heaven), and I don’t care.’ And God grabbed another portion with the other hand and said, ‘The se [people] are for this (hell) and I don’t care. ’ ” I don’t know in which portion I am.’”

Sanad : Affan via Hammad-Bin-Salamah via Said Al-Jurayri via Abu-Nadrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [87] .

Qudsi Hadith No. 84

Anas, may God be pleased with him , said, “ God, the Almighty and Glorious , grabbed a portion [of people] with the Lord’s hand and said, ‘ These [people] will go to heaven with my mercy ,’ and grabbed another portion and said, ‘ T hese [people] will go to hell and I don’t care. ’ ”

Sanad : Suwayd-Bin-Said via Al-Hakam-Bin-Sinan Abu-Awn via Thabit via Anas.

Source : Al-S ilsilah Al-Sahihah by Al-Albani and Musnad Abu-Ya la by Abu-Yala Al-Mawsili.

Rating : Sahih [88] .

Qudsi Hadith No. 85

Abu-Al-Darda', may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “ God created Adam at the appointed time. Then God hit Adam’s right shoulder and produced a white progeny like dust and hit his left shoulder and produced a black progeny like ash. God told to the ones in the Lord’ s right palm, ‘ To heaven and I don’t care ,’ and told the ones in the Lord’s left palm, ‘ T o hell and I don’t care. ’ ”

Sanad : Haytham via Abu-Al-Rabi` via Yunus via Abu-Idris via Abu-Al-Darda'.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [89] .

Qudsi Hadith No. 86

Abu-U mamah [Al-Bahili] , may God be pleased with him , said, “ When God , the Almighty and Glorious , created the creatures and took care of the matter, the Lord took the people on the right with the Lord’s right hand and took the people on the left with the Lord’s left hand and said, ‘ People of the right. ’ They replied, ‘Yes, Most Gracious.’ The Lord asked them, ‘ Am I not your Lord? ’ They replied, ‘Of course.’ The n God said, ‘ People of the left. ’ They replied, ‘Yes, Most Gracious.’ The Lord asked them, ‘ Am I not your Lord? ’ They replied, ‘Of course.’ Then God mixed them with each other. Then someone asked, ‘Oh, Lord! Why did you mix them with each other?’ God replied, ‘ They have deeds other than this that they will be reminded of on the day of resurrection in case they [deny their misdeeds and] say, “We were of this unaware. ” [90] ’ Then God returned them to the loin of Adam. ”

Sanad : Ibrahim-Bin-Salih via Uthman-Bin-Al-Haytham via Jafar-Bin-Al-Zubayr via Al-Qasim via A bu-Umamah .

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [91] .

Qudsi Hadith No. 87

Abdullah-Bin-Umar, may God be pleased with him , said, “ God’s Prophet, may God’s peace and blessings be upon him , came to us holding in his hand s two books and said, ‘Do you know what these two books are?’ We replied, ‘Not until you tell us, God’s Prophet.’ He said, ‘The book in my right hand contains the names of the people of heaven and the names of their fathers and their tribes in detail . The names are never increase d or decrease d . And the book in my left hand contains the names of the people of hell and the names of their fathers and their tribes in detail. The names are never increased or decreased.’ The companions of God’s Messenger, may God’s peace and blessings be upon him , asked him, ‘So what is the sense of doing anything [if the people who will be going to heaven and the people who will be going to hell are known in advance] ?’ The Messenger replied, ‘Be righteous and straightforward. The people of heaven will at the end [of their life on earth] perform the deeds of the people of heaven regardless of the deeds they performed [before that] . And the people of hell will at the end perform the deeds of the people of hell regardless of the deeds they performed [before that] . ’ Then the Prophet closed his hands and said, ‘ When your Lord finished creating the servants, the Lord opened God’s right hand and said, “ This group will go to heaven ,” and opened the left hand and said, “ This group will go to hell. ” ’”

Sanad : Hashim-Bin-Al-Qasim via Layth via Abu-Qabil Al-Mafiri via Shufa Al-Asbahi via Abdullah-Bin-`Amr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [92] .

Qudsi Hadith No. 88

Abdullah-Bin-Mas`ud , may God be pleased with him , said that God’s Messenger, the truthful and authentic, may God’s peace and blessings be upon him , said, “ Each one of you is collectively created from a fertilized egg that stays in their mother’s womb for forty days. Then it becomes a clot for an equal time. Then it becomes a morsel of flesh for an equal time. Then God sends an angel to the new creature and God tells the angel, ‘ Record the new creature’s deeds, life span, livelihood, and if the creature is to become miserable or happy. ’ By God, the one and only god, some of you will perform heaven-worthy deeds and become within an arm’s length of heaven but since they have been predestinated otherwise in the book, they will perform hell-worthy deeds and go to hell. And some of you will perform hell-worthy deeds and become within an arm’s length

of hell but since they have been predestinated otherwise in the book, they will perform heaven-worthy deeds and go to heaven. ”

Sanad : Ali-Bin-Muhammad via Waki and Muhammad-Bin-Fudayl and Abu-Muawiyah TAli-Bin-Maymun Al-Raqqi via Abu-Muawiyah and Muhammad-Bin-Ubayd via Al-Amash via Zayd-Bin-Wahb viaAbdullah-Bin-Mas`ud.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [93] .

Qudsi Hadith No. 89

Abd-Al-Wahid-Bin-Sulaym said, “I came to Mecca and metAta ‘ -Bin-Abi-Rabah. I asked him, ‘ Abu-Muhammad. The people of Basra are deny ing predestination . ’ He told me, ‘Do you read the Qur ’ an, my son?’ I replied, ‘Yes.’ He said, ‘Read the Sura [94] of Al-Zukhruf.’ I read, ‘Ha-Mim. By the clear book (the Qur ‘ an) . We have made it a book in Arabic so that you might understand [it] . It is with us in Umm-Al-Kitab (Mother of the Book) , high (superseding its predecessors) and wise (full of wisdom) . ’ [95] He asked me, ‘Do you know what Umm-Al-Kitab is?’ I replied, ‘God and God’s Messenger know best.’ He said, ‘ It is a book that God created before the Lord created the heavens and before the Lord created the earth. It says that Pharaoh is among the people of hell and it contains, “ May the hands of Abu-Lahab perish , and perish will he! ” [96] ’Ata ' said, ‘ I met Al-Walid-Bin-Ubadah-Bin-Al-Samit, one of the companions of God’s Messenger, may God’s peace and blessings be upon him , and asked him, “What was your father ’ s request when he died?” He replied , “My father called me and said, ‘ My son. Fear God. And be aware that you won’t fear God until you believe in God and in all of fate, good and bad. If you die otherwise, you will go to hell. I heard God’s Messenger, may God’s peace and blessings be upon him , say, “ The first thing God created was the pen. God said, ‘ Write. ’ The pen replied, ‘ What should I write ? ’ God said, ‘ Write fate. What was and what will ever be . ’ ”””””

Sanad : Yahya-Bin-Musa via Abu-Dawud Al-Tayalisi via `Abd-Al-Wahid-Bin-Sulaym.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [97] .

Qudsi Hadith No. 90

`Ubadah-Bin-Al-Samit said to his son, “Son. You will not know the true meaning of faith until you believe that what afflicts you was not meant to miss you and what misses you was not meant to afflict you. I heard God’s Messenger, may God’s peace and blessings be upon him , say, ‘ The first thing God created was the pen. God said, “ Write. ” The pen replied , “What should I write, my Lord? ” God said, “ Write the fate of everything up to the hour [of resurrection] . ” ’ Son. I heard God’s Messenger, may God’s peace and blessings be upon him , say, ‘Anyone who dies not believing in that is not one of my followers.’”

Sanad : Jafar-Bin-Musafir Al-Hudhali via Yahya-Bin-Hassan via Al-Walid-Bin-Rabah via Ibrahim-Bin-Abi-Ablah via Abu-Hafsah via `Ubadah-Bin-Al-Samit.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rat ing : Sahih [98] .

Qudsi Hadith No. 91

Al-Walid-Bin-`Ubadah-Bin-Al-Samit said, “My father, may he rest in peace , left me with the following advice . He said, ‘Son. I ask that you believe in fate, good and bad. If you don’t believe, God, the Blessed and Sublime , will put you in hell.’ He said, ‘I heard the Prophet, may God’s peace and blessings be upon him , say, “ The first thing God, the Blessed and Sublime , created was the pen. God said, ‘ Write. ’ The pen replied, ‘ What should I write ?’ God said, ‘ Write everything that has been and everything that will ever be until the arrival of the hour [of resurrection] . ’ ””””

Sanad : Musa-Bin-Dawud via Ibn-Lahiah via Yazid-Bin-Abi-Habib via Al-Walid-Bin-Ubadah-Bin-Al-Samit.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [99] .

Qudsi Hadith No. 92

Ibn-`Abbas, may God be pleased with him and his father , said, “ The first thing God created was the pen. God said, ‘ Write. ’ The pen replied, ‘What should I write?’ God said, ‘ fate . ’ On that day, everything was predestinated up to the arrival time of the hour [of resurrection] . God’s throne was on water. From the rising vapor of this water, heavens came out. Then God created the whale and placed the earth on top of the whale. The whale shook and the earth bounced. Mountains were placed on earth to hold it in place for they rise above it in glory.”

Sanad : Abu-Zakariy a Yahya-Bin-Muhammad Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq-Bin-Ibrahim via Jarir via Al-Amash via Abu-Zabyan via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [100] .

Qudsi Hadith No. 93

Ibn-`Abbas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessing be upon him , said, “ The first thing God created were the pen and the whale. God told the pen, ‘ Write. ’ The pen replied, ‘What should I write?’ God said, ‘ Everything that will ever be until the day of resurrection. ’ Then God read, ‘Nun [101] . By the pen and what they write. ’ [102] ”

Sanad : Al-Tabarani via Al-Marwazi via Al-Talaqani via Mu ‘ ammal-Bin-Ismail via Hammad-Bin-Zayd viaAta ’ -Bin-Al-Sa ‘ ib via Muslim-Bin-Subayh via Ibn-

` Abbas.

Source : Tafsir Al-Qur ' an Al-` Azim by Ibn-Kathir.

Rating : Da` if [103] .

Qudsi Hadith No. 94

Ibn-Abbas, may God be pleased with him and his father , said, " The first thing God created was the pen. God created it from speech before God created the 'a' and the 'l'. It took the form of a pen of light. God told the pen, ' Fill Al-Lawh Al-Mahfuz [104] ' The pen replied, 'With what, Lord?' God said, ' With what takes place until the day of resurrection. ' When God created the creatu res, God assigned keepers (angels) to keep (record) their deeds. On the day of resurrection, the creatures' deeds are shown to them and the creatures are told [by the angels] , 'This is our book. It tells you the truth. We used to copy what you did. ' The two books (the book that contains the predestination written by the pen and the book that the angels recorded) are presented and they are the same. " Ibn-Abbas said [to his associates] , " Aren't you Arabs ? Isn't a copy made of a book [after it's completed ?] (I.e . the angels are copying things that ha ve already been completely predestinated.)"

Sanad : Abu-Abdullah Mohammad-Bin-Yaqub Al-Hafiz via Yahya-Bin-Muhammad-Bin-Yahya via Musa ddad via Al-Mu tamir-Bin-Sulayman via Ata ' -Bin-Al-Sa ' ib via Miq sam via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [105] .

Qudsi Hadith No. 95

Ibn-` Abbas, may God be pleased with him , said, " The first thing God, the Sublime , created was the pen and ordered it to write everything that w ould take place . "

Sanad : Ahmad Al-Marwazi via Abdullah-Bin-Al-Mubarak via Rabah-Bin-Zayd via Umar-Bin-Habib via Al-Qasim-Bin-Abi-Bazzah via Said-Bin-Jubayr via Ibn-Abbas.

Source : Mujam Abu-Yala by Abu-Ya` la Al-Mawsili.

Rating : Sahih [106] .

Qudsi Hadith No. 96

Abu-Hurayrah, may God be pleased with them , said that he heard God's Messenger, may God's peace and blessings be upon him , sa y , " The first thing God created was the pen. Then God created the nun, which is the inkwell. This is mentioned in the saying of God, the Sublime , 'Nun . By the pen and what they write. ' [107] Then God told the pen, ' Write. ' The pen replied, 'What should I write?' God said, ' Everything that was and everything that will ever be from deed, action, or life span. ' So the pen wrote everything that w ould ever take place until the day of resurrection. God sealed the pen and it didn't say anything nor will it say anything until the day of resurrection. Then God created the mind and the Omnipotent God said, ' I never created anything like you. I swear by my Might that I shall make you complete in those that I love and make you incomplete in those that I detest . ' " Then God's Messenger, may God's peace and blessings be upon him , said, " People with most perfect mind are those who obey God the most. And people with the least perfect mind are those who obey Satan the most."

Sanad : Isa-Bin-Ahmad Al-Sadafi via Al-Rabi-Bin-Sulayman Al-Jizi via Muhammad-Bin-Wahb Al-Dimashqi via Al-Walid-Bin-Muslim via Malik-Bin-Anas via Samiyy via Abu-Salih via Abu-Hurayrah.

Source : Al-Kamil Fi Dua fa ' Al-Rijal by Ibn-Adiyy .

Rating : Mawdu` [108] .

Qudsi Hadith No. 97

Ibn-` Abbas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God said, " I created good and evil. G ood news to those whom I predestinated that they do good and woe to those whom I predestinated that they do evil. "

Sanad : Zakariyya-Bin-Yahya Al-Saji via Ahmad-Bin-Salm Al-Umayri via Malik-Bin-Yahya-Bin-Amr -Bin-Malik Al-Nukri via his father via his grandfather Amr-Bin-Malik via Abu-Al-Jawza ' via Ibn-Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [109] .

Qudsi Hadith No. 98

Abu-Umamah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I'm Allah. T here is no god but me. I created good and predestinated it. Good news to those whom I created for good and created good for them and predestinated to do good deeds . I'm Allah. There is no god but me. I created evil and predestinated it. Woe to those whom I created for evil and created evil for them and predestinated to do evil deeds . "

Sanad : Abu-Nuaym via Abu-Bakr Ahmad-Bin-Al-Sanadi via Muhammad-Bin-Al-Abbas Al-Mu ' addib via Al-Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa Al-Sinani via Abu-Farwah Al-Ruhawi via Abu-Yahya Al-Kala` i via Abu-Umamah.

Source : Muwa d dih Awham Al-Jam` Wa Al-Tafriq by Al-Khatib Al-Baghdadi .

Rating : Da` if [110] .

Qudsi Hadith No. 99

Ibn-` Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says , " I cr eated the servants with my knowledge. I granted those whom I wish well good morals. And I granted those whom I wish evil bad morals. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Muhammad-Bin-Yusuf Al-Anbari via Abu-Al-Nadr via Yahya-Bin-Abi-Anas Al-Makki via Ibn-Jurayh viaAta ' via Ibn-` Umar.

Source : Makarim Al-Akhlaq by Al-Tabarani .

Rating : Da` if [111] .

Qudsi Hadith No. 100

Anas said, " On the throne, there is a stone that reads, ' I' m God, the Almighty. I created good and evil. Go o d news to those whom I directed to do good and woe to those whom I directed to do evil. ' "

Sanad : Al-Daylami via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [112] .

Qudsi Hadith No. 101

` Umar-Bin-Al-Khattab, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Gabriel came to me and said, ' Oh, Muhammad! Your Lord sends to you greetings of peace and says, " There are those of my servants who do not believe unless they are rich, and if I make them poor they disbelieve. And there are those of my servants who do not believe unless they are poor, and if I make them rich they disbelieve. And there are those of my servants who do not believe unless they are ill, and if I heal them they disbelieve. And there are those of my servants who do not believe unless they are healthy, and if you make them ill they disbelieve. " "

Sanad : Ali-Bin-Ahmad-Bin-Umar Al-Muqri ' via Ibrahim-Bin-Ahmad Al-Qirmisini Al-Sufi via Abu-Muhammad Ahmad-Bin-Muhammad-Bin-Habib via Muhammad-Bin-Abi-Muhammad Al-Marwazi via Ibn-Isa Al-Ramli {aka Yahya} (aka Yahya-Bin-Isa Al-Ramli) via Sufyan-Bin-Said Al-Thawri via Hammad-Bin-Zayd via Ayyub via Abu-Qilabah via Kathir-Bin-Aflah viaUmar-Bin-Al-Khattab.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [113] .

Qudsi Hadith No. 102

` Urwah-Bin-Ruwaym sa id that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I will shake the vast expanse of earth underneath my servants on the best of my nights . The believers I catch therein will be shown mercy and will meet their fate that I predestinated for them. And the unbelievers I catch therein will be punished and will meet their fate that I predestinated for them. "

Sanad : Abu-Bakr [Bin-Abdullah-Bin-Abi-Maryam] viaUrwah-Bin-Ruwaym.

Source : Al-Fitan by Nu` aym-Bin-Hammad .

Rating : Da` if [114] .

Qudsi Hadith No. 103

Ibn-` Umar, may God be pleased with him , said that God, the Almighty and Glorious , said, " Oh, Gabriel! I 've created a thousand thousand nations (generations). No nation knows that I 've created the other nations unless I show them Al-Lawh Al-Mahfuz or make them hear the squeak of the pen. When I want something, I say to it, ' B e , ' and it becomes (i.e. it ' s created instantaneously.) And everything is done in perfect order. "

Sanad : Al-Daylami via Ibn-` Umar.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [115] .

Qudsi Hadith No. 104

Ibn-Umar andUmar-Bin-Al-Khattab , may God be pleased with them , sa id that God, the Sublime , says, " Son of Adam. You're under my will and you want to do what you will and you're under my desire and you want to do what you desire. I bless you and you use th ese blessings to disobey me. You perform t he command ments of mine due to what I provide you from protection, blessing s , help, and wholesomeness. I'm more deserving of your good deeds than you and you're more deserving of your sins than me. My blessings for you are evident and the misery that you have from me is a consequence of what you've done. I want from you what you want from me. "

Sanad : Abu-Nuaym [Al-Asbahani] via Ibn-'Umar T Al-Hasan-Bin-Yahya Al-Khashni via Al-Qasim-Bin-Hizzan Al-Khawlani via Al-Hajjaj-Bin -Ilat Al-Sulami via ` Umar-Bin-Al-Khattab .

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Al-Ilal by Ibn-Abi-Hatim .

Rating : Da` if [116] .

Qudsi Hadith No. 105

Ubay y -Bin-Kab, may G od be pleased with him , commented on the verses, " Your Lord brought forth from the loins of the children of Adam their progeny, held them as witnesses against one another, and asked them, 'Am I not your Lord?' They replied, 'Definitely. We testify to this.' [This] in case you say on the day of resurrection, 'We were of this unaware.' Or you say, 'Our forefathers were polytheists before us and we are just a generation that came after them. Are you going to destroy us because of what the falsifiers (our forefathers) did? ' [117] " Uba y y-Bin-Kab said, "God gathered all creatures that would exist until the day of resurrection. God made them souls and gave them form and they spoke. Then God made a covenant and a treaty with them and held them as witnesses against one another and asked them, 'Am I not your Lord?' They replied, 'Definitely. We testify to this.' God said, ' This is in case you say on the day of resurrection, "We were of this unaware." Or you say, "Our forefathers were polytheists before us and we are just a generation that came after them. Are you going to destroy us because of what our falsif ying forefathers did?"' God said, ' I'm holding as witnesses the seven heavens and the seven earths as well as your father Adam in case you say on the day of resurrection, "We didn't know" or say "We were of this unaware." So believe in me and me alone. I will send to you messengers who will remind you of my covenant and treaty. And I will reveal to you my books. ' They said, ' We testify that you are our Lord and our God. We have no lord but you and we have no god but you.' God raised their father Adam above them. Adam looked at them and saw amongst them the rich, the poor, the good-looking, et cetera . Adam said, 'My Lord, w hy don't you make your servants equal?' God replied, ' I like to be thanked [for the blessings I provide] . ' Adam saw the prophets amongst the m like beacons. They (the prophets) had another covenant [with God] pertaining to the message and prophecy. That's why God, the Almighty and Glorious , says, 'We have made a covenant with the prophets, with you (Muhammad) , and with Noah (Nuh) . ' [118] And God says, ' Direct your face (Muhammad) truly toward the religion (i.e. be righteous) . It (the religion) is an instinct that God created people with . There should be no change made to God's creation. ' [119] And God says, ' This (Muhammad) is a prophet like the prophets who came before him. ' [120] And God says, ' We found most of them (the people) dishonoring the covenant and we found most of them disobedient. ' [121] And God says, ' Then after him (Noah) we sent messengers to their nations and they (the messengers) brought to them (the people) clear signs (miracles) but they (the people) were not to believe in what they had disbelieved before. That's how we seal the hearts of transgressors [from the truth] . ' [122] God knew what they intended to do. God knew who would disbelieve and who would believe. The soul of Jesus (Isa) was one of the souls that God made a covenant with during the time of Adam. God sent that soul to Mary (Maryam) when she ' secluded herself from her family and stayed in a place in the eastern area [of the house] . She hid from them and we sent to her our spirit [Archangel Gabriel] in a perfect human form. She [became scared and] said, " I seek refuge in the Merciful [God] from you if you are God-fearing ." He said, "I am just a Messenger from your Lord who came to grant you a sinless son ." She said, "How can I have a son when no human being (a husband) has touched me and I am not a harlot ?" He said, "It is so [you have no husband and you are not a harlot .] [But] your Lord says, 'This (granting you a son) is easy for me to do. We will make him (the son) a sign to people and a mercy from us . This matter has been decided [and is not open to negotiation.] '" She conceived him and she went with him to a remote place. ' [123] " Uba y y-Bin-Kab said, " She conceived the one who spoke to her [124] , which is the soul of Jesus, may peace be upon him ." Uba y y-Bin-Ka` b said, "The soul of Jesus entered Mary through the mouth."

Sanad : Abu-Jafar Muhammad-Bin-Ali Al-Sh aybani via Ahmad-Bin-Hazim Al-Ghifari via Ubaydallah-Bin-Musa via Abu-Jafar Isa-Bin-Abdullah-Bin-Mahan via Al-Rabi-Bin-Anas via Abu-Al-Aliyah via Uba y y-Bin-Ka` b.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Hasan [125] .

Qudsi Hadith No. 106

Uqbah-Bin-Amir, may God be pleased with him , said, "I will not ascribe today to God's Messenger, may God's peace and blessings be upon him , anything he didn't say. I heard God's Messenger, may God's peace and blessings be upon him , say, ' Those who ascribe to me things I didn't say, have a place in hell. ' I also heard God's Messenger, may God's peace and blessings be upon him , say, ' There are two types of people in my nation. One is those who wake up at night to purify themselves. They fight their desire for sleep and they are under the spells of Satan. So they perform wudu [126] . When they wash their hands, one spell is r emoved . When they wash their faces, one spell is removed . When they wipe their heads, one spell is removed. And when they wash their legs, one spell is removed . Then God, the Almighty and Glorious , tell s those behind the curtain (i.e. the angels,) ' Look at these servants of mine fighti ng their desires! Anything these servants of mine ask me for, they will get. '"

Sanad : Hasan via Ibn-Lahiah via Abu-Ushanah via Uqbah-Bin-Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [127] .

Qudsi Hadith No. 107

Ali-Bin-Abi-Talib, may God be pleased with him , said, "When God, the Almighty and Glorious , wanted to teach God's Messenger the adhan [128] , God sent to him Gabriel with a beast called Buraq. He mounted the beast and found the ride to be difficult . So Gabriel told the beast , 'Be still. I swear to God that no one has ever mounted you who is more gracious in the eyes of God than Muhammad, may God's peace and blessings be upon him . ' The Messenger rode the beast until he stopped at the curtain that is next to the Merciful (God), the Blessed and Sublime . At that time, an angel came out fr om behind the curtain. God's Messenger, may God's peace and blessings be upon him , asked, ' Oh, Gabriel! Who is this?' Gabriel replied, 'I swear by the one who sent you with the truth (i.e. God) that I'm the closest creature [to God] and I have never seen this angel before this time.' The ang el said, ' Allahu A kbar . Allahu A kbar (God is the greatest. God is

the g reatest.) ’ Someone (God) replied from behind the curtain, ‘ My servant has told the truth. I am the g reatest. I am the g reatest. ’ The angel said, ‘ A shhadu -an-l a- i llaha - i lla - a l la h (I testify that there is no g od but Allah.) ’ Someone replied from behind the curtain, ‘ My servant has told the truth. There is no god but me. ’ The angel said, ‘ A shhadu-a nna - muhammadan-rasul-a l la h (I testify that Muhammad is God’s Messenger.) ’ Someone replied from behind the curtain, ‘ My servant has told the truth. I sent Muhammad. ’ The ang el said, ‘ H ayya -ala-al- salah . H ayya -a l a-al- f alah . Q ad - qamat -a l- s ala h (Come to prayer. Come to salvation . Th e p rayer has started.) ’ The angel said, ‘ A llahu A kbar . A llahu A kbar.’ Someone replied from behind the curtain, ‘ My servant has told the truth. I am the g reatest. I am the g reatest. ’ The angel said, ‘ L a- illaha-illa-alla h .’ Someone replied from behind the curtain, ‘ My servant has told the truth. There is no god but me. ’ Then the angel took Muhammad, may God’s peace and blessings be upon him , by the hand and placed him in the front and he (Muhammad) led the people of heaven, including Adam and Noah, in prayer.” Abu-Jafar, Muhamm a d-Bin-`Ali, said, “ On that day, God made Muhammad, may God’s peace and blessings be upon him , the noblest of all creatures in heavens and on earth.”

Sanad : Muhammad-Bin-Uthman via Makhlad Al-Wasiti via his father via Ziyad-Bin-Al-Mundhir via Muhammad-Bin-Ali-Bin-Al-Husayn via his father via his grandfather via `Ali-Bin-Abi-Talib.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Da`if [129] .

Qudsi Hadith No. 108

Anas-Bin-Malik, may God be pleased with him , said, “ On the night the Prophet, may God’s peace and blessings be upon him , ascended to heaven, people were commanded to pray fifty times [a day] but the number was reduced until it reached five. Then God said, ‘ Oh, Muhammad! The number can’t be reduced any further. And for the five prayers you will be rewarded for fifty. ’ ”

Sanad : Muhammad-Bin-Yahya Al-Naysaburi via Ab d-Al-Razzaq via Mamar via Al-Zu hri via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [130] .

Qudsi Hadith No. 109

Abu-Sa`id Al-Khudri, may God be pleased with him , said, “ On the night God’s Messenger, may God’s peace and blessings be upon him , ascended to heaven, people were commanded to pray fifty times [a day] but the number was reduced until it reached five. Then God , the Almighty and Glorious , said, ‘ For the five prayers you will be rewarded for fifty. Each good deed is counted as ten. ’ ”

Sanad : Abd-Bin-Humayd viaAbd-Al-Razzaq via Mamar via Abu-Harun Al-Abdi via Abu-Sa`id Al-Khudri.

Source : Al-Matalib Al-`Aliyah by Ibn-Hajar.

Rating : Matruk [131] .

Qudsi Hadith No. 110

Anas-Bin-Malik, may God be pleased with him , said , “ God’s Messenger, may God’s peace and blessings be upon him , said, ‘ God commanded my people to pray fifty times [a day] . So I left [the presence of God] . Moses came to me and asked, “ What did God command your people to do?” I replied, “ God commanded my people to pray fifty times.” Moses said, “ Go back to your Lord. This is d ifficult for your people to do.” I went back to my Lord and God reduced the number of prayers. I went back to Moses and told him what happened. Moses said, “ Go back to your Lord. This is d ifficult for your people to do.” I went back to my Lord and God said, “ It is five and it is fifty (i.e. you have to pray five times but you will get the reward for praying fifty times.) This is final and can’t be changed. ” I w ent back to Moses. Moses said, “Go back to your Lord.” I said, “ I’m ashamed from my Lord (i.e. I’m embarrassed to keep going back.) ” ”

Sanad : Harmalah-Bin-Yahya Al-Misri via `Abdullah-Bin-Wahb via Yunus-Bin-Yazid via Ibn-Shihab via Anas-Bin-Malik.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [132] .

Qudsi Hadith No. 111

Malik-Bin-Sasaah, may God be pleased with him , said , “ God’s Prophet, may God’s peace and blessings b e upon him , told us (the sahabah) about his journey to heaven and said, ‘ While I was asleep in Al-Hatim (a place near Kaaba) { he might have said “ Al-Hijr (a place near Kaaba) ” } , someone (Gabriel) came to me and cut from here to here. ’ I asked Al-Jarud, who was next to me, ‘ What does he mean? ’ He said, ‘ From the depression between his collarbones to his pubic hair. ’ I heard him (the Prophet) say that it was from the top of his chest to his pubic hair. I heard the Prophet say ‘ He (Gabriel) took out my heart and a gold pot filled with faith was brought. M y heart was washed, stuffed [with faith] , and put back. Then a white beast , smaller than a mule and bigger than a donkey , was brought to me.’ Al-Jarud asked, ‘ Is it the Buraq, Abu-Hamzah (Anas-Bin-Malik) ?’ Anas replied, ‘Yes. Its pace is as wide as its range of vision .’ [The prophet continued his story and said,] ‘I was placed on top of it (the Buraq) and Gabriel took me until we reached the lower heaven . Gabriel asked for the gate to be opened. They (the angels) said, “ Who is this? ” Gabriel replied, “ Gabriel. ” They asked , “ Who’s with you? ” Gabriel replied, “ Muhammad. ” They asked , “ Did someone send for him? ” Gabriel replied , “ Yes. ” They said, “ He is welcomed. It is nice, indeed, to have him here . ” The gate opened and I entered. Adam was there. Gabriel said, “This is Adam, your father. Greet him with peace.” I greeted him with peace and he returned the greeting and then said, “Welcome to my good son and good prophet.” Then Gabriel took me and we ascended to the second heaven. Gabriel asked for the gate to be opened. They asked , “Who is this?” Gabriel replied, “Gabriel.” They asked , “Who’s with you?” Gabriel replied, “Muhammad.” They asked , “Did someone send for him?” Gabriel said,

“Yes.” They said, “He is welcomed. It is nice, indeed, to have him here .” The gate opened and I entered. John (the Baptist) (Yahya) and Jesus, who are cousins on their mothers ’ side s , were there. Gabriel said, “These are John and Jesus . Greet them with peace.” I greeted them with peace and they returned the greeting and then said, “Welcome to the good brother and the good prophet.” Then Gabriel took me and we ascended to the third heaven. Gabriel asked for the gate to be opened. They asked , “Who is this?” Gabriel replied, “Gabriel.” They asked , “Who’s with you?” Gabriel replied, “Muhammad.” They asked , “Did someone send for him?” Gabriel replied , “Yes.” They said, “He is welcomed. It is nice, indeed, to have him here .” The gate opened and I entered. Joseph (son of Jacob) (Yusuf) was there. Gabriel said, “This is Joseph. Greet him with peace.” I greeted him with peace and he returned the greeting and then said, “Welcome to the good brother and the good prophet.” Then Gabriel took me and we ascended to the fourth heaven. Gabriel asked for the gate to be opened. They asked, “Who is this?” Gabriel replied, “Gabriel.” They asked, “Who’s with you?” Gabriel replied, “Muhammad.” They asked, “Did someone send for him?” Gabriel replied, “Yes.” They said, “He is welcomed. It is nice, indeed, to have him here.” The gate opened and I entered. Enoch (Idris) was there. Gabriel said, “This is Enoch . Greet him with peace.” I greeted him with peace and he returned the greeting and then said, “Welcome to the good brother and the good prophet.” Then Gabriel took me and we ascended to the fifth heaven. Gabriel asked for the gate to be opened. They asked, “Who is this?” Gabriel replied, “Gabriel.” They asked, “Who’s with you?” Gabriel replied, “Muhammad.” They asked, “Did someone send for him?” Gabriel replied, “Yes.” They said, “He is welcomed. It is nice, indeed, to have him here.” The gate opened and I entered. Aaron (Harun) was there. Gabriel said, “This is Aaron. Greet him with peace.” I greeted him with peace and he returned the greeting and then said, “Welcome to the good brother and the good prophet.” Then Gabriel took me and we ascended to the sixth heaven. Gabriel asked for the gate to be opened. They asked, “Who is this?” Gabriel replied, “Gabriel.” They asked, “Who’s with you?” Gabriel replied, “Muhammad.” They asked, “Did someone send for him?” Gabriel replied, “Yes.” They said, “He is welcomed. It is nice, indeed, to have him here.” The gate opened and I entered. Moses was there. Gabriel said, “This is Moses. Greet him with peace.” I greeted him with peace and he returned the greeting and then said, “Welcome to the good brother and the good prophet.” When I passed , Moses cried. He was asked [by the ang el s] , “Why are you crying?” Moses replied, “ More people are going to heaven from the nation of a youngster (Muhammad) who was sent after me [as a prophet] than from my nation.” Then Gabriel took me and we ascended to the seventh heaven. Gabriel asked for the gate to be opened. They asked, “Who is this?” Gabriel replied, “Gabriel.” They asked, “Who’s with you?” Gabriel replied, “Muhammad.” They asked, “Did someone send for him?” Gabriel replied, “Yes.” They said, “He is welcomed. It is nice, indeed, to have him here.” The gate opened and I entered. Abraham was there. Gabriel said, “This is your father. Greet him with peace.” I greeted him with peace and he returned the greeting and then said, “Welcome to the good son and the good prophet.” Then Sidrat Al-Muntaha (the Boundary Lotus) was lifted for me. Its fruit is like a Hajar [133] jar (i.e. big in size) and it s leaves are like the ears of elephants. Gabriel said, “This is Sidrat Al-Muntaha.” There were four rivers. Two are visible (located on earth) and two are invisible (not located on earth). I asked, “What are those, Gabriel?” He replied, “The two invisible ones are two rivers in heaven and the two visible ones are the Nile and the Euphrates.” Then Al-Bayt Al-Ma ` mur (the Populated House) was lifted for me. I was brought a jar of wine, a jar of milk, and a jar of honey. I took the milk. Gabriel said, “This is the instinct that you and your people have.” Then I was commanded [by God] to pray fifty times every day. I returned and passed by Moses. Moses asked, “What were you commanded?” I replied, “I was commanded to pray fifty times every day,” Moses said, “Your people can’t pray fifty times every day. I swear I tried people before you and worked diligently with the Children of Israel. Go back to your Lord and ask God to lessen the burden on your people.” I went back and God reduced the number [of required prayers] by ten. I went back to Moses and he repeated what he said before. I went back and God reduced the number by another ten. I went back to Moses and he repeated what he said before. I went back and God reduced the number by another ten. I went back to Moses and he repeated what he said before. I went back and God commanded me to pray ten times every day. I went back to Moses and he repeated what he said before. I went back and God commanded me to pray five times every day. I went back to Moses and he asked me, “What were you commanded?” I replied, “I was commanded to pray five times every day,” Moses said, “Your people can’t pray five times every day. I swear I tried people before you and worked diligently with the Children of Israel. Go back to your Lord and ask God to lessen the burden on yo ur people.”’ The Prophet said, ‘ I asked my Lord until I became embarrassed but I accept ed [God’s commandment] and submitted [to the Lord].’ The Prophet said, ‘ When I passed, someone (God) called, “ I gave my commandment and lessened the burden on my servants. ” ’ ”

Sanad : Hudbah-Bin-Khalid via Hammam-Bin-Yahya via Qatadah via Anas-Bin-Malik via Malik-Bin-Sasaah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 112

Anas-Bin-Malik, may God be pleased with him , said that Abu-Dharr, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ While I was in Mecca, the roof of my house was cracked and Gabriel descended. He cut my chest and washed it with Zamzam [134] water. Then he brought a gold pot filled with wisdom and faith and emptied it in my chest. Then he closed my chest. Then he took me by the hand and ascended with me to heaven. When he reached the lower heaven, Gabriel told the keeper of heaven, ‘Open.’ The keeper asked, ‘Who is this?’ Gabriel said, ‘This is Gabriel.’ The keeper asked, ‘Is there anyone with you?’ Gabriel replied, ‘Muhammad is with me.’ The keeper asked, ‘Was he sent for?’ Gabriel said, ‘Yes. Open . ’ When we went up to the lower heaven, there was a man with a multitude of people on his right and a multitude of people on his left. He smiled when he looked to his right and cried when he looked to his left. He said, ‘Welcome to the good prophet and the good son.’ I asked, ‘Who is this , Gabriel?’ Gabriel replied, ‘This is Adam. The multitude of people on his right and his left are his ch ildren. The ones on his right are the people of heaven and the ones on his left are the people of hell. He smiles when he looks to his right and cries when he looks to his left.’ Then Gabriel took me and ascended to the second heaven. Gabriel told its keeper, ‘Open.’ The keeper said what the keeper of the lower heaven said before and the keeper opened.’”

Anas said that Abu-Dharr said that the Prophet found in heavens Enoch, Moses, Jesus, and Abraham but Abu-Dharr didn’t specify in what heaven each one was found except to say that the Prophet found Adam in the lower heaven and Abraham in the sixth heaven. Anas said that Abu-Dharr said that the Prophet said, “When Gabriel passed by Enoch, Enoch said, ‘Welcome to the good prophet and the good brother.’ I asked, ‘Who is this?’ Gabriel replied, ‘This is Enoch.’ Then I passed by Moses. Moses said, ‘Welcome to the good prophet and the good brother.’ I asked, ‘Who is this?’ Gabriel replied, ‘This is Moses.’ Then I passed by Jesus. Jesus said, ‘Welcome to the good prophet and the good brother.’ I asked, ‘Who is this?’ Gabriel replied, ‘This is Jesus.’ Then I passed by Abraham. Abraham said, ‘Welcome to the good prophet and the good son.’ I asked, ‘Who is this?’ Gabriel replied, ‘This is Abraham.’”

Ibn-Shihab Al-Zu hri said that Ibn-Hazm told him that Ibn-` Abbas and Abu-Hayyah Al-Ansari used to say that the Prophet, may God’s peace and blessings be upon him , said, “I was lifted up until I reached the level where I could hear the squeaks of the pens.”

Ibn-Hazm and Anas-Bin-Malik, may God be pleased with them , said that the Prophet, may God’s peace and blessings be upon him , said, “ Then I was commanded by God to pray fifty times [a day] . I left, having been commanded, and passed by Moses. Moses asked, ‘What did God command your people to do?’ I said, ‘God commanded them to pray fifty times.’ Moses said, ‘ Review this with your Lord for your people can’t do this.’ I went back and reviewed the matter with my Lord. God reduced the number and I went back to Moses. Moses said ‘Review this with your Lord’ and he repeated what he said earlier. I went back to my Lord and God reduced the number. I went back to Moses and told him. Moses said, ‘Review this with your Lord for your people can’t do this.’ I went back and reviewed that matter with my Lord. God said, ‘ It is five [prayers] and it is fifty (i.e. you get rewarded for fifty prayers when you pray five times.) This is final and can’t be changed. ’ I went back to Moses and he said, ‘Review it with your Lord.’ I said, ‘I’m embarrassed from my Lord (i.e. I’m embarrassed to keep going back.)’ Then Gabriel took me to Sidrat Al-Muntaha. It was covered with colors that I didn’t know what they

were. Then I was taken to heaven. It had in it domes of pearls and its soil was of musk . ”

Sanad : Abdan via Abdulla h via Yunus via Ibn Shihab Al-Zu hri T Ahmad-Bin-Salih via `Anbasa h via Yunus via Ibn-Shihab Al-Zu hri via Anas-Bin-Malik via Abu-Dharr.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 113

Anas-Bin-Malik, may God be pleased with him , said, “ The night God’s Messenger, may God’s peace and blessings be upon him , was taken on his Night Journey from the Kaaba Mosque, th re e people (angels) came to him before the revelation. He was asleep in the Sacred Mosque. The first one asked, ‘Which one is he?’ The one in the middle replied, ‘He is the best one of them.’ The last one said, ‘Take the best one of them.’ That was it for that night. He didn’t see them [again] until they came to him another night for he can see with his heart while his eyes are closed. His heart never sleeps. Such are the prophets for their eyes sleep but their hearts do not. They (the angels) didn’t talk to him until they carried him and put him near the Zamzam well. From there, he was taken from them by Gabriel. Gabriel cut him from his upper chest to his lower chest. He emptied his chest and washed it by hand with Zamzam water until it was pure and dry. Then Gabriel brought a gold jar that had in it a gold container stuffed with faith and wisdom. Gabriel stuffed the faith and wisdom into the Prophet ’s chest and the veins of his throat. Then Gabriel closed the Prophet ’s chest and took him and ascended to the lower heaven. Gabriel knocked on one of its gates. The people of heaven (the angels) asked, ‘ Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘ Has he been called ?’ Gabriel replied, ‘Yes.’ They said, ‘Welcome to him, indeed. ’ The people of heaven received him with joy. The people of heaven do not know what God wants to do with the Prophet on earth unless and until God tells them. The Prophet found Adam in the lower heaven. Gabriel told the Prophet , ‘This is your father. Greet him with peace.’ The Prophet greeted him with peace. Adam replied and said, ‘Welcome to my son. You’re a good son, indeed.’ He saw in the lower heaven two flowing rivers. The Prophet asked, ‘What are th ese two rivers, Gabriel?’ Gabriel replied, ‘ This is the source of the Nile and Euphrates .’ Then Gabriel took the Prophet through heaven. The Prophet saw another river housed in a palace of pearls and aquamarines. The Prophet put his hand in the river and it (its soil) was nice musk. The Prophet asked, ‘What is this Gabriel?’ Gabriel replied, ‘This the Kawthar (abundance of good things) that your Lord hid for you.’ Then Gabriel took the Prophet and ascended with him to the second heaven. The angels told Gabriel what the angels told him in the lower heaven. The asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad, may God’s peace and blessings be upon him .’ They asked, ‘Has he been called?’ Gabriel replied, ‘Yes.’ They said, ‘Welcome to him.’ Then Gabriel took the Prophet and ascended with him to the third heaven. The angels told Gabriel what the angels told him in the first and second heavens. Then Gabriel took the Prophet and ascended with him to the fourth heaven and the angels told Gabriel what they told him before. Then Gabriel took the Prophet and ascended with him to the fifth heaven and the angels told Gabriel what they told him before. Then Gabriel took the Prophet and ascended with him to the sixth heaven and the angels told Gabriel what they told him before. Then Gabriel took the Prophet and ascended with him to the seventh heaven and the angels told Gabriel what they told him before. Every heaven had prophets in it and the Prophet named them. From what I understood, Enoch was in the second heaven, Aaron was in the fourth heaven , someone else — whom I don’t remember the name of — was in the fifth heave, Abraham was in the sixth heaven, and Moses was in the seventh heaven. Moses was given preference because God talked to him. Moses said, ‘ I do not think my Lord would place anybody above me.’ Then Gabriel took the Prophet and ascended with him a distance above that, a distance that is known only to God, and moved through until he reached Sidrat Al-Muntaha. The Prophet , came close to the Omnipotent, the Lord of Might. The Prophet moved closer until he was the short distance of two bows, if not less, from God. God commanded the Prophet that his people pray fifty times every day and night. The Prophet descended until he reached Moses. Moses held him up and asked, ‘ Oh, Muhammad! What did your Lord command you to do?’ The Prophet replied, ‘God commanded me to pray fifty times every day and night. Moses said, ‘Your people can’t do that. Go back and ask your Lord to lessen the burden on you and them.’ The Prophet looked at Gabriel as if he was consulting the angel in that matter. Gabriel signaled to the Prophet to do so if he wished. Gabriel took the Prophet to the Omnipotent. The Prophet, standing in the same place as before, said ‘ Oh, Lord! Lessen our burden. My people can’t do this.’ God reduced the number of prayers by ten. The Prophet went back to Moses. Moses held him up. Moses continued to send the Prophet back to God until the number of prayers was reduced to five. When the number was reduced to five, Moses held up the Prophet and said to him, ‘ Oh, Muhammad! I implored my people, the Children of Israel, to do less than that but they weakened and gave it up. Your people are feebler in body, heart , stature, sight, and hearing. Go back and ask your L ord to lessen your burden. ’ T he Prophet, may God’s peace and blessings be upon him , was looking at Gabriel all along to give him an advice. Gabriel didn’t dislike that and he took the Prophet and ascended with him for the fifth time. The Prophet said, ‘ Oh, Lord! My people are feeble in body, heart, stature, sight, and hearing. Lessen our burden.’ The Omnipotent called , ‘ Oh, Muhammad! ’ The Prophet replied, ‘I’m at your serv ice .’ The Omnipotent said , ‘ What I sa y cannot be changed and it is the way I commanded you in Umm-Al-Kitab. ’ The Omnipotent said, ‘ Each good deed is rewarded tenfold. They are fifty in Umm-Al-Kitab and you perform fiv e (i.e. you get rewarded for praying fifty times when you pray five times.) ’ The Prophet went back to Moses. Moses asked the Prophet, ‘How did you do?’ The Prophet replied, ‘God lessened our burden. He rewarded us for each good deed tenfold.’ Moses said, ‘I swear to God that I implored my people, the Children of Israel, to do less than that but they gave up on it. Go back and ask your Lord to further lessen your burden. ’ God’s Messenger, may God’s peace and blessings be upon him , said, ‘ Oh, Moses! I swear to God that I have become ashamed from my Lord to keep going back. Moses said, ‘ Descend in God’s name.’ The Prophet said when he woke up he was in the Sacred Mosque.”

Sanad : Abd-Al-Aziz-Bin-Abdullah via Sulayman via Sharik-Bin-Abdullah via Ana s -Bin-Malik.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 114

Malik-Bin-Sasaah, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “While I was at home, half -asleep, [I heard someone (an angel) say,] ‘He’s in the middle of the three men (the Prophet was sleeping between Hamzah and Jafar.)’ I was brought a gold jar filled with wisdom and faith. The angel cut me from my upper chest to my lower abdomen. The angel washed my heart with Zamzam water and then my heart was filled with wisdom and faith. Then I was brought a beast that’s smaller than a mule but bigger than a donkey. Then I left with Gabriel, may peace be upon him , and we came to the lower heaven. They (the angels) asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They said, ‘He’s been sent for. Welcome to him, indeed.’ I went to Adam, may peace be upon him . I greeted him with peace. He said, ‘Welcome to you as a son and a prophet.’ Then we came to the second heaven. They asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ The same occurred (i.e. the angels provided the same questions and

answers like before.) I went to John (the Baptist) and Jesus. I greeted them with peace. They said, ‘Welcome to you as a brother and a prophet.’ Then we came to the third heaven. They asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ And so forth. I went to Joseph (son of Jacob). I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ Then we came to the fourth heaven. The same occurred. I went to Enoch. I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ Then we came to the fifth heaven. The same occurred. I went to Aaron. I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ Then we came to the sixth heaven. The same occurred. I went to Moses. I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ When I passed him by he cried. He was asked, ‘Why are you crying?’ Moses replied, ‘ Oh, Lord! This youngster (Muhammad) whom you sent [as a messenger] after me, more of his people will enter heaven and wind up in better places than my people.’ Then we came to the seventh heaven. The same occurred. I went to Abraham. I greeted him with peace. He said, ‘Welcome to you as a son and a prophet.’ Then Al-Bayt Al-Mamur was lifted for me. I asked Gabriel [about this house] . Gabriel replied, ‘In this populated house, seventy thousand angels pray every day. When they leave, they never come back for this is the last place they enter.’ Then Sidrat Al-Muntaha was lifted for me. Its fruit is like a Hajar jar and its leaves are like the ears of elephants. It is the source of four rivers. Two rivers are invisible and two are visible. I asked Gabriel [about the rivers] and Gabriel said, ‘ The two invisible rivers are in heaven and the two visible rivers are Al- Buta ‘ and the Nile.’ Then I was commanded to pray fifty times [a day] . I went to Moses and he asked, ‘ How did you do?’ I said, ‘I was commanded to pray fifty times.’ He said, ‘I know people better than you do. I implored the Children of Israel most immensely [to follow the commandments but they refused.] Go back and ask your Lord to lessen your burden. ’ I went back and asked my Lord to lessen my burden and the Lord reduced the number [of prayers] to forty. I went back to Moses, may peace be upon him , and he asked, ‘ How did you do?’ I replied, ‘My Lord made them forty.’ Moses told me what he told me earlier . I went back and my Lord made them thirty. I went back to Moses , may peace be upon him , and told him [about the reduction] and he told me what he told me earlier. I went back and my Lord made them twenty and then made them ten and then made them five. I went back to Moses, may peace be upon him , and he told me what he told me earlier . I said, ‘ I’m ashamed from my Lord, the Almighty and Glorious , to keep going back [and ask for reduction.] ’ Then someone (God) called, ‘ I gave my commandment and lessened the burden on my servants and I reward each good deed tenfold (i.e. the reward for each good deed is equal to the reward of ten good deeds. ’”

Sanad : Yaqub-Bin-Ibrahim via Yahya-Bin-Said via Hisham Al-Dastawa ‘ i via Qatadah via Anas-Bin-Malik via Malik-Bin-Sasaah.

Source : Sunan Al-Nasa ‘ i by Al-Nasa ’ i.

Rating : Sahih [135] .

Qudsi Hadith No. 115

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “I was brought a beast that is bigger than a mule and smaller than a donkey. Its pace is as wide as its range of vision. I mounted [the beast] with Gabriel, may peace be upon him , and we moved. Then Gabriel told me, ‘Disembark and pray.’ I did. Gabriel asked me, ‘Do you know where you prayed?’ He said, ‘You prayed in Taybah (Medina) , the migration destination.’ Then Gabriel told me, ‘Disembark and pray.’ I did. Gabriel asked me, ‘Do you know where you prayed?’ He said, ‘You prayed on Mount Sinai, where God, the Almighty and Glorious , talked to Moses, may peace be upon him . ’ Then Gabriel told me, ‘Disembark and pray.’ I did. Gabriel asked me, ‘Do you know where you prayed?’ He said, ‘You prayed in Bethlehem, the birthplace of Jesus, may peace be upon him . ’ Then I entered Bayt Al-Maqdis (Jerusalem). The prophets, may peace be upon them , were gathered for me. Gabriel took me to the front and I led them (the prophets) in prayer. Then I was lifted to the lower heaven and Adam, may peace be upon him , was there. Then I was lifted to the second heaven and Jesus and John (the Baptist), may peace be upon them , who are cousins on their mothers’ sides, w ere there. Then I was lifted to the third heaven and Joseph (son of Jacob), may peace be upon him , was there. Then I was lifted to the fourth heaven and Aaron , may peace be upon him , was there. Then I was lifted to the fifth heaven and Enoch, may peace be upon him , was there. Then I was lifted to the seventh heaven and Moses, may peace be upon him , was there. Then I was lifted to the seventh heaven and Abraham, may peace be upon him , was there. Then I was lifted above seven heavens and we came to Sidrat Al-Muntaha. A cloud covered me and I fell down in prostration. I was told [by God] , ‘ On the day I cr eated the heavens and the earth I commanded you and your people to pray fifty times [a day] . So offer the prayers you and your people. ’ I went back to Abraham and he didn’t ask me about anything. I came to Moses and he asked, ‘How many [prayers] did God command you to offer?’ I replied, ‘Fifty prayers.’ Moses said, ‘ N either you nor your people will be able to do it. Go back and ask your Lord for reduction [in the number of prayers commanded.] ’ I went back and my Lord reduced the number by ten. I went back to Moses and he ordered me to go back [and ask for more reduction] . I went back and the Lord reduced the number by ten and then the number was reduced to five. Moses told me, ‘Go back and ask your Lord to reduce the number for God commanded the Children of Israel to offer two prayers and they didn’t.’ I went back and asked my Lord, the Almighty and Glorious , to reduce the number.’ God said, ‘ On the day I created the heavens and the earth, I commanded you and your people to pray fifty times. Five for fifty (i.e. offer five prayers and you will be rewarded for fifty.) Offer the payers you and your people. ’ I knew that was the final decision of God, the Blessed and Sublime . I went back to Moses, may peace be upon him , and he said, ‘Go back.’ I knew it was God’s final decision so I didn’t go back.”

Sanad : Amr-Bin-Hisham via Makhlad via Said-Bin-Abd-Al-Aziz via Yazid-Bin-Abi-Malik via Anas-Bin-Malik.

Source : Sunan Al-Nasa ‘ i by Al-Nasa 'i .

Rating : Sahih [136] .

Qudsi Hadith No. 116

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “I was brought the Buraq. It is a white beast that is bigger than a donkey and smaller than a mule. Its pace is as wide as its range of vision. I rode it until I reached Bayt Al-Maqdis. I tied it to the ring that the prophets use for tying. Then I entered the mosque and offered a two-raka [137] salat and left. Gabriel brought me a jar of wine and a jar of milk. I chose the milk. Gabriel, may God’s peace and blessings be upon him , said, ‘ You chose the instinct [that God created you with. You chose the beneficial milk over the harmful wine.] ’ Then Gabriel took me and we ascended to heaven. Gabriel asked for permission to enter. They (the angels) asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’

The gate was opened for us and I saw Adam. He welcomed me and wished me well. Then Gabriel took me and we ascended to the second heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Jesus son of Mary and John son of Zachariah, may God’s blessings be upon them , who are cousins on their mothers’ sides. They welcomed me and wished me well. Then Gabriel took me and we ascended to the third heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad, may God’s peace and blessings be upon him .’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Joseph (son of Jacob), may God’s peace and blessings be upon him , who was given the lion’s share of good looks. He welcomed me and wished me well. Then Gabriel took me and we ascended to the Fourth heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Enoch. He welcomed me and wished me well. God, the Almighty and Glorious, said, ‘We raised him (Enoch) to a high place. ’ [138] Then Gabriel took me and we ascended to the fifth heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Aaron, may God’s peace and blessings be upon him . He welcomed me and wished me well. Then Gabriel took me and we ascended to the sixth heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Moses, may God’s peace and blessings be upon him . He welcomed me and wished me well. Then Gabriel took me and we ascended to the seventh heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad, may God’s peace and blessings be upon him .’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Abraham , may God’s peace and blessings be upon him , with his back against Al-Bayt Al-Mamur, which is entered every day by seventy thousand angels who never return. The n Gabriel took me to Sidrat Al-Muntaha . Its leaves were like the ears of elephants and its fruit was like a jar. When God took care of it, its beauty became beyond the description of any of God’s creatures. Then I was commanded by God to pray fifty times every day and night. Then I descended to Moses, may God’s peace and blessings be upon him . Moses asked me, ‘What did your Lord command your people to do?’ I replied, ‘ Perform f ifty prayers.’ Moses said, ‘Go back and ask your Lord to reduce the number of prayers for your people can’t do this. I tried the Children of Israel and test ed them [and they declined God’s commandments.] ’ I went back to my Lord and said, ‘ Oh, Lord! Reduce the burden on my people.’ God reduced the number [of required prayers] by five. I returned to Moses and said, ‘God reduced the number by five.’ Moses replied, ‘Your people can’t do this. Go back and ask your Lord to reduce the number.’ I kept going back and forth between my Lord, the Blessed and Sublime , and Moses, may peace be upon h im , until God said, ‘ Oh, Muhammad! They are five prayers every day and night [that you have to perform] . For every prayer there are ten [rewards] . So that’s equivalent to praying fifty times. When people intend to do one good deed [139] but do not do it, they receive the reward for doing one good deed. When they do it, they receive the reward for doing ten good deeds. When people intend to do one bad deed [140] but do not do it, it’s not counted. And when they do it, they receive the penalty for doing one bad deed. ’ I descended until I reached Moses, may God’s peace and blessings be upon him , and told him. Moses said, ‘Go back and ask your Lord to reduce the number of prayers.’ I said, ‘I went back so many times that I have become ashamed from my Lord.’”

Sanad : Shayban-Bin-Farrukh via Hammad-Bin-Salamah via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 117

Abu-Hurayrah, may God be pleased with him , said, “ God, the Blessed and Sublime , told the Prophet, may God’s peace and blessings be upon him , ‘Ask your question.’ The Prophet replied , ‘You took Abraham as a friend and gave him a great kingdom. You talked to Moses directly. You gave David (Dawud) a great kingdom, made iron malleable for him, and subjugated the mo untains to him. You gave Solomon (Sulayman) a great kingdom and subjugated to him the jinn, humankind , the devils, and the wind. You gave Solomon a kingdom unmatched by anyone after him. And y ou taught Jesus the Torah and the Gospel and you gave him the power to heal the blind and the leper. You protected Jesus and his mother from the damned Satan so Satan wasn’t able to get to them. ’ God, the Blessed and Sublime , told the Prophet, ‘ I’ve taken you as a friend. It says so in the Torah, “Muhammad is beloved by God.” I ’ve sent you to all people and made your nation consist of those who came and those who will come. I’ve made the sermons of your people invalid unless they testify that you’re my servant and my messenger. I’ve made you the first prophet to be created (i.e. Muhammad was created and made a prophet before Adam) and the last to be sent [as a messenger to people] . I gave you the seven verses [of the Sura of Al-Fatihah] that are repeated [during salat] which I gave to no other prophet before you. I gave you the last [two] verses of the Sura of Al-Baqarah (i.e. I answered the prayers therein) from the treasure under my throne. And I have made you the opener (i.e. the intercessor on the day of resurrection) and the closer (i.e. the last of the prophet s).’ God’s Messenger, may God‘s peace and blessings be upon him , said, ‘ My Lord, the Blessed and Sublime , gave me preference [over other prophets] in six areas: God placed fear in the hearts of my enemies within a one-month distance; T he spoils of war have been made legal for me whereas they we re illegal for others before me; T he earth has been made a clean mosque for me; I’ve been given the first word (as in the Sura of Al-Fatihah that opens the Qur'an) and laconic speech (as in concise hadith) ; My nation has been shown to me and I recognized the followers and the ones they’re following. I saw them go to people who wear shoes made of hair and I saw them go to people who have wide faces and small eyes and I told them who they were [by telling them that these are signs of the end of the world] ; And I have been commanded to pray fi fty times. ’ The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Fifty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive [to God’s commandments.] ’ Muhammad, may God’s peace and blessings be upon him , went back to the Lord, the Almighty and Glorious , to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses ask ed him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Forty prayers.’ Moses said, ‘ Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ Muhammad, may God’s peace and blessings be upon

him , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Thirty prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' Muhammad went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Twenty prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' Muhammad, may God's peace and blessings be upon him , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'T en prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' Muhammad went back and asked the Lord to lessen the burden. God reduced the number of prayers by five. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Five prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' The Messenger said, 'I went back so many times that I've become ashamed from the Lord. I won't go back anymore.' The Messenger was told [by God] , ' For the five prayers that you have tolerated, you'll be compensated for fifty prayers. For each good deed, you will be rewarded tenfold. ' ` Isa (Abu-Ja'far Al-Razi) said, 'I was told that the Prophet, may God's peace and blessings be upon him , said, "Moses was the harshest one of them (the prophets) with me in the beginning and the best in the end."'"

Sanad : Muhammad-Bin-Hassan via Abu-Al-Nadr via Abu-Ja**far Al-Razi via Al-Rabi**-Bin-Anas via Abu-Al-` Aliyah or others via Abu-Hurayrah.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Da` if [141] .

Qudsi Hadith No. 118

Abu-Hurayrah, may God be pleased with him , said, "God talk to the Prophet and told him, 'Ask.' The Prophet replied, ' You took Abraham as a friend and gave him a great kingdom. You talked to Moses d irectly. You gave David a great kingdom, made iron malleable for him, and subjugated the mountains to him. You gave Solomon a kingdom and subjugated to him the jinn, humankind , and the devils. You subjugated to Solomon the wind. You gave Solomon a kingdom unmatched by anyone after him. And you taught Jesus the Torah and the Gospel and you gave him the power to heal the blind and the leper and bring back people from the dead with your permission. You protected Jesus and his mother from the damned Satan so he wasn't able to get to them.' The Lord, the Almighty and Glorious , replied to the Messenger and said, ' I've taken you as a friend. It says so in the Torah, "[Muhammad is] beloved by God." I've sent you to all people as a deliverer of the good news [of heaven to the believers] and as a warner [of hell to the unbelievers] . I've opened you r heart [to the prophecy] , removed your burden (p ast sins) , and raised your name (as in adhan). Your name is mentioned whenever my name is mentioned. I've made your nation the best nation that people have known. I' ve made your nation a just nation. I've made your nation include those who came before and those who will ever come. I've made the sermons of your people unacceptable unless they testify that you're my servant and my messenger. I've made your nation consist of people who have hearts filled with good news. I've made you the fi r st prophet to be created, the last to be sent, and the first to be judged [on Judgment Day] . I gave you the seven verses [of the Sura of Al-Fatihah] that are repeated [during salat] which I gave to no other prophet before you. I gave you the last verses of the Sura of Al-Baqarah, which I gave to no other prophet before you, from the treasure under my throne. I gave you the Kawthar. I gave you eight shares (i.e. the religion is divided into eight parts) : Islam (submission to God) , hegira [142] , jihad, salat, almsgiving, fasting Ramadan, ordering people to do what is right, and ordering people to stop doing what is wrong. And I have made you the opener (i.e. the intercessor on the day of resurrection) and the closer (i.e. the last of the prophets). ' The Prophet, may God's peace and blessings be upon him, said, 'My Lord gave me preference [over other prophets] in six areas: God gave me the first word (as in the Sura of Al-Fatihah that opens the Qur'an,) the last word (as in Muhammad being the last prophet and the one with the complete and final message from God,) and laconic speech (as in concise hadith) ; God sent me to all people as a deliverer of the good news [of heaven to the believers] and as a warner [of hell to the unbelievers] ; God placed fear in the hearts of my enemies within a one-month distance; God made the spoils of war legal for me whereas they were illegal for others before me; God made the entire earth a clean mosque for me; And God commanded me to pray fifty times.' The Messenger went back to Moses and Moses asked him, ' Oh, Muhammad! What have you been commanded to do?' The Messenger replied, ' [I've been commanded to pray] fifty times [a day] .' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive [to God's commandments.] ' The Prophet, may God's peace and blessings be upon him , went back and asked the Lord, the Almighty and Glorious , to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Forty prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' The Prophet , may God's peace and blessings be upon him , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Thirty prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' The Messenger went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Twenty prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' The Messenger , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Ten prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' The Messenger, ashamed from God , went back and asked the Lord to lessen the burden. God reduced the number of prayers by five. The Messenger went back to Moses and Moses asked him, 'How many prayers have you been commanded to offer?' The Messenger replied, 'Five prayers.' Moses said, 'Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I've found the Children of Israel to be unreceptive.' The Messenger said, 'I went back so many times that I've become ashamed fr om the Lord. I won't go back anymore.' The Messenger was told [by God] , ' For the five prayers that you have tolerated, you'll be compensated for fifty prayers. For each good deed, you will be rewarded tenfold. ' Muhammad, may God's peace and blessings be upon him , was completely pleased. Moses, may peace be upon him , was the harshest one of them (the prophets) with the Messenger when he passed him by [in the beginning] and the best one of them with the Messenger when he returned to h im [in the end] . "

Sanad : Abu-Ja**far-Bin-Jarir via Ibn-Sahl via Hajjaj via Abu-Ja**far Al-Razi via Al-Rabi**-Bin-Anas via Abu-Al-**Aliyah Al-Rayahi via Abu-Hurayrah.

Source : Tafsir Al-Qur ' an Al-` Azim by Ibn-Kathir.

Rating : Da` if [143] .

Qudsi Hadith No. 119

Uqbah-Bin-Amir, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say, " Your Lord is a amazed by a shepherd who, at the top of a mountain, calls the adhan and offers salat. God, the Almighty and Glorious , says, ' Look at my servant calling the adhan and offering salat ! My servant fear s me. I have forgiven my servant and I shall place my servant in heaven. ' "

Sanad : Harun-Bin-Maruf via Ibn-Wahb viaAmr-Bin-Al-Harith via Abu-Ushanah Al-Maafiri via Uqbah-Bin-Amir.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [144] .

Qudsi Hadith No. 120

Anas -Bin-Malik said, " When a muezzin [145] calls the adhan, the Lord places God's hand on top of the muezzin's head and it remains lik ewise until the muezzin is done. The m uezzin' s sins within the range of the muezzin's voice are forgiven. When the muezzin is done, the Lord says, ' My servant said the truth. My servant testified truthfully [by saying in adhan "I testify that there is no g od but Allah" and "I testify that Muhammad is Allah's Messenger."] I have good news for my servant. ' "

Sanad : Abu-Nuaym [Al-Asbahani] via Muhammad-Bin-Yala via Umar-Bin-Subh via Muqatil-Bin-Hayyan via Ziyad Al-Ammi via Anas -Bin-Malik .

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Al-Silsilah Al-Daifah Wa Al-Mawdu ` ah by Al-Albani .

Rating : Mawdu ` [146] .

Qudsi Hadith No. 121

Abu -Idris Al-Kh awlani said, "I was at a gathering of some of the sahabah of the Prophet, may God's peace and blessings be upon him , which included Uba dah-Bin-Al-Sam i t. They talked about the witr salat [147] . Some of them said that it is fard (mandatory) and some of them said that it is sunna (optional).Ubadah-Bin-Al-Samit said, ' I swear that I heard God's Messenger, may God's peace and blessings be upon him , say, " Gabriel, may God's peace and blessings be upon him , came to me from God, the Blessed and Sublime , and said, ' Oh, Muhammad! God, the Almighty and Glorious , says to you, " I commanded your people to pray five times. Those who offer the five prayers complete ly with wudu and prostrations and on time have your promise that I will place them in heaven. And thos e who offer them incompletely {h e might have mentioned a word that I forgot } have no promise from you. It is up to me to punish them or forgive them. """"

Sanad : Zam ` ah via Al-Zu hri via Abu-Idris Al-Khawlani.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [148] .

Qudsi Hadith No. 122

Abdullah- Ibn-Masud, may God be pleased with him , said, "The Prophet, may God's peace and blessings be upon him , passed by the sahabah one day and asked them, ' Do you know what your Lord, the Almighty and Glorious , says? ' They replied, ' God and God's Messenger know best. ' The Prophet asked the question three times and then said, ' God says, " I swear by my Might and Glory that I shall place in heaven those who offer salat on time. As for those who do not offer salat on time, it is up to me to forgive them or punish them. " "

Source : Ali-Bin-Abd-Al-Aziz via Muslim-Bin-Ibrahim via Yazid-Bin-Qutaybah Al-Harashi via Al-Fadl Al-Agharr Al-Kilabi via his father viaAbdullah-Bin-Mas ` ud.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Hasan [149] .

Qudsi Hadith No. 123

Abu-Qatadah-Bin-Rib ` i, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , told him that God, the Almighty and Glorious , said, " I commanded your people to perform five prayers and I have made a promise that I shall place in heaven those who perform the prayers on time. As for those who do not perform the prayers on time, they have no promise from me. "

Sanad : Yahya-Bin-Uthman-Bin-Said-Bin-Kathir-Bin-Dinar Al-Himsi via Baqiyyah-Bin-Al-Walid via Dubarah-Bin-Abdullah-Bin-Abi-Al-Sulay k via Duwayd-Bin-Nafi via Al-Zu hri via Said-Bin-Al-Musayyab via Abu-Qatadah-Bin-Ribi.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da ` if [150] .

Qudsi Hadith No. 124

Kab-Bin-Ujrah, may God be pleased with him , said " While I was sitting in the mosque of God's Messenger, may God's peace and blessings be upon him , with seven people, four mawali [151] and three Arabs, with our backs against the qibla [152] of the mosque of God's Messenger, may God's peace and blessings be upon him , the Messenger, may God's peace and blessings be upon him , came to us at the time of the Zuhr Salat (N oon S alat) and asked, 'Why are you sitting here?' We replied, 'Oh, God's Messenger! We are waiting for salat.' The Prophet kept silent for a moment, raised his head and asked, 'Do you know what your Lord, the Almighty and Glorious , says?' We replied, 'God and God's Messenger know best.' The Prophet said, 'Your Lord, the Almighty and Glorious , says, " Those who offer salat on time , keep it up, and do not skip it out of belittlement have my promise that I shall place them in heaven. And those who do not offer salat on time, do not keep it up, and skip it out of belittlement have no promise from me . It is up to me to punish them or forgive them. """

Sanad : Hashim via Isa-Bin-Al-Musayyab Al-Bajali via Al-Shabi via Kab-Bin-Ujrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [153] .

Qudsi Hadith No. 125

Ka` b said, " While seven of us, three Arabs and four mawali or four Arabs and three mawali , were in the mosque, God's Messenger, may God's peace and blessings be upon him , came out of one of his rooms and sat with us. The Messenger asked, 'Why are you sitting here?' We replied, ' We are waiting for salat.' The Messenger hit the ground with his finger [contemplatively] , lower ed his head for a moment, and then raised it towards us and asked, 'Do you know what your Lord says?' We replied, 'God and God's Messenger know best.' The Messenger said, 'God say s , " Those who offer salat on time and satisfy the commandment have my promise that I shall place them in heaven. And those who do not offer salat on time and do not satisfy the commandment have no promise from me. It is up to me to place them in heaven or throw them in hell. """

Sanad : Abu-Nuaym via Abd-Al-Rahman { Ibn-Al-Numan Al-Ansari } via Sad-Bin-Ishaq-Bin-Kab-Bin-Ujrah Al-Ansari via his father via Ka` b .

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Da` if [154] .

Qudsi Hadith No. 126

Abdullah-Bin-Amr, may God be pleased with him , said, "After we (the sahabah) offered the Maghrib Salat (Sunset Salat) with God's Messenger, may God's peace and blessings be upon him , some of us went back [home] and some of us stayed [in the mosque] . God's Messenger, may God's peace and blessings be upon him , came to us [in the mosque] hurriedly and eagerly (reflecting the importance of the matter) with his knees uncovered (so that his clothes wouldn't impede his movement) and said, ' I have good news for you. Your Lord has opened one of the gates of heaven to show you off to the angels saying " Look at my servants ! They have completed a commandment (a fard salat) and they are waiting for another [salat to offer] . """

Sanad : Ahmad-Bin-Said Al-Darimi via Al-Nadr-Bin-Shumayl via Hammad via Thabit via Abu-Ayyub via Abdullah-Bin-`Umar.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [155] .

Qudsi Hadith No. 127

Abu-Ayyub said, "Nawf and Abdullah-Bin-Umar {Ibn-Al-As i (Al-As) } had a meeting. Nawf said, 'If the heavens and the earth were put on one side of the scale and "There is no god but Allah" put on the other side, the scale would tip to the side with " There is no god but Allah " even if the heavens and the earth and what they contain were made of iron. ' A man said, ' " There is no god but Allah " would penetrate them and end up with God, the Almighty and Glorious .' Abdullah-Bin-Umar said, 'We offered with God's Messenger, may God's peace and blessings be upon him , the Maghrib Salat. Some stayed and some left. The Messenger, may God's peace and blessings be upon him , came while his knees were almost showing and said, " Oh, Muslims! I have good news for you. Your Lord has opened one of the gates of heaven to show you off to the angels saying, ' These are my servants. They have completed a commandment and they are waiting for another. ' """

Sanad : `Affan via Hammad {Ibn-Salamah} via Thabit via Abu-Ayyub.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [156] .

Qudsi Hadith No. 128

Abu-Ayyub Al-Azdi said, "Nawf and Abdullah-Bin-Umar had a meeting. In the meeting, Nawf says that Abdullah- Bin-Umar-Bin-Al-Asi said, ' One night, we offered the [Maghrib] salat with the Prophet, may God's peace and blessings be upon him , and some stayed and some left. Before people returned for the Isha ' Salat (Evening Salat), God's Messenger, may God's peace and blessings be upon him , came , with his knees almost showing, hurriedly and eagerly, signaling with his fingers that a [lunar] month can be thirty or twenty-nine days, and pointing his index finger towards heaven saying, " Oh, Muslims! I have good news for you. Your Lord has opened one of the gates of heaven to show you off to the angels saying, ' L ook at my servants , my angels ! They have completed a commandment and they are waiting for another. """

Sanad : Hasan-Bin-Musa via Hammad-Bin-Salamah via Thabit Al-Bunani via Abu-Ayyub Al-Azdi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [157] .

Qudsi Hadith No. 129

Ibn-Mas` ud, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "O ur Lord is amazed by two people: Those who rise up from their b ed and blanket, from among their clan and family , for salat desiring what God has [from reward] and fearing what God has [from punishment] ; And those who invade for the sake of God, retreat with their comrades, know what there is in retreating against them and what there is in returning for them, and then return [to battle and fight] until they're killed. God says to the Lord's angels, ' Look at my servants! They returned desiring what I have [from reward] and fearing what I have [from punishment] until they were killed. '"

Sanad : Abd-Al-Wahid-Bin-Ahmad-Al-Maliji via Abu-Mansur Muhammad-Bin-Muhammad-Bin-Saman via Abu-Jafar Muhammad-Bin-Ahmad-Bin-Abd-Al-Jabbar Al-Ra y y ani via Hamid-Bin-Zanjaway h via Rawh-Bin-Aslam via Hammad-Bin-Salamah via Ata ' -Bin-Al-Sa

' ib via M urrah Al-Ham dani via Ibn-Masud.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Hasan [158] .

Qudsi Hadith No. 130

Ibn-Mas ` ud, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "Our Lord, the Almighty and Glorious , is amazed by two people: Those who rise up from their bed and blanket, from among their clan and family, for salat for God says, ' O h, my angels! Look at my servants! They rose up from their bed and blanket, from among their clan and family, for salat desiring what I have and fearing what I have ;' And those who invade for the sake of God, the Almighty and Glorious , retreat with their comrades, know what there is in retreating against them and what there is in returning for them, and then return until they're killed desiring what I have and fearing what I have for God, the Almighty and Glorious , says to the Lord's angels, ' Look at my servants! They returned desiring what I have and fearing what I have until they were killed .'"

Sanad : Rawh and Affan via Hammad-Bin-Salamah viaAta ' -Bin-Al-Sa ' ib via Murrah Al-Hamdani via Ibn-Mas ` ud.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [159] .

Qudsi Hadith No. 131

Abu-Dharr says, " God makes three people shine: Those who wake up at night, leave their b ed and warm place, perform wudu correctly, and off er salat. God asks the angels, ' What made my servants do this? Or why did they do this? ' The angels reply, 'You know best.' God asks, ' I know best but tell me? ' They reply, ' You made them fear something (punishment) so they feared it. And you made them hope for something (reward) so they hoped to have it. ' God says, ' I hold you as witnesses that I shall protect them from what they feared and gi ve them what they hoped to have; ' Those who are part of a detachment. They meet the enemy . Their comrades retreat but they remain steadfast until they're killed or they triumph. God asks the angels, ' What made my servants do this? Or why did they do this? ' The angels reply, ' You know them best.' God asks, ' I know them best but tell me? ' They reply, ' You made them fear something so they feared it. And you made them hope for something so they hoped to have it. ' God says, ' I hold you as witnesses that I shall protect them from what they feared and gi ve them what they hoped to have; ' And those who travel at night and at the end of the night they stop to rest. Their comrades go to sleep but they offer salat. God, the Almighty and Glorious , asks the angels, ' What made my servants do this? Or why did they do this? ' The angels reply, 'You know best.' God asks, ' I know best but tell me? ' They reply, ' You made them fear something so they feared it. And you made them hope for something so they hoped to have it. ' God says, ' I hold you as witnesses that I shall protect them from what they feared and give them what they hoped to have. ' "

Sanad : Mamar via Said Al-Jurayri via Abu-Al-Ala ' -Bin-Abdullah-Bin-Al-Shikhir via Abu-Dharr.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Da ` if [160] .

Qudsi Hadith No. 132

Abu-Dharr, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " There are three that are loved by God and three that are hated by God. The three that are loved by God are: A person who is asked among a group of people by a beggar for a donation for the sake of God and not for the sake of kinship between him and them . The people turn the beggar down so the person stays behind and gives the beggar in secret where no one knows about his donation except God and the beggar; A person who travels at night with a group of people until they [become tired and] desire sleep more than anything equal [in value,] so they go to sleep . The person rises up to implore me (God) and recite my verses [of the Qur 'an] ; And a person who's with a detachment that retreats when it meets the enemy. The person moves forward [and continues to fight] until death or victory. And the three that are hated by God are: The f ornicating elderly, the conceited poor, and the oppressive rich."

Sanad : Muhammad-Bin-Bashar and Muhammad-Bin-Al-Muthanna via Muhammad-Bin-Jafar via Shubah via Mansur-Bin-Al-Mutamir via Ribi-Bin-Hirash via Zayd-Bin-Zabyan via Abu-Dharr.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rat ing : Sahih [161] .

Qudsi Hadith No. 133

Abu-Hurayrah, may God be pleased with him , sa id that God's Messenger, may God's peace and blessings be upon him , said, "Angels [who oversee you] alternate night and day. The angels gather at the ` Asr Salat (Afternoon Salat) and at the Fajr Salat (Dawn Salat) . Then the angels who spent the night with you [and later the angels who spent the day with you] ascend [to heaven.] God asks the angels , and God knows them (the servants) best, ' How were my servants when you left them ? ' The angels reply, 'They were praying when we left them and they were praying when we arrived [at their location] .' "

Sanad : Abdullah-Bin-Yusuf via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 134

Abu- Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " The ang els of night and the ang el s of day meet at the Fajr Salat and at the Asr Salat. When they meet at the Fajr Salat, the angels of night ascend and the angels of day remain. And when they meet at the Asr Salat, the angels of day ascend and the angels of night remain. God asks the angels [when they ascend to heaven] , ' How were my servants when you left them [on earth] ? ' They reply, 'When we arrived they were praying and when we left them they were

praying.' " Sulayman (Al-A` mash) sa id , " I have known Abu-Hurayrah to have always said that the ang e ls also said at the end of the hadith [addressing God] , 'So forgive them (the servants) on Judgment Day.' "

Sanad : Mua wiyah-Bin-Amr via Zaidah via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [162] .

Qudsi Hadith No. 135

Al-Hasan said, "Anas-Bin-Hakim Al-Dabbi feared Ziyad, or Ibn- Ziyad, and came to Medina. He met Abu-Hurayrah and Abu-Hurayrah asked him who he was. Anas gave his full name. Abu-Hurayrah told Anas, 'Oh, young man! Should I tell you a hadith that, God willing, will benefit you?' Anas replied, ' Certainly . May God bless you. ' Abu-Hurayrah said, 'The first thing that people are judged on, on the day of resurrection, is salat. God, the Glorious and Almighty , tells the Lord's angels — and God knows best — " Look at the [fard] prayers that my servants offered and see if they are complete or not. " If th e prayers are complete, the y're record ed a s complete. If they 're incomplete , God says [to the angels], " S ee if my servant s offered voluntary prayers. " If the y offered voluntary prayers , God says [to the angels], " U se my servant s ' voluntary prayers to complete the ir fard prayers. " The rest of deeds are judged this way.'"

Yunus sa id , "I think I heard Abu-Hurayrah attribute this hadith to the Prophet, may God's peace and blessings be upon him ."

Tamim Al-Dari, via Hammad via Dawud-Bin-Abi-Hind, via Zurarah-Bin-Awfa, sa id that the hadith ends with the Prophet saying , " The same applies to zakat and the rest of the [fard] deeds are judged this way ."

Sanad : Yaqub-Bin-Ibrahim via Ismail via Yunus via Al-Hasan.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [163] .

Qudsi Hadith No. 136

Hurayth-Bin-Qabisah said, "I came to Media and said, 'Oh, God! Make me find someone righteous to sit with.' I sat with Abu-Hurayrah. I told Abu-Hurayrah , ' I asked God to bless me with someone righteous to sit with. So tell me a hadith you heard from God's Messenger, may God's peace and blessings be upon him , that might benefit me, God willing.' Abu-Hurayrah replied, 'I heard God's Messenger, may God's peace and blessings be upon him , say, " The first thing that a servant is judged on, on the day of resurrection, is salat. If it is done correctly, the servant wins and succeeds. And if it is done incorrectly, the servant loses and fails. If a fard prayer of a servant is incomplete, the Lord, the Almighty and Glorious , says [to the angels] , ' Look and see if my servant did any voluntary prayers . ' The voluntary prayers are used to complete the fard prayer . All of the servant's [fard] deeds are judged this way. """

Sanad : Ali-Bin-Nasr-Bin-Ali Al-Jahdami via Sahl via Hammad via Hammam via Qatadah via Al-Hasan via Hurayth-Bin-Qabisah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [164] .

Qudsi Hadith No. 137

Hurayth-Bin-Qabisah sa id , "When I reached Medina I said, 'Oh, God! Lead me to a righteous person to sit with and benefit from .' So I was led to Abu-Hurayrah. I told him, 'I asked God to lead me to a righteous person to sit with and benefit from. So tell me a hadith you heard from God's Messenger, may God's peace and blessings be upon him .' He replied, 'I heard God's Messenger, may God's peace and blessings be upon him , say, ' The first thing a servant is judged on is salat. If it is done correctly, all of the servant's deeds are accepted. And if it is done incorrectly, all of the servant's deeds are rejected. Then God says [to the angels] , " Look and see if my servant did any of the nawafil [165] . " If the servant did any of the nawa f il, they're use d to complete incomplete fard prayers . T he same is done with other fard deeds for this is a blessing and mercy from God. ' "

Sanad : Abu-Al-Qasim Ali-Bin-Ibrahim via Abu-Al-Hasan Muhammad-Bin-Ibrahim Al-Asadi via Abu-MuhammadAbd-Al-Rahman-Bin-Uthman Al-Tamimi via Ahmad-Bin-Sulayman-bin-Ay y ub-Bin-Hizam via Said-Bin-Muhammad Al-Bayruti via Abd-Al-Hamid-Bin-Bakkar via Said-Bin-Bushayr via Qatadah via Al-Hasan via Hurayth-Bin-Qabi s ah .

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Sahih [166] .

Qudsi Hadith No. 138

Tamim Al-Dari, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "The first thing a servant is judg ed on, on the day of resurrection, is salat. If the servant offered salat completely , [an extra reward for] a voluntary prayer is recorded f or the servant. If the servant did not offer salat completely, God, the Sublime , tells the angels, ' See if my servant performed any voluntary prayers and use them to compensate for the incomplete fard prayers . ' T he same is done with other [fard] deeds."

Sanad : Ahmad-Bin-Said Al-Darimi via Sulayman-Bin-Harb via Hammad-Bin-Salamah via Dawud-Bin-Abi-Hind via Zurarah-Bin-Awfa via Tamim Al-Dari T Al-Hasan-Bin-Muhammad-Bin-Al-Sabbah viaAffan via Hammad via Humayd via Al-Hasan via a man via Abu-Hurayrah and Dawud-Bin-Abi-Hind via Zurarah-Bin-Awfa via Tamim Al-Dari.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [167] .

Qudsi Hadith No. 139

One of the sahabah said that the Prophet, may God's peace and blessings be upon him , said, "The first thing a servant is judged on, on the day of resurrection, is salat. If the servant offered salat completely, it is written as complete. If the servant didn't offer salat completely, God, the Almighty and Glorious , says [to the angels] , ' See if my servant offered any voluntary prayers to complete the servant's fard prayers . ' The same is applied to zakat. And the same is applied to all [fard] deeds. "

Sanad : Al-Hasan-Bin-Musa via Hammad-Bin-Salamah via Al-Azraq-Bin-Qays via Yahya-Bin-Ya ` mar via one of the sahabah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [168] .

Qudsi Hadith No. 140

Anas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The first fard deed that God commanded people to do is salat. T he last thing that remains is salat (i.e. religion wo uld have no value without salat.) A nd the first thing that people ar e judged on [on the day of resurrection] is salat. God says [to the angels] , ' Look at my servant's salat. ' If salat is complete, it is record ed as complete. If salat is incomplete, God says, ' See if my servant offered any voluntary prayers. ' If the servant offered voluntary prayers, they're use d to complete the incomplete fard salat.' Then God sa ys , ' See if my servant paid zakat in full . ' If zakat is paid in full, it is recorded as complete. If it is not paid in full, God says, ' See if my servant gave any donations. ' If the servant gave donations, they're use d to complete the servant's incomplete zakat. "

Sanad : Abu-Al-Rabi ` Al-Zahrani via Hammad via Yazid Al-Raqashi via Anas.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Hasan [169] .

Qudsi Hadith No. 141

Ibn-` Umar, may God be pleased with him , said [that the Prophet, may God's peace and blessings be upon him , said , " The first fard deeds that God commanded my people to do are the five [daily] prayers. The fi rst thing that ascends [to haven for judgment] of the people's deeds are the five prayers. And the first thing that people are asked about [on the day of resurrection] are the five prayers. If a servant does not offer the prayers in full, God, the Sublime , says [to the ang e ls], ' Look and see if my servant offered any nawafil and use them to complete the incomplete fard prayers. Look and see if my servant fasted the entire month of Ramadan. If my servant didn't fast the entire month of Ramadan, see if my servant performed voluntary fasting and use it to complete the incomplete [fard] fasting. And l ook and see if my servan t paid zakat in full . If my servant didn't pay zakat in full, see if my servant gave any donations and use them to complete the incomplete zakat. ' The same is applied to all the deeds that God commanded [people to do] . That's due to God's mercy and justice. If a servant performs voluntary deeds [and fulfill s the commandments], they (the voluntary deeds) are placed on the servant' s scale and the servant is told, 'Enter heaven with joy. ' If a servant d oes not perform voluntary deed s [and d oesn't fulfill the commandments], the Zabaniyah [170] are ordered to take the servant by the arms and legs and throw the servant in hell."

Sanad : Al-Hakim [Al-Karabisi] via Ibn-` Umar.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da ` if [171] .

Qudsi Hadith No. 142

Nuaym-Bin-Hammar Al-Ghatafani said that he heard the Prophet, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Oh, child of Adam! Offer me a four-raka salat at the beginning of a day and I will protect you for the rest of the day. "

Sanad : Yahya-Bin-Ishaq via Said-Bin-Abd-Al-Aziz via Makhul via Ibn-Murrah via Nuaym-Bin-Hammar Al-Ghatafani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [172] .

Qudsi Hadith No. 143

Abu-Al-Darda ' and Abu-Dharr, may God be pleased with them , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Oh, child of Adam! Offer me four rak as (i.e. a four-rak a salat) at the beginning of a day and I will protect you for the rest of the day. "

Sanad : Abu-Jafar Al-Simnani via Abu- Mushir via Ismail-Bin-A yyash via Bahir-Bin-Sad via Khalid-Bin-Ma ` dan via Jubayr-Bin-Nufayr via Abu-Al-Darda' and Abu-Dharr.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [173] .

Qudsi Hadith No. 144

Abu-Al-Darda ' , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, child of Adam! Do not fail to offer the four rak ` as at the start of each day of yours and I will protect you for the rest of the day. "

Sanad : Abu-Al-Mughirah via Safwan via Shurayh-Bin-` Ubayd Al-Hadrami and others via Abu-Al-Darda ' .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [174] .

Qudsi Hadith No. 145

Nuaym-Bin-Hammar said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " Oh, child of Adam! Do not deprive me of four raka s (i.e. do not fail to offer me four rak ` a s of salat) at the start of each day of yours and I will protect you for the rest of the day. "

Sanad : Dawud-Bin-Rushayd via Al-Walid via Said-Bin-Abd-Al-Aziz via Makhul via Kathir-Bin-Murrah Abu Shajarah via Nuaym-Bin-Hammar.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [175] .

Qudsi Hadith No. 146

Uqbah-Bin-Amir A l-Ju h a ni said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Oh, child of Adam! Suffice (provide) me with four rak ` as at the start of a day and with th at I will suffice (protect) you at the end of your day. "

Sanad : Yazid-Bin-Harun via Aban-Bin-Yazid Al-Attar via Qatadah via Nuaym-Bin- Hammar via Uqbah-Bin-Amir Al-J uhani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [176] .

Qudsi Hadith No. 147

Uqbah-Bin-Amir said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord said, ' Oh, child of Adam! Can't you offer a four-rak ` a salat at the beginning of a day? If you do that I will protect you at the end of your day. '"

Sanad : Affan via Aban via Qatadah via Nuaym-Bin-Hammar via Uqbah-Bin-Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [177] .

Qudsi Hadith No. 148

Ibn-Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God says] , " C hild of Adam! Guarantee me two-raka s [of salat] at the beginning of a day and I will suffice (protect) you for the rest of it. "

Sanad : Al-Husayn-Bin-Ishaq Al-Tustari via Muhammad-Bin-Ali-Bin-Al-Hasan-Bin-Shaqiq via his father via Abu-Hamzah via Layth [Bin-Abi-Sulaym] via Mujahid via Ibn-Umar.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Da ` if [178] .

Qudsi Hadith No. 149

Nuaym-Bin-Hammar Al-Ghatafani , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that the Lord, the Blessed and Sublime , said , " Oh, c hild of Adam! Offer me a four-rakа salat at the beginning of a day and I will suffice you for the rest of it. "

Sanad : Umar-Bin-Muhammad Al-Hamdani via Muhammad-Bin-Abd-Al-Ala via Mutamir-Bin-Sulayman via Burd via Sulayman-Bin-Musa via Makhul via Kathir-Bin-Murrah Al-Hadrami via Qays Al-Judhami via Nu ` aym-Bin-Hammar Al-Ghatafani.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [179] .

Qudsi Hadith No. 150

Abu- Umamah , may the Sublime God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious , says, " Oh, child of Adam! Offer me four rak ` as [of salat] at the beginning of a day and I will suffice you for the rest of it. "

Sanad : Al-Husayn-Bin-Ishaq Al-Tustari via Sulayman-Bin-Salamah Al-Khaba ' iri via Muhammad-Bin-Shu ` ayb via Yahya-Bin-Al-Harith via Al-Qasim via Abu-Umamah.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [180] .

Qudsi Hadith No. 151

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "Those who offer salat without reading Umm-Al- Qur ' an (Mother of the Qur ' an (i.e. the Sura of Al-Fatihah)) , their salat is deficient . {The Prophet said th at three times.} Their salat is incomplete ." Abu-Hurayrah was asked, "How about when we are standing [in prayer] behind an imam? " Abu-Hurayrah replied, "Read it in silence for I heard God's Messenger, may God's peace and blessings be upon him , say , ' God, the Sublime , said, " I divided salat [181] (i.e. the Sura of Al-Fatihah) into two halves, one for me (the part that contains praises) and one for my servant (the part that contains prayers) . M y servant gets what my servant asks for. " When a servant says , " Alhamdu li l lahi rabi alalamin [182] (P raise be to God, Lord of the W orlds,) " God, the Sublime , says, " My servant praised me. " When a servant says, " Alrahmani alrahim [183] (T he Merciful, the Compassionate,)" God, the Sublime , says, " My servant exalted me. " When a servant says, " Maliki yawmi a ldin [184] (P ossessor of Judgment D ay,) " God says, " My servant glorified me. " Sometimes, God says , " My servant confided in me. " When a servant says, " Iyaka na budu wa ' iyaka nastain [185] (You're the one we worship and you're the one we call for help,)" God say s , " This [verse] is between me and my servant (i.e. it is shared between me and my servant because it contains a praise and a prayer .) My servant gets what my servant asks for. " And when my servant says, " Ihdina alsirata almustaqim . Sirata alladhin anamta alayhim , ghayri almaghdubi a layhim , wala- aldalin [186] (Guide us to the straight path: The path of those whom you have blessed, n ot the path of those whom you' re angry at, no r the pat h of those who have gone astray, " God says, " Th ese [two verses] are for my servant and my servant gets what my servant asks for. " ' "

Sufyan said, "I was told this hadith by Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Ya` qub . I went to see h im when he got sick and I asked him about it."

Sanad : Ishaq-Bin-Ibrahim Al-Hanzali via Sufyan-Bin-Uyaynah via Al-Ala ' via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 152

Abu-Al-Sa ' ib , a mawla [187] of Bani-` Abdullah-Bin-Hisham-Bin-Zuhrah, said that he heard Abu-Hurayrah say that God's Messenger, may God's peace and blessings be upon him , sa id , "Whoever offers salat without reading Umm-Al-Qur ' an, their salat is deficient. Their salat is deficient. It is incomplete." Abu-Al-Sa ' ib told Abu-Hurayrah , "Sometimes I offer salat behind an imam." Abu-Al-Sa ' ib said, " Abu-Hurayrah then squeezed my arm and said, ' Oh, Bedouin! [In that case] read it in silence for I heard God's Messenger, may God's peace and blessings be upon him , say, " God said, ' I divided salat into two halves, one half for me and one half for my servant. My servant gets what my servant asks for. ' A servant is told, ' Read. ' The servant says, ' Praise be to God, Lord of the W orlds . ' God replies, ' My servant praised me. ' The servant says, ' The Merciful, the Compassionate . ' God replies, ' My servant exalted me. ' The servant says, ' Possessor of Judgment D ay . ' God replies, ' My servant glorified me. ' God says, ' This (the following verse) is between me and my servant . ' The servant says, ' You're the one we worship and you're the one we call for help . ' God says [to the angels] , ' Do it for my servant (i.e. help my servant) . My servant gets what my servant asks for. ' And t he servant says, ' Guide us to the straight path {to the end of the Sura (of Al-Fatihah).}' God says, ' Th ese [two verse s] are for my servant. My servant gets what my servant asks for. "" ""

Sanad : Ibn-Jurayh via Al-A la '-Bin-Abd-Al-Rahman via Abu-Al -Sa 'ib.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Sahih [188] .

Qudsi Hadith No. 153

The father of Al-Ala ' -Bin-Abd-Al-Rahman said that Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Whoever offers salat without reading Umm-Al-Qur ' an, their salat is deficient. It is incomplete." The father of Al-Ala ' -Bin-Abd-Al-Rahman asked, "Oh, Abu-Hurayrah! How about when I am [praying] with an Imam?" The father of Al-Ala ' -Bin-Abd-Al-Rahman said, " Abu-Hurayrah then squeezed my arm and said, 'Read it in silence for I heard God's Messenger, may God's peace and blessings be upon him , say, "God, the Almighty and Glorious , said, ' I divided salat into two halves, one half for me and one half for my servant. My servant says wh en opening salat, " Bismi-illahi al - rahmani al - rahim [189] (In the name of God, the Merciful, the Compassionate.)" My servant is mention ing m e. Then my servant says, "Praise be to God, Lord of the W orlds." I say, "My servant is prais ing me." Then my servant says, "The Merciful, the Compassionate." I say, " My servant is exalt ing me. " The n my servant says, " Possessor of Judgment Day . " I say , " My servant is glorif ying me. " Then my servant says, " You're the one we worship and you're the one we call for help. " This verse is divided into two halves, one for me and one for my servant. The rest of the Sura [of Al-Fatihah] is for my servant. My servant gets what my servant asks for. """"

Sanad : Abu-Bakr Al-Azraq via Yusuf-Bin-Yaqub-Bin-Ishaq-Bin-Buhlul via his grandfather via his father via Ibn-Saman via Al-Ala ' -Bin-Abd-Al-Rahman via his father.

Source : Sunan Al-Daraqutni by Al-Daraqutni.

Rating : Matruk [190] .

Qudsi Hadith No. 154

Uba y y-Bin-Kab said that God's Messenger, may God's peace and blessings be upon him , said, " God never revealed in the Torah or the Gospel anything like Umm-Al-Qur'an. It is Al- Sabu Al-Mathani (it contains seven verses that are repeated during salat.) It's divided between me (God) and my servant. And my servant gets what my servant asks for. "

Sanad : Al-Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Abd-Al-Hamid-Bin-Jafar via Al-Ala ' -Bin-Abd-Al-Rahman via his father via Abu-Hurayrah via Uba y y-Bin-Ka ` b.

Source : Sunan Al-Nasa 'i by Al-Nasa'i.

Rating : Sahih [191] .

Qudsi Hadith No. 155

Ubayy-Bin-Ka`b said , “God’s Messenger, may God’s peace and blessings be upon him , read the opening sura of the book (i.e. the first sura of the Qur ‘ an, the Sura of Al-Fatihah) and said, ‘Your Lord said, “ Oh, child of Adam! I revealed to you seven verses (i.e. the verses of the Sura of Al-Fatihah), three for me, three for you, and one between me and you. The ones that are for me a re ‘ Praise be to God, Lo rd of the W orlds; the Merciful, the Compassionate; and P os sessor of Judgment D ay. ’ The one that is between me and you is ‘ You’re the one we worship and you’re the one we call for help. ’ You worship [me] and I help you . And the ones that are yours are ‘Guide us to the straight path: The path of those whom you have blessed, not the path of those whom you’re angry at, i.e. the Jews, nor the pat h of those who have gone astray, i.e. the Christians. ’ ” ’”

Sanad : Muhammad-Bin-Amr via his father via Muhammad-Bin-Salamah via Sulayman-Bin-Arqam via Al-Zuhri via Abu-Salamah-Bin-Abd-Al-Rahman via Ubayy-Bin-Ka`b.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [192] .

Qudsi Hadith No. 156

Ibn-`Abbas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God revealed to me a sura that God never revealed to any prophet or messenger before me. God, the Sublime , said, ‘ I divided salat, the Sura of Al-Fatihah, between me and my servant s . I made one half of it for me, one half for them, and one verse between me and them. ’ When a servant says, ‘In the name of God, the Merciful, the Compassionate,’ God says, ‘ My servant called me by two names, one finer than the other. The Compassionate is finer than the Merciful. And b oth are fine. ’ When a servant says, ‘Praise be to God,’ God says, ‘ My servant thanked me and praised me. ’ When a servant says, ‘Lord of the Worlds,’ God says, ‘ My servant testified that I am the Lord of the Worlds. ’ Lord of the Worlds means Lord of the Jinn , humankind, the angels, the devils, and all creatures. Lord of everything and the creator of everything. When a servant says, ‘The Merciful, the Compassionate,’ God says, ‘ My servant glorified me. ’ When a servant says, ‘Possessor of Yawm Al-Din { Yawm Al-Din means Judgment Day , } ’ God says, ‘ My servant testified that there is no possessor of Judgment Day other than me. When a servant says, “Possessor of Judgment Day,” my servant is exalting me. ’ And w hen a servant says, ‘You’re the one we worship {meaning worshiping God and only God} and you’re the one we call for help,’ God says, ‘ This is between me and my servant. “You’re the one we worship,” is for me and “you’re the one we call for help” and the rest of the sura are for my servant. My servant gets what my servant asks for. ’ ‘Guide us {lead us} to the straight path’ means the religion of Islam. That’s because every religion that does not acknowledge monotheism is contrary to Islam and is not straight . ‘The path of those whom you have blessed,’ means the path of the prophets and believe r s who have been blessed by God with Islam and prophecy. ‘Not the path of those whom you’re angry at,’ means guide us to a religion other than the religion of those whom you ’re an gr y at, i.e. the Jews. ‘Nor the path of those who have gone astray,’ means the path of Christians. God led them astray after the Lord blessed them with guidance. They disobeyed God and God became angry at them so God made them monkeys, pigs, and servants of Satan, i.e. devils. Those are in a terrible place in life and the hereafter. They will be thrown in hell for they strayed from the straight path, the path of believers. I.e. they strayed from the right path, the path of Muslims. So when an imam recites Al-Fatihah [during salat] and says , ‘[Guide us to the straight path: The path of those whom you have blessed, not the path of those whom you’re angry at,] nor the path of those who have gone astray,’ say , ‘Amen.’ God will answer [your prayers]. God told me, ‘ Oh, Muhammad! This will save you, your people, and those who follow your religion from hell. ’ ”

Sanad : Al-Bayhaqi via Muqatil-Bin- Sulayman via Al-Dahhak via Ibn-`Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi and Al-Durr Al-Manthur by Al-Suyuti .

Rating : Matruk [193] .

Qudsi Hadith No. 157

Ibn-Abbas, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “My Lord, the Almighty and Glorious , came to me last night in the best of images {he means in a dream} and asked, ‘ Oh, Muhammad! Do you know what the High Angels (Al-Mala ' Al-Ala) are arguing about? ’ I replied, ‘No.’ God placed the Lord ’s hand between my shoulders until I felt its chill between my breasts { the Prophet might have said ‘ in upper my chest ’ } and I learned everything in heavens and on earth. Then God asked, ‘ Oh, Muhammad! Do you know what the High Angels are arguing about? ’ I replied, ‘Yes. They’re arguing about the atonements (expiatory deeds) and the grades (deeds that lead to higher grades in the hereafter .) ’ God asked , ‘ What are the atonements and the grades ? ’ I replied , ‘ T hey (the atonements) are: s taying in mosques; walking on foot to mosques for group prayers ; and completing wudu during difficult times (i.e. during cold weather.) Whoever does them, lives in peace, dies in peace, and becomes as sinless as when they were born.’ God said, ‘ Oh, Muhammad! When you offer salat , say, “Oh, God! I ask for you r blessings , abstinence from sin, and the love of the needy. An d if I wish ed your servants harm , to receive me unpunished (i.e. to forgive me and not punish me on Judgment Day.) ” ’ Then I said, ‘ The grades are: the dispensation of food [to the needy] , the offering of greetings [to people] , and the offering of salat [to God] at night while people are sleep ing .’”

Sanad : Abd-Al-Razzaq via Mamar via Ayyub via Abu-Qilabah via Ibn-`Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [194] .

Qudsi Hadith No. 158

Mu`adh-Bin-Jabal, may God be pleased with him , said , “One morning, God’s Messenger, may God’s peace and blessings be upon him , was so late for the Morning Salat (Fajr Salat) that we could almost see the rising sun. The Messenger came out [of his room] hurriedly , performed iqama h (the second call to prayer [195]), and led the salat. He conducted the salat quickly and after he performed the greetings [and salat was done,] he told us, ‘ Stay lined up the way you are. ’ Then h e came to us and said, ‘ I’ll tell you what kept me away me from you this morning. I woke up at night, performed wudu, and offered the salat that I was predestinated to offer. During salat, I became sleepy and drowsy and I saw my Lord, the Glorious and Sublime , in the best of images. God called, “ Muhammad. ” I answered, “Yes, m y Lord.” God asked, “ About what are the High Ang el s arguing? ” I replied, “I don’t know, my Lord” God repeated that thrice. Then I saw God place the Lord’s palm between my shoulders until I felt the chill of the Lord’s fingertips between my breasts. Everything became clear to me and I knew everything. God called, “ Muhammad. ” I answered, “Yes, m y Lord.” God asked, “ About what are the

High Ang el s arguing? ” I replied, “ They’re arguing about the atonements.” God asked, “ What are they? ” I replied, “They are: walking on foot to mosques for group prayers, sitting in mosques after salat, and completing wudu during difficult times.” God asked, “ What else? ” I replied, “ The dispensation of food, kindness in speech, and salat at night while people are sleeping .” God said, “ Pray and say, ‘Oh, God ! I ask that you bless me with doing good deeds , refraining from sin, and loving the needy. I ask that you forgive me and have mercy on me. And if I wished your people harm, to receive me unpunished . I ask for your love, the love of those who love you , and the love for deeds that lead closer to your love. ’” God’s Messenger, may God’s peace and blessings be upon him , said [to the sahabah], ‘ T his [vision] is tru e . Study it and learn from it.’”

Sanad : Muhammad-Bin-Bashar via Mu**adh-Bin-Hani ' Abu-Hani ' Al-Yashkuri via Jahdam-Bin-**Abdullah via Yahya-Bin-Abi-Kathir via Zayd-Bin-Sallam via Abu-Sallam via **Abd-Al-Rahman-Bin-**Ayish Al-Hadrami via Malik- Bin-Yakhamir Al-Saksaki via Mu` adh -Bin-Jabal.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [196] .

Qudsi Hadith No. 159

Abd-Al-Rahman-Bin-A ‘ i sh said that he heard God’s Messenger, may God’s peace and blessings be upon him , say, “ I saw my Lord in [a dream in] the best of images. My Lord asked, ‘ About what are the High Angels arguing ? ’ I replied, ‘ You know best, my Lord. ’ Then the Lord placed God’s palm between my shoulders and I felt its chill between my breast s and I attained the knowledge of everything in heavens and on earth. Then the Lord recited, ‘That’s how we show Abraham the kingdom of the heavens and the earth so he can be one of those who are of certitude. ’ [197] ”

Sanad : Muhammad-Bin-Al-Mubarak via Al-Walid via Ibn-Jabir via Khalid-Bin-Al-La jlaj via Makhul via **Abd-Al-Rahman-Bin-**A ‘ ish.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Hasan [198] .

Qudsi Hadith No. 160

Jabir said that God’s Messenger, may God’s peace and blessings be upon him , said, “ When people start salat, God looks at them [with approval.] If they look around [and do not concentrate on salat ,) God says to them, ‘ Oh, children of Adam? At what are you looking? At someone who is better than me? Look at me [and concentrate on your salat.] ’ If they look around a second time, God says what the Lord said before. And i f they look around a third time, God, the Glorious and Sublime , [disapproves and] stops looking at them. ”

Sanad : Muhammad-Bin-Mirdas Al-Ansari via Salim-Bin-Nuh via Al-Fadl-Bin-` Isa Al-Raqashi via Muhammad-Bin-Al-Munkadir via Jabir.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [199] .

Qudsi Hadith No. 161

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ When servants start salat {I thought he said, when servants are offering salat,} they’re in the presence of the Merciful [God], the Glorious and Sublime . When they look around, God, the Glorious and Sublime , says to them, ‘ At whom are you looking? At someone who’s better than me? Oh, children of Adam! Look at me for I am better than what you’re looking at. ’ ”

Sanad : Yusuf-Bin-Musa via Ishaq-Bin-Sulayman via Ibrahim-Bin-Yazid via ` Ata ‘ via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [200] .

Qudsi Hadith No. 162

Hudhayfah said, “ If a servant starts salat and looks around, the Lord tells the servant, ‘ Oh, my servant! I’m better than what you’re looking at. ’ If a servant looks around a second time, God says to the servant what the Lord said before. If a servant looks around a third time, God says to the servant what the Lord said before. And if a servant looks around a fourth time, God, the Sublime , turns the Lord’s back on the servant and leaves . ”

Sanad : Al-Daylami via Hudhayfah.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [201] .

Qudsi Hadith No. 163

Ibn-` Abbas, may God be pleased with him , sa id that God’s Messenger, may God’s peace a nd blessings be upon him , said that God, the Glorious and Sublime , said, “ Salat is accepted from those who are modest in their salat because of my greatness; those who do not oppress my creatures; those who do not insist on disobeying me; those who spend their day remembering me; those who show compassion towards the needy, stranded travelers, and widows; and those who show compassion towards the afflicted. Those people shine like the sun. I protect them with my Might and guard them with my angels. And I make for them light out of darkness and prudence out of ignorance. Those to my creatures are like Firdaws [202] is to heaven. ”

Sanad : Abu-Dawud Sulayman- Bin-Sayf Al-Har r ani v ia **Abdullah-Bin-Waqid via Hanz alah via Tawus via Ibn-**Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [203] .

Qudsi Hadith No. 164

Harithah-Bin-Wahb said that God, the Almighty and Glorious , said, " Not everyone offering salat is offering salat for I accept salat from those who are modest because of my greatness, those who abstain from their desires for what I have forbidden, those who do not insist on disobeying me, those who feed the hungry and clothe the naked, those who show mercy towards the afflicted, and those who shelter strangers. They do all that for me. I swear by my Might and Glory that the brightness of their faces is brighter than sunshine. I will make for them ignorance knowledge and darkness illumination. They pray to me and I answer them , they ask me for things and I give them, and they swear by me that something will happen and I make it happen. I protect them with my strength and guard them with my angels. They' re like Firdaws: its fruit is year-round and it never changes. "

Sanad : Al-Daylami via Harithah-Bin-Wahb.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [204] .

Qudsi Hadith No. 165

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " When a servant offers salat in public well (i.e. sincerely) and when a servant offers salat in private well, God, the Almighty and Glorious , says, ' This is truly my servant. ' "

Sanad : Kathir-Bin-Ubayd Al-Himsi via Baqiyyah via Warqa ' -Bin-Umar via Abdullah-Bin-Dhakwan Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [205] .

Qudsi Hadith No. 166

Abu-Sa` id said, " God laughs [in happiness] for two people: people who line up for prayer and people who wake up in the darkness of their homes [at night for prayer]. God says, ' My servants rose for me and not to show off . No one knows about them except me. ' "

Sanad : Ibn-Al-Najjar via Abu-Sa` id.

Source : Daif Al-Jami Al-Saghir by Al-Albani.

Rat ing : Da` if [206] .

Qudsi Hadith No. 167

Al-Hasan, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that the Lord , the Blessed and Sublime , said, " There are three things that people who do them are truly my servants and people who do not do them are truly my enemies: Salat, fasting, and ghusl [207] to remove imp urity. "

Sanad : Abu-Abdullah Al-Hafiz via Abu-Al-Abbas Al-Asamm via Yahya-Bin-Abi-Talib via Abd-Al-Wahab-Bin-Ata ' via Awf-Bin-Abi-Jamilah and Jafar-Bin-Hayyan Abu-Al-Ashhab and Al-Rabi` -Bin-Subayh via Al-Hasan.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [208] .

Qudsi Hadith No. 168

Anas -Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " When servants fall asleep while prostrating, God, the Almighty and Glorious , shows them off to the Lord's angels. God says, ' Look at my servants! Their souls are with me and their bodies are in obedience to me. ' "

Sanad : Abu-Muhammad Abd-Al-Karim-Bin-Hamzah via Abd-Al-Aziz-Bin-Ahmad via Tammam-Bin-Muhammad via Abu-Al-Hasan Ali-Bin-Jafar {in Ramla} via Muhammad-Bin-Al-Hasan-Bin-Qutaybah via Yazid-Bin-Mawhab via Ishaq-Bin-Abd-Al-Wahid via Daw ud-Bin-Al-Zibriqan via Sulayman Al-Taymi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [209] .

Qudsi Hadith No. 169

Abdullah-Bin -Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " When a woman sits while offering salat, she places one thigh next to the other and when she prostrates, her abdomen touches her thighs. This is the best way to have her covered. God looks at her and says, ' Oh, my angels! I hold you as witnesses that I have forgiven her. ' "

Sanad : Ubayd-Bin-Muhammad-Bin-Musa Al-Sarakhsi via Muhammad-Bin-Al-Qasim Al-Balkhi via Abu-Muti via Umar-Bin-Dharr via Mujahid via Abdullah-Bin-` Umar.

Source : Al-Kamil Fi Dufafa' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [210] .

Qudsi Hadith No. 170

` Abdullah-Bin-Yazid said [that the Prophet, may God's peace and blessings be upon him , said] , " I asked my Lord to command my people to offer the supererogatory Duha (Forenoon) Salat. God said, ' This is the salat of the angels. People may choose to offer it and people may choose not to offer it. Those who choose to offer it, they may only offer it after sunrise. ' "

Sanad : Al-Daylami via ` Abdullah-Bin-Yazid.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [211] .

Qudsi Hadith No. 171

Anas -Bin-Malik , may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , sa ys , " When I want to punish the people of earth and I see those who build my home s (i.e. mosques), who love one another for my sake, and thos e who ask [me] for forgiveness at the end of the night , I desist . "

Sanad : Abu-Tahir Al-Faqih via Hajib-Bin-Ahmad via Abd-Al-Rahim-Bin-Munib via Muadh-Bin-Khalid via Salih [Bin-Bashir Al-Murri] via Ja` far-Bin-Zayd and Aban and Thabit via Anas-Bin-Malik .

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [212] .

Qudsi Hadith No. 172

Anas, may God be pleased with him , said, " God call s on the day resurrection, ' Where are my neighbors? ' The angels reply, 'Oh, our Lord! Who should be your neighbor?' God says, ' Where are the mosque builders ? ' "

Sanad : Al-Harith via Muhammad-Bin-Jafar Al-Warakani via Mutamir via Fayyad-Bin-Ghazwan via Muhammad-Bin-` Atiyyah via Anas.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Da` if [213] .

Qudsi Hadith No. 173

Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him, sa id , "God, the Almighty and Glorious , asks on the day of resurrection, ' Where are my neighbors? ' The angels reply, 'Who should be your neighbor?' God says, ' The builders of my mosques. ' "

Sanad : Ahmad-Bin-Ibrahim via Sahl-Bin-Abdullah via Muhammad-Bin-Abi-Al- Sa ri via Baqiyyah via Ibn-Lahiah via Darraj Abu -Al-Samh via Ibn-Al-Hayth am via Abu-Sa` id Al-Khudri .

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [214] .

Qudsi Hadith No. 174

Abu-Sa` id says, " God asks on the day of resurrection, ' Where are my neighbors? ' The angels reply, 'Who are those who should be your neighbors?' God says, " Where are the readers of the Qur ' an and the builders of mosques? ' "

Sanad : Abu-Nuaym via Abu-Said.

Source : Al-Ithafat Al-Saniyyah by Al-Munawi.

Rating : Da` if [215] .

Qudsi Hadith No. 175

Anas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , calls on the day of resurrection, ' Where are my neighbors? Where are my neighbors? ' The angels reply, 'Oh, our Lord? Who should be your neighbor?' God says, ' Where are the builders of mosques? ' "

Sanad : Muhammad-Bin-Jafar Al-War a kani via M amar -Bin-Sulayman via Fa y y a d-Bi n-Ghazwan via Muhammad-Bin-` Atiyy ah via Anas.

Source : Bughyat Al-Bahith by Al-Haythami .

Rating : Sahih [216] .

Qudsi Hadith No. 176

Hudha yfah said that God's Messenger , may God's peace and blessings be upon him , said , "God, the Almighty and Glorious , revealed to me, ' Oh, brother of the messengers! Oh, brother of the warners! Warn your people and tell them tha t they should not enter a house (mosque) of mine unless they have good hearts , truthful tongues, untainted hands, and chaste private parts. Nor should they enter a h ouse of mine if they 're holding something unlawfully for I shall curse them , while they 're offering salat , until they release it to its rightful owners. If they do that , I shall be their ears that they use to hear [the good news] and their eyes that they use to see [the straight path] . They will be my followers and best friends. And they will be my neighbors [in heaven] with the prophets, true believers, and martyrs. '"

Sanad : Abu-Bakr Al-Bayhaqi via Abu-Abdullah Al-Hafiz via Abu-Said-Bin-Abi-Hamid via his father via Yahya-Bin-Musa Al-Dimashqi {in Mecca} via Ali-Bin-Mabad via Ishaq-Bin-Abi-Yahya Al-Kabi via Al-Awzai via `Abdah-Bin-Abi-Lubabah via Zirr-Bin-Hubaysh via Hudhayfah .

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Matruk [217] .

Qudsi Hadith No. 177

Anas-Bin-Malik, may God be pleased with him , said, "Gabriel brought to the Prophet, may God's peace and blessings be upon him , a white mirror with a speckle. The Prophet asked, 'What is this?' Gabriel replied, 'This [shiny mirror] represents the day of Friday. Friday is only [a holiday] for you and your nation . The rest of the people come after you . [Saturday is a holiday for the] Jews and [Sunday is a holiday for the] Christians. Friday is a day of blessing s for you. Friday has an hour [represented by the speckle] during which all good prayers to God by believers are answered. And Friday for us [in the hereafter] is [known as] Yawm Al-Mazid (Day of Excess).' The Prophet as ked, 'Oh, Gabriel! What is Yawm Al-Mazid?' Gabriel replied, ' Your Lord has in Firdaws a wide wadi with musk dunes . On Friday, God, the Blessed and Sublime , brings down as many angels as the Lord wishes. Around the Lord there are platforms of light. On them are the seats of the prophets. Next to these platforms are gold platforms decorated with rubies and aquamarines. On them are the seat s of martyrs and true believers . And behind them are th ose dunes , which seat the people of heaven. God says to them, " I'm your Lord. I have fulfilled my promise to you. Ask me [for anything] and I will give [it to] you. " They reply, "Oh, our Lord! We just want you to be pleased with us." God says, " I am pleased with you. You deserve from me whatever you wish. And I have more. " They love the day of Friday because of what their Lord gives them from good things. Friday is the day your Lord ascended to the throne, the day Adam was created, and the day on which the hour [of resurrection] take s place.'"

Sanad : Ibrahim-B in-Muhammad via Musa-Bin-Ubaydah via Abu-Al-Azhar Muawiyah-Bin-Ishaq-Bin-Talhah via Abdullah-Bin-Ubayd-Bin-` Umayr via Anas-Bin-Malik.

Source : Musnad Al-Shafii by Al-Shafii.

Rating : Matruk [218] .

Qudsi Hadith No. 178

Anas-Bin-Malik, may God be pleased with him , said , "Friday was shown to God's Messenger, may God's peace and blessings be upon him . Gabriel , may peace be upon him , came to the Messenger holding in his hand what looked like a white mirror with a black dot in the middle of it . The Messenger asked, ' Oh, Gabriel! What is this ?' Gabriel replied, 'This is Friday. You r Lord is showing it to you so that it becomes the holiday for you and your people who will come after you. Your holiday comes first and the holidays of Jews and Christians come next . On Friday there is an hour during which all good prayers to God that have been predestinated are answered and i f people ask God to protect them from some thing evil , God protects them from something worse . We call this day in the hereafter Yawm Al-Mazid. Your Lord has in heaven a wadi more fragrant than white musk. On Friday, God descends from ` I lliyyin and sits on the throne. Around the throne, there are high seats of gold decorated with jewelry. The true believers and martyrs come and sit on them. The people of the rooms come from their rooms and sit on the dunes. The dunes are white and made from fragrant musk. Then God appears to them and says , " I'm the one who has fulfilled their promise to you and completed my blessings upon you . This is the place of my generosity . So ask me for anything you wish. " They ask the Lord to be pleased with them. The Lord replie s , " My pleasure is to reward you my house (i.e. heaven) and show you my generosity. So a sk me for anything you desire. " They ask the Lord to be pleased with them. God tells them that the Lord is pleased with them and shows them what no eye has ever seen or human has ever imagine d and they take whatever they wish for the week until the coming Friday. They see decorated green aquamarines and red rubies , flowing rivers, dangling fruit, spouses, and servants. There is nothing they look forward to in heaven more than Friday so they can come and see more of their Lord, the Almighty and Glorious , and God's generosity. That's why it is called Yawm Al-Mazid. '"

Sanad : Ahmad-Bin-Zuhayr via Muhammad-Bin-Uthman-Bin-Karamah via Khalid-Bin-Makhlad Al-Qatawani via Abd-Al-Salam-Bin-Hafs via Abu-` Imran Al-Jawni via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani .

Rating : Hasan [219] .

Qudsi Hadith No. 179

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Oh, child of Adam! Give [to charity] and I will give you. "

Sanad : Ismail via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 180

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " God, the Almighty and Glorious , said, ' Give [to charity] and I will give you. ' The hands of God are full. They never decrease despite continuously giving night and day. Have you seen what God has given since the Lord created the heaven and the earth? That has never decreased what the Lord has in hand. God's throne [before creating the heaven and the earth] was on water and God was holding in the Lord's hand the scale [of predestination ,] lowering and raising (i.e. predestinating). "

Sanad : Abu-Al-Yaman via Shuayb via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 181

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , said, ' Oh, child of Adam! Give [to charity] and I will give you. ' The right hand of God is full. It's continuously giving, night and day, and doesn't decrease."

Sanad : Zuhayr-Bin-Harb and Muhammad-Bin-Abdullah-Bin-Numayr via Sufyan-Bin-Uyaynah via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 182

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God told me, ' Give [to charity] and I will give you. ' The right hand of God is full. It continuously gives, night and day, and never decreases. Have you seen what God has given since the Lord created the heaven and the earth? That didn't decrease what God has in the Lord's right hand. God's throne [before creating the heaven and the earth] was on water and God held in the Lord's other hand the controls (i.e. predestination), raising and lowering (i.e. predestinating)."

Sanad : Muhammad-Bin-Rafi via Abd-Al-Razzaq-Bin-Hammam via Ma` mar-Bin-Rashid via Hammam-Bin-Munabbih, brother of Wahb-Bin-Munabbih, via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 183

Ibn-Abbas, may God be pleased with him , said, "When the Prophet, may God's peace and blessings be upon him , was told that Al-Zubayr [Ibn-Al-Awwam] was being stingy [and not giving to charity] , he pulled him by the turban and said, 'Oh, Ibn-Al-` Awwam! I'm God's Messenger to you , to every group, and to all people . God, the Almighty and Glorious , says, " Give [to charity] and I will give you. " Do not turn the needy away for that will make things worse for you. In this heaven there is an open gate through which the livelihood s of people descend in proportions equal to what they spend, or give to charity, and their intentions. Those who spend less, get less. And t hose who spend more, get more . '

"After this [encounter with the Prophet,] Al-Zubayr started to give [to charity] left and right (i.e. he became very generous.)"

Sanad : Habib-Bin-Al-Hasan via Abu-Al-Abbas-Bin-Masruq via Khalid-Bin-Abd-Al-Samad via Abd-Al-Malik-Bin-Qarib Al- Asmai via Al-Qasim-Bin-Salam via Al-Rashid via Al-Mahdi via his father via Muhammad-Bin-Ali via Ibn-Abbas.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [220] .

Qudsi Hadith No. 184

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Oh, child of Adam! It is good for you to give [to charity] the surplus that you have and it is bad for you to hold on to it. Support your family first for God does not censure those who cover the needs of their families. T he higher hand (the hand that gives) is better than the lower hand (the hand that receives.) "

Sanad : Zayd-Bin-Yahya Al-Dimash q i via Abdullah-Bin-Al-Ala ' -Bin-Zabr via Al-Qasim via Yazid via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [221] .

Qudsi Hadith No. 185

Qatadah said that God's Prophet, may God 's peace and blessings be upon him , said, " God, the Sublime , revealed to me words that entered my ears and resided in my heart: ' I [the Prophet] have been ordered not to ask for forgiveness for those who die unbelievers. It is good for people to give [to charity] the surplus goods that they have and it is bad to hold on to them . God does not censure those who [keep enough goods to] cover the needs of their families. ' "

Sanad : Bishr via Yazid via Sa` id via Qatadah.

Source : Tafsir Al-Tabari by Al-Tabari.

Rating : Unrated .

Qudsi Hadith No. 186

Anas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "The children of Adam are brought, on the day of resurrection, in front of God like [insignificant] lambs. God asks them, ' I gave you [life], provided you [with resources such as wealth and fame], and blessed you [with the holy word of God through prophets]. What did you do [in return] ? ' They reply, ' Oh, Lord! We gathered it (i.e. the wealth), invested it, and left behind [in the worldly life] more than we initially had [before investment] (i.e. we had plenty but didn't give to charity) . Send us back [to the worldly life] and we will give all of it to charity.' God tells them, ' Show me what you prepared [for the hereafter and not what you want to do now]. ' They reply, 'Oh, Lord! We gathered it, invested it, and left behind more than we initially had . Send us back and we will give all of it to charity.' These servants didn't do the good things [that God commanded them to do]. They 're taken and thrown in hell."

Sanad : Suwayd-Bin-Nasr via Ibn-Al-Mubarak via Isma` il-Bin-Muslim via Al-Hasan and Qatadah via Anas.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [222] .

Qudsi Hadith No. 187

Busr-Bin-Jahhash Al-Qurashi, said, " One day, the Prophet, may God's peace and blessings be upon him , sp a t in his palm , pointed to it with his [index] finger and said, 'God said, " Oh, child of Adam! How can you render me incapable when I created you from something like this? When I made you even and whole you walked the earth [in arrogance] wearing a two-piece set of [nice] clothing and [your feet] made a thunderous sound . You gathered [wealth] and didn't give any away [to charity] . When it (your soul) reached the collar bones [and you were about to die,] you said, ' I will give to charity now. ' But isn't it too late to give to charity ? " "

Sanad : Abu-Al-Nadr via Hariz via `Abd-Al-Rahman-Bin-Maysarah via Jubayr-Bin-Nufayr via Busr-Bin-Jahhash Al-Qurashi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [223] .

Qudsi Hadith No. 188

Ibn-` Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God said] [224] , " Oh, child of Adam! There are two things you wouldn' t deserve [were it not for the mercy of God]: t he opportunity to donate to charity part of your wealth [up to one-third] [225] after you die , which I bless you and reward you for doing, and Salat Al-Janazah (Funeral Salat) that my servants offer for you when you die [which I also reward you for]. "

Sanad : Salih-Bin-Muhammad-Bin-Yahya-Bin-Sa**id Al-Qattan via** Ubaydallah -Bin-Musa via Mubarak-Bin-Hassan via Nafi**via Ibn-** Umar.

Source : Sunan Ibn-Majah by Ibn Majah.

Rating : Da` if [226] .

Qudsi Hadith No. 189

Al-Hasan [Al-Basri] said that God 's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious , says , " Oh, child of Adam! Deposit your treasures with me [by giving it to charity] and you wouldn't need to worry about it being burnt, drowned, or stolen. I will more than compensate you for what you put in. "

S anad : Abu-**Abdullah Al-Hafiz and Muhammad-Bin-Musa via Abu-Al-** Abbas Al-Asamm via Yahya-Bin-Abi-Talib via **Abd-Al-Wahhab via** Awf via Al-Hasan.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [227] .

Qudsi Hadith No. 190

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " When God created the earth, it shook. So God created the mountains and placed them over the earth and the earth became steady. The angels were amazed by the strength of the mountains. The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than the mountains?' God replied, ' Yes. Iron. ' The ang els asked, 'Oh, Lord! Have you created anything that is stronger than iron?' God replied, ' Yes. Fire. ' The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than Fire?' God replied, ' Yes. Water. ' The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than fire?' God replied, ' Yes. The wind. ' The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than the wind?' God replied, ' Yes. A child of Adam who donates [to charity] with the right hand without the knowledge of the left hand (i.e. a person who gives to charity in secret .) ' "

Sanad : Muhammad-Bin-Bashar via Yazid-Bin-Harun via Al-` Awwam-Bin-Hawshab via Sulayman-Bin-Abi-Sulayman via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [228] .

Qudsi Hadith No. 191

`Adiyy-Bin-Hatim, may God be pleased with him , said, "While I was with God's Messenger, may God's peace and blessings be upon him , two men came. One was complaining about poverty and the other was complaining about highway robbery. The Messenger said, ' I n regard to highway robbery, there will come a time shortly when caravans travel to Mecca without a guard. (I.e. a sign of safety to come.) And in regard to poverty, the hour [of resurrection] will not take place before [there comes a time where] one of you roams around to give a donation but can't find any to accept it. (I.e. a sign of richness to come.) Then, each one of you will stand in front of God [on Judgment Day] directly without an intermediary or an interpreter. You will be asked [by God], " Have I not given you wealth? " You 'll reply, " Certainly. " You will be asked, " Have I not sent you a messenger? " You 'll reply, " Certainly. " The n you 'll look to your right and see nothing but hell fire. And look to your left and see nothing but hell fire. (This is a punishment for those who don't donate to charity.) Therefore, you should avoid hell by [donating to charity] even half a date. If you can't, say a good word (i.e. perform righteous deeds.) ' "

Sanad : **Abdullah-Bin-Muhammad via Abu-** Asim Al-Nabil via Sa**dan-Bin-Bishr via Abu-Mujahid via Muhill-Bin-Khalifah Al-Ta ' i via** Adiyy-Bin-Hatim.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 192

Adiyy-Bin-Hatim said, "I came to God's Messenger, may God's peace and blessings be upon him , while he was in the mosque. The people said, 'This is A diyy-Bin-Hatim.' I had no contract of protection (issued by Muslims to non-Muslims) and I was not carrying a message. When I was pushed towards the Prophet, he took me by the hand. The Prophet had said earlier, 'I ask the Lord to make me join

hands with him (i.e. Adiyy).' The Prophet stood up [and we left]. We met a woman who had a boy with her. They said to the Prophet, 'We need you for something.' The Prophet went with them and took care of what they needed. Then t he Prophet took me by the hand and we went to the Prophet's house. The maid threw him a cushion and he sat on it. I sat in front of him. The Prophet praised God and thank ed the Lord and then asked, ' Why are you running away from saying, "There is in god but Allah?" Do you know of any god other than Allah?' I replied, 'No.' The Prophet talked for an hour and then asked, 'You're running away from saying, "God is the greatest." Do you know of anything that is greater than God?' I replied, 'No.' The Prophet said, 'The wrath [of God] is upon the Jews and the Christians have gone astray.' I said, 'I came to embrace Islam.' I saw the Prophet's face shine in happiness. The Prophet gave me a place to stay with one of the Ans ar [229] . I visited the Prophet in the morning and in the evening. One evening while I was with the Prophet, a group of [poor] people came wearing tiger -like wool clothing. After salat, the Prophet urged Muslims to donate to the m a sa [230] , half a sa` , a handful, or part of a handful of food. The Prophet said, ' Protect your faces from the heat of hellfire by donating even a date or half a date for you will meet God [on Judgment Day] who will ask you, " Did n't I give you the power to hear and see? " You 'll reply, " Certainly, " God will ask, " Didn't I give you wealth and children? " You 'll reply, " Certainly. " God will ask, " What have you done for yourselves [to benefit from in the hereafter] ? " You 'll look in front of you, behind you, to the right of you, and to the left of you and you won't find anything to protect your faces from the heat of hellfire. So p rotect your faces from hellfire by donating even half a date. If you don't have any, say a good word. I'm not concerned about any poverty that you may encounter [in the future] for God will support you and bless you to the point where a woman in a sedan will be able to travel from Yathrib (i.e. Medina) to Al-Hirah [in Iraq] and beyond without being worried about getting robbed. ' I asked myself, 'Wh at will become of the Tayy thieves [in northern Arabia who usually rob travelers] ?'"

Sanad : Abd-Bin-Humayd viaAbd-Al-Rahman-Bin-Sad viaAmr-Bin-Abi-Qays via Simak-Bin-Harb via Abbad-Bin-Hubaysh viaAdiyy-Bin-Hatim.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [231] .

Qudsi Hadith No. 193

Abu-Waqid Al-Laythi said, "We used to come to the Prophet, may God's peace and blessings be upon him , whenever something was revealed to him and he told us what it was. One day he told us, 'God, the Almighty and glorious , said, " We gave you wealth to offer salat an d pay zakat. But when the children of Adam have a wadi [of wealth], they want another. And when they have two wadis, they want a third. The children of Adam are never content until [they're buried and] their abdomens are filled with the dust of the ground. Then , [on Judgment Day,] God will forgive those who repented. " '"

Sanad : Abu-Amir via Hisham-Bin-Sad via Zayd-Bin-Aslam via ` Ata ' -Bin-Yasar via Abu-Waqid Al-Laythi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [232] .

Qudsi Hadith No. 194

Abdullah-Bin-Masud, may God be pleased with him , said that God's Messenger, may God's peace and blessings by upon him and his family , said, " God call ed two of the Lord's servants whom God blessed with wealth and children. God sa id to the first, ' So-and-so. ' The servant replie d , ' Yes, my dear Lord . ' God ask ed , ' Did I not bless you with lots of wealth and children? ' The servant replie d , 'Certainly, my Lord.' God ask ed , ' What did you do with what I gave you? ' The servant replie d , 'I l eft it to my children fear ing that they might become poor.' Go d sa id , ' If you knew what happened you would laugh a little and cry a lot. I made your fears come true (i .e. I made your children poor despite the wealth you left to them.) ' God sa id to the other, ' So-and-so. ' The servant replie d , 'Yes, my dear Lord.' God ask ed , ' Did I not bless you with lots of wealth and children? ' The servant replie d , 'Certainly, my Lord.' God ask ed , ' What did you do with what I gave you? ' The servant replie d , ' I spent it for the purpose of pleasing you and I trusted you to take care of my children after I was gone.' God sa id , ' If you knew what happened you would laugh a lot and cry a little. I lived up to your trust (i .e. I made your children prosper despite the fact that you left no wealth to them.) ' "

Sanad : Abdullah-Bin-Muhammad-Bin-Muslim Al-Firyabi via Muhammad-Bin-Al-Wazir Al-Dimashq i via Yusuf-Bin-Al-S afar via Al-Awzai via Al-Fadl-Bin-Yunus Al-K i nani via Al-Amash via Zayd-Bin-Wahb via Abdullah -Bin-Mas` ud.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [233] .

Qudsi Hadith No. 195

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said , "A beggar came to a woman who had a morsel of food in her mouth. She took out the morsel and gave it to the beggar. Right afterw a rd s , the woman was blessed with a child. The child grew up . One day, the child was snatched by a wolf. The woman ran after the wolf crying , 'My child! My child!' God told one of the angels, ' Follow the wolf and take the child out of its mouth. Give the child's mother my peaceful regards and say to her, ' This morsel (your child that I'm giving you back) is for the other morsel (the morsel you gave to the needy beggar.) '"

Sanad : Ahmad via Jafar-Bin-Muhammad via Yazid-Bin-Abi-Hakim Al-Adani via Al-Hakam-Bin-Aban via Ikrimah via Ibn-Abbas.

Source : Al-Mujalasah by Al-Dinawari .

Rating : Da` if [234] .

Qudsi Hadith No. 196

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , "Gabriel told me, 'God , the Sublime , said, " Oh, my servants! I gave you a bounty [of wealth] and asked you for a loan (i.e. charity giving). So those who give me, voluntarily, something from what I gave them, I shall take care

of them in life and reward them in the hereafter. And those who remain patient and put their faith in God when I take from them what they hate to lose, I shall bless them, show them mercy, guide them, and permit them to look at my face. ”””

Sanad : Abu-Hafs-Bin-Jabarah via Al-Khatib Abd-Al-Kafi-Bin-Abd-Al-Ghaffar Al-Harbi via Abu-Bakr Muhammad-Bin-Makki Al-Khatib via Abu-Hafs Umar-Bin-Muhammad Al-Abhari {in 460} via Al-Qadi Abu-Al-Abbas Ahmad -Bin-Nasr Al-Maliki via Ismail-Bin-Yusuf Al-Qazwini via Sulayman-Bin-Ahmad Al-Malti {in Homs } via Yahya-Bin-Bukayr via Main-Bin-Abd-Al-Rahman via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Da ` if [235] .

Qudsi Hadith No. 197

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, “Gabriel, may peace be upon him , told me that God, the Almighty and Glorious , said, ‘ I 'm the best god for you. I won't accept anything but lots of [good] things for you and I'm satisfied with easy little things from you. I gave you a bounty and asked you for a loan . So those who give me, voluntarily, something from what I gave them, I shall take care of them in life and reward them in the hereafter. And those who remain patient when I take from them what they hate to lose, I shall bless them, show them mercy, guide them, and permit them to look at my face. ’”

Sanad : Abu-Bakr Al-Attar via Muhammad-Bin-Al-Husayn-Bin-Imran via Sulayman Al-Malati via Muhammad Al-Sulami via Yahya-Bin-Bu kayr via Al-Mu ghirah-Bin-Abd-Al-Rahman via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Faw a ‘ id Abu-Uthman Al-Bahiri by Abu-Uthman Al-Bahiri.

Rating : Matruk [236] .

Qudsi Hadith No. 198

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said [that God , the Almighty and Glorious , says], “ I asked my servants for a loan (i.e. I asked them to give to charity) but they refused. My servants cursed me without knowing. They say, ‘Woe to the time, woe to the time,’ and I am the [creator of] time. ”

Sanad : Muhammad-Bin-Yazid Al-Wasiti via Muhammad-Bin-Ishaq via Al-Ala'-Bin-Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [237] .

Qudsi Hadith No. 199

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, “ God says to a servant [on Judgment Day], ‘ I asked you to feed me but you refused . ’ The servant asks, ‘Oh, Lord! How is it that you “ asked me to feed you but I refused ” when you are the Lord of the W orlds? ’ God replies, ‘ Didn't you know that my servant so-and-so asked you for food but you refused? Didn't you know that had you fed the servant I would've rewarded you? ’ God says to a servant, ‘ Oh, child of Adam! I asked you to give me water to drink but you refused. ’ The servant asks, ‘Oh, Lord! How can I give you water to drink when you are the Lord of the Worlds?’ God replies, ‘ My servant so-and-so asked you for water to drink but you refused. Didn't you know that had you given the servant water to drink I would've rewarded you? ’ God says to a servant, ‘ Oh, child of Adam! I was ill and you didn't visit me. ’ The servant asks, ‘Oh, Lord! How can I visit you when you are the Lord of the Worlds?’ God replies, ‘ Didn't you know that my servant so-and-so was ill? Had you visited t he servant I would've rewarded you. ’ ”

Sanad : Ishaq [Ibn-Rahwayh] via Al-Nadr-Bin-Shumayl via Hammad-Bin-Salamah via Thabit Al-Bunani via Abu-Rafi ` via Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Sahih [238] .

Qudsi Hadith No. 200

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him and his family , said, “On the day of resurrection, the poor complain about the rich and say, ‘Oh, our Lord! They deprived us of our rights that you imposed for us on them.’ God replies, ‘ I swear by my Might and Glory that I shall bring you closer to me and drive them away from me. ’ ” Then God's Messenger, may God's peace and blessings be upon him , recited the verse, “ The beggars and the deprived are entitled to a share in their wealth (the wealth of the rich) . ” [239]

Sanad : Ubayd-Bin-Abdullah-Bin- Jahsh Al-Asadi Al-Himsi via Junadah-Bin-Marwan Al-Mur ri via Al-Harith-Bin-Al- Numan son of the daughter of Said-Bin-Jubayr via Anas-Bin-Malik.

Source : Al-Mu ` jam Al-Saghir by Al-Tabarani.

Rating : Da ` if [240] .

Qudsi Hadith No. 201

Jabir-Bin-` Abdullah said that he heard God's Messenger, may God's peace and blessings be upon him , say, “ Camel owners , who deprive their camels of their rights [by not using them to help others] , will be seated , on the day of resurrection, on soft low ground . The camels will come in bigger numbers than they have ever been and trample the owners with their feet. Cow owners , who deprive their cows of their rights, will be seated, on the day of resurrection, on soft low ground . The cows will come in bigger numbers than they have been and butt the owners with their horns and trample them with their feet. Sheep owners, who deprive their sheep of their rights, will be seated, on

the day of resurrection, on soft low ground . The sheep , none of which are hornless or have broken horns, will come in bigger numbers than they have been and butt the owners with their horns and trample them with their feet. And treasure owners, who do not pay zakat , will, on the day of resurrection, run away from their treasures that will turn into poisonous male bald snakes and chase them with open mouths. God will tell them, ' Take your treasures that you hoarded. You need them more than me. ' When they realize that they have no other choice, they put their hands in the mouths of the snakes and the snakes eat them like studs."

Sanad : Muhammad-Bin-Bakr and Abd-Al-Razzaq via Ibn-Jurayh via Abu-Al-Zubayr via Jabir-Bin-Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [241] .

Qudsi Hadith No. 202

Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, " The Children of Israel had a proflig ate M uslim king. Whenever the king ate, he put the leftovers on a dumpster. An ascetic used to come by and eat whatever he could find from fragments of food, pieces of vegetables, and bits of meat remaining on bones. That continued until God, the Almighty and Glorious , took the life of the king and put him in hell for his sins. Afterwards, the ascetic left to the desert surviving only on its water and greens until God, t he Almighty and Glorious , took the ascetic's life. God asked the ascetic, ' Is there anybody you want to thank? ' The ascetic replied, 'No, Lord.' God asked— and G od is well aware of the answer— ' How did you survive? ' The ascetic replied, ' I used to frequent a king's dumpster and eat whatever I could find from fragments of food, pieces of vegetables , and bits of meat remaining on bones. After you took the life of the king, I left to the desert surviving on its water and greens.' God, the Almighty and Glorious , ordered the king to be brought. The king was taken out of hell like an ember. The ascetic said, 'Oh, Lord! This is the king that I used to eat from his dumpster.' God, the Almighty and Glorious , replied, ' Take him b y the hand to heaven for the good t hing that he did for you. Had he known that he was helping you, I wouldn't have put him in hell. ' "

Sanad : Abu-Al-Muammar Al-Ansari via Abu-Ali Al-Hasan-Bin-Ahmad Al-Haddad via Abu-Nuaym Al-Asbahani via Abu-Muhammad-Bin-Hayyan via Al-Hasan-Bin-Ali Al-Tusi via Al-Numan-Bin-Jabir via Al-Hasan-Bin-Al-Husayn-Bin-Atiyyah Al-Awfi via his father [Al-Husayn-Bin-Al-Hasan-Bin-Atiyyah Al-Awfi] via Misar via Atiyyah [Bin-Sad Al-Awfi] via Abu-Said Al-Khudri .

Source : Al-Birr Wa Al-Silah by Ibn-Al-Jawzi .

Rat ing : Mawdu` [242] .

Qudsi Hadith No. 203

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " L ong ago, before your time, there was a man who used to go to a bird's nest and take the bird's young whenever its eggs hatched. The bird complained about the man to God, the Almighty and Glorious . God revealed to the bird, ' I shall destroy him if he comes back. ' When the bird's eggs hatched, the man went, as usual, with his ladder to the nest. When the man was on the outskirts of the village, he met a beggar. He gave the beggar a loaf of bread and continued on his way until he reached the nest. He climbed up the ladder and took the two nestlings while their parents were looking. They said, 'Oh, Lord! You promised us that you would destroy him if he came back. He came back, took the young, and you didn't destroy him.' God revealed to them, ' Didn' t you know that I do not destroy people on the day they give to charity because of something bad they did ? '"

Sanad : Hisham-Bin-`Ammar vi a Abu-Hurayrah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Matruk [243] .

Qudsi Hadith No. 204

Anas -Bin-Malik , may God be pleased with him , sa id that God's Messenger, may God's peace and blessings be upon him , said , "On t he day of resurrectio n, a caller (God) will call, ' Where are the poor of the nation of Muhammad? Go through the lines of people and indentify whoever gave you food to eat, water to drink, or cloth e s—used or new— to wear. Take them by the hand to heaven. ' People will cling to their friends and say, 'Oh, Lord of the Worlds! These people gave us food to eat.' Others will say, 'Oh, Lord of the Worlds! These people gave us water to drink.' This will continue until the poor, young and old, identify their helpers who will all be put in heaven by God."

S anad : Al-Qadi Abu-Al-Yusr Shakir-Bin-Abdullah {in Damascus} via my grandfather Al-Qadi Abu-Al-Majd Muhammad-Bin-Abdullah-Bin-Muhammad via Abu-Salih Muhammad-Bin-Al-Muhadhib via my grandfather Abu-Al-Husayn `Ali-Bin-Al-Muhadhib via my grandfather Abu-Hamid-Bin-Hammam via Muhammad-Bin-Sulaym Al-Qurashi via Ibrahim-Bin-Hudbah via Anas-Bin-Malik.

S ource : Tarikh Dimashq by Ibn-`Asakir.

Rating : Matruk [244] .

Qudsi Hadith No. 205

Abu-Hurayrah, may God be pleased with him , said, "All servants who give to charity for the sake of God will be told by the Lord, on the day of resurrection, ' Oh, my servants! You performed deeds for my sake and, therefore, I shall not belittle you. You will never be put in hell. Enter heaven from any gate you wish. ' "

Sanad : Ibn-Lal and Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [245] .

Qudsi Hadith No. 206

Anas -Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , "God revealed to Moses son of Amram, ' Oh,

Moses! There are servants of mine whom if they were to ask me for heaven in its entirety I would give it to them and if they were to ask me for [even] a whip hanger I wouldn't give it to them. That's not because I take them lightly . I do this because I want to save my rewards for them for the hereafter and protect them in life the way shepherds protect their sheep from bad grassland. Oh, Moses! I didn't make the poor resort to the rich because my treasures are not big enough to support them or because I lack mercy to bestow upon them. I gave the rich enough wealth to support the poor. I wanted to test the rich to see how fast they would give to the poor the rightful share they have in their wealth. Oh, Moses! If they do that, I shall complete my blessings that I have bestowed upon them and I shall reward them, in life, ten times what they g ive . Oh, Moses! Be a treasure to the poor, a fortress to the weak, and a shelter to the needy and I will be your friend during difficult times and your companion during loneliness and I will protect you night and day. ' "

Sanad : Abu-Bakr Al-Anami and Ishaq Al-Asadi via Abdullah-Bin-Rawahah via Al-Silafi via Ahmad-Bin-Al-Hasan Al-Sufi {in Mecca} via Abd-Al-Malik-Bin-Muhammad Al-Hakim {in Tus} via Abu-Bakr Ahmad-Bin-Abdullah Al-Akhras via Abu-Muslim Ghalib-Bin-Ali Al-Razi via Muhammad-Bin-Ismail Al-Nasafi via Abd-Al-Mu ' min-Bin-Khalaf via Yahya-Bin-Al-Mustafad via Wahb-Bin-Jafar via Junadah-Bin-Marwan Al-Himsi via Al-Harith-Bin-Al-Nu ` man via Anas-Bin-Malik.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Siyar Alam Al-Nubala' by Al-Dhahabi .

Rating : Da ` if [246] .

Qudsi Hadith No. 207

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " [God, the Almighty and Glorious , said ,] ' All the [good] deeds that the children of Adam do are for them (i.e. they know their limited rewards) except fasting. Fasting is for me (i.e. I'm the only one who knows the reward for fasting) and I give whatever [unlimited] reward I wish to those who fast . ' To God, the breath of a fasting person smells better than musk."

Sanad : Abdullah-Bin-Muhammad via Hisham via Mamar via Al-Zuhri via Ibn-Al- Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 208

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say , " God, the Almighty and Glorious , said, ' All the deeds that the children of Adam do, except fasting, are for them. Fasting is for me and I give whatever reward I wish to those who fast . ' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk."

Sanad : Al-Rabi-Bin-Sulayman via Ibn-Wahb via Yunus via Ibn-Shihab via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [247] .

Qudsi Hadith No. 209

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , said, ' The good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast because they give up their desires and they give up their food for my sake. ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord. To God, the breath of a fasting person sm ells better than musk."

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Abu-Muawiyah and Waki via Al-Amash T Zuhayr-Bin-Harb via Jarir via Al-Amash T Abu-Said Al-Ashajj via Waki via Al-A ` mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 2 10

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. [God says,] ' Those who fast give up their desires, their food, and their drinks for my sake. Fasting is for me and I give whatever reward I wish to those who fast . ' "

Sanad : Abd-Al-Razzaq-Bin-Hammam via Mamar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [248] .

Qudsi Hadith No. 211

Abu-Hurayrah, may God be pleased wit h him , said that God's Messenger, my God's peace and blessings be upon him , said , "There is no [room for] hypocrisy in fasting. God, the Sublime , said, ' Fasting is [done] for me and I reward those who fast . Those who fast give up their food and drinks for my sake. ' "

Sanad : Mansur-Bin- ` Ammar via Sahl {mawla of Al-Mughirah-Bin-Abi-Al- Salt} via Ibn-Shihab via Abu -Salamah via Abu-Hurayrah.

Source : Shu ` ab Al-Iman by Al-Bayhaqi .

Rating : Matruk [249] .

Qudsi Hadith No. 212

Abu-Hurayrah and Abu-Sa` id, may God be pleased with them , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , sa ys , ' Fasting is for me and I give whatever reward I wish to those who fast . ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord [and get their reward] . I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk."

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Muhammad-Bin-Fudayl via Abu-Sinan T Ishaq-Bin-Umar-Bin-Salit Al-Hudhali viaAbd-A l-Aziz {Ibn-Muslim} via Dirar -Bin-Mur r ah {Abu -Sinan} via Abu-Salih via Abu-Hurayrah and Abu-Said.

Source : Sahih Muslim.

Rating : Sahih.

Qudsi Hadith No. 213

` Ali-Bin-Abi-Talib, may God be pleased with them , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Blessed and Sublime , said, ' Fasting is for me and I give whatever reward I wish to those who fast . ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord. I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk."

Sanad : Hilal-Bin-Al-Ala ' -Bin-Hilal via his father [Al-Ala ' -Bin-Hilal] via Ubaydallah via Zayd via Abu-Ishaq viaAbdullah-Bin-Al-Harith via ` Ali-Bin-Abi-Talib.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Da` if [250] .

Qudsi Hadith No. 21 4

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , said, ' The good deeds that the children of Adam do , except fasting, are rewarded ten times to seven hundred times or as many times as God wishes . Fasting is for me and I give whatever reward I wish to those who fast because they give up their food and drinks for my sake. ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord. To God, the Almighty and Glorious , the breath of a fasting person smells better than musk. Fasting is a shield [from sin]. Fasting is a shield "

Sanad : Wakivia Al-Ama sh T Abd-Al-Rahman via Sufyan via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [251] .

Qudsi Hadith No. 215

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. [God, the Almighty and Glorious , sa id ,] ' Those who fast give up their desires and give up their food and drinks for my sake. Fasting is for me and I give whatever reward I wish to those who fast . Good deeds, except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast . '"

Sanad : Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [252] .

Qudsi Hadith No. 216

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " All the good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast . "

Sanad : Yazid via Muhammad via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [253] .

Qudsi Hadith No. 217

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , said, ' Good deeds [except fasting] are rewarded tenfold . Fasting is for me and I give whatever reward I wish to those who fast . ' To God, the breath of a fasting person smells better than musk."

Sanad : Rawh via Hisham via Muhammad via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [254] .

Qudsi Hadith No. 218

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God, the Almighty and Glorious , said] , " All the good deeds that the children of Adam do , except fasting, are rewarded tenfold . Fasting is for me and I give whatever reward I wish to those who fast . "

Sanad : Ahmad-Bin-Isa via Wahb viaAmr via Bukayr via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [255] .

Qudsi Hadith No. 219

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " [God, the Almighty and Glorious , said,] ' All the good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast because they give up their desires for my sake and they give up their food for my sake . ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord, the Almighty and Glorious . To God, the breath of a fasting person smells better than musk."

Sanad : Abd-Al-Razzaq via Sufyan via Al-Amash via Dhakwan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [256] .

Qudsi Hadith No. 220

Abu-Hurayrah, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "God said, ' All the good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast because they give up food for my sake, they give up drink s for my sake , they give up their desires for my sake, and they stay away from their spouses for my sake (i.e. no sexual contact while fasting.) ' To God, the breath of a fasting person smells better than musk. Those who fast have two joyous moments: when they break their fast and when they meet their Lord."

Sanad : Ahmad-Bin-Abduh viaAbd-Al-` Aziz-Bin-Muhammad Al-Da ra wa rdi via Suhayl via his father via Abu-Hurayrah.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [257] .

Qudsi Hadith No. 221

Abdullah-Bin-Masud, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " [God, the Almighty and Glorious , said ,] ' The good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast. ' Those who fast have two joyous moments: when they break their fast and [when they meet their Lord] on the day of resurrection. To God, the breath of a fasting person smells better than musk."

Sanad : Abdullah via his father viaAmr-Bin-MujammiAbu-Al-Mundhir Al-Kindi via Ibrahim Al-Hajari via Abu-Al-Ahwas viaAbdullah-Bin-Mas` ud.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [258] .

Qudsi Hadith No. 222

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says, ' Fasting is for me and I give whatever reward I wish to those who fast because they give up their desires, their food, and their drinks for my sake. ' Fasting is a shield. Those who fast have two joyous moments: when they break their fast and when they meet their Lord. To God, the breath of a fasting person smells better than musk. "

Sanad : Abu-Nuaym via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 223

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "[God, the Almighty and Glorious , says,] ' All the deeds that the children of Adam do , except fasting, are for them. Fasting is for me and I give whatever reward I wish to those who fast . ' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. Fasting is a shield. Those who fast have two happy moments: when they break their fast they become happy and when they meet their Lord, the Almighty and Glorious , they become happy for having fasted. "

Sanad : Rawh via Ibn-Jurayh via ` Ata ' via Abu-Salih Al-Zayyat via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [259] .

Qudsi Hadith No. 224

Jabir said that the Prophet, may God's peace and blessings be upon him , said, "Fasting is a shield that servants use for protection [from sin]. [God says,] ' Fasting is for me and I give [whatever] reward I wish to those who fast . '"

Sanad : Attab-Bin-Ziyad via Abdullah via Ibn-Lahi`ah via Abu-Al-Zubayr via Jabir.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [260] .

Qudsi Hadith No. 225

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said , "Fasting is a shield. It is one of the fortresses of a believer. All the deeds that people do [except fasting] are for them. [God says,] ' Fasting is for me and I reward those who fast . '"

Sanad : Muhammad-Bin-Abdullah-Bin-Al-Sarraj via Ismail-Bin-Ibrahim via Ayyub via Makhul via Abu-Umamah .

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [261] .

Qudsi Hadith No. 226

A man said that God, the Almighty and Glorious , said, " Good deeds are rewarded tenfold while bad deeds are punished only once and I erase them (i.e. I erase the bad deeds when people do good deeds.) Fasting is for me and I reward those who fast . Fasting protects from the punishment of God the way a shield protects from a sword. "

Sanad : Al-Baghawi via a man.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 227

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said , " The Lord said, ' Fasting is a shield for my servants from hellfire. Fasting is for me and I reward those who fast for they give up their food and desires for my sake. ' I swear to God that, on the day of resurrection, to God, the Almighty and Glorious , the breath of a fasting person smells better than musk."

Sanad : Al-Abbas-Bin-Al-Fadl Al-Asfati via Ayyash-Bin-Al-Walid Al-Raqqam via Abd-Al-Ala T Abdan via Azhar-Bin-Marwan Al-Raqashi via Abd-Al-Ala via Said via Qatadah via Jurayy-Bin-Kulayb via Bashir-Bin-Al-Khasasiyah via his friends via Abu-Hurayrah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani .

Rating : Sahih [262] .

Qudsi Hadith No. 228

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " Fasting is a shield. Those who are fasting should not use obscene language and should not act ignorantly [by shouting and ranting] . W hen others try to fight them or curse them they should [restrain themselves and] say twice, 'I am fasting.' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. [God says,] ' Those who fast give up their food, drinks, and desires for my sake. Fasting is for me and I reward those who fast. Each good deed is rewarded tenfold. '"

Sanad : Abdullah-Bin-Maslamah via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 229

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God said, ' All the deeds that the children of Adam do , except fasting, are for them. Fasting is for me and I [give whatever] reward [I wish to] those who fast . ' Fasting is s shield. When you're fasting do not use obscene language and do not shout. If peo ple curse you or fight you, say: 'I am a fasting person.' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. Those who fast have two happy moments: when they break their fast they become happy and when they meet their Lord they become happy for having fasted."

Sanad : Ibrahim-Bin-Musa via Hisham-Bin-Yusuf via Ibn-Jurayh via `Ata ' via Abu-Salih Al-Zayyat via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 230

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord says, ' Each good deed is rewarded tenfold to seven-hundredfold . Fasting is for me and I reward those who fast. ' Fasting is a shield from hellfire. To God, the breath of a fasting person smells better than musk. When you're fasting and someone behaves ignorantly towards you [by shouting and ranting or hurling insults, restrain yourself and] say, 'I am fasting.'"

Sanad : Imran-Bin-Musa Al-Qazzaz viaAbd-Al-Warith-Bin-Said viaAli-Bin-Zayd via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [263] .

Qudsi Hadith No. 231

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , said, ' Fasting is for me and I reward those who fast. ' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. When you're fasting do not use obscene language and do not act ignorantly. When someo ne tries to fight you, say: 'I am fasting.' On the day of resurrection there is a [drinking] basin that is open only to those who fast."

Sanad : Hamzah-Bin-Malik via Sufyan-Bin-Hamzah via Kathir via Al-Walid and Al-Muttalib via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [264] .

Qudsi Hadith No. 232

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "Your Lord, the Almighty and Glorious , says, ' Oh, son of Adam! Each good deed is rewarded ten times to seven hundred times or many, many times . Fasting is for me and I reward those who fast. ' Fasting is a shield from hellfire. To God, the Almighty and Glorious , the breath of a fasting person smells better than musk. When you're fasting and someone behaves ignorantly towards you , say: 'I am fasting.'"

Sanad : Affan viaAbd-Al-Warith via Ali-Bin-Zayd via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [265] .

Qudsi Hadith No. 233

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God said , ' All the deeds that the children of Adam do , except fasting, are for them. Fasting is for me and I reward those who fast . ' Fasting shields those who fast. I swear to God that, as far as God is concerned, on the day of resurrection, the breath of a fasting person smells better than musk. Those who fast have two happy moments: when they break their fast they become happy that they have broken their fast and when they meet their Lord they become happy that they have fasted."

Sanad : Muhammad-Bin-Al-Hasan-Bin-Tasnim via Muhammad {Abu-Bakr Al-Bursani} via Ibn-Jurayh via ` Ata ' via Abu-Salih Al-Zayyat via Abu-Hurayrah.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [266] .

Qudsi Hadith No. 234

Abu-Hurayrah, may God be pleased with him , said that he heard the Prophet, may God's peace and blessings be upon him , say , "Your Lord said, ' There is atonement for e very sin ful [deed] . Fasting is for me and I reward those who fast. ' To God, the breath of a fasting person smells better than musk."

Sanad : Adam via Shu ` bah via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 235

Abu-Hurayrah, may God be pleased with him , said , "I heard Abu-Al-Qasim [267] , may God's peace and blessings be upon him , say that God , the Almighty and Glorious , said, ' E very [good] deed is atonement [for sin] except fasting (i.e. fasting is atonement and more.) Fasting is for me and I reward those who fast. '"

Sanad : ` Abd-Al-Rahman-Bin-Mahdi via Hammad-Bin-Salamah via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [268] .

Qudsi Hadith No. 236

Said Al-Maqburi said, "I was with Hanzalah and Abu-Hurayrah in Al-Baqi [269] . Abu-Hurayrah told us that God's Messenger, may God's peace and blessings be upon him , said, ' Those who are thankful [to God] for having food to eat are like those who remain patient when they fast. (I.e. both are rewarded by God for their good deeds.) God said, " Fasting is for me and I reward those who fast for they give up their food, drinks, and desires for my sake. " '"

Sanad : Bishr-Bin-Hilal via Umar-Bin-Ali via Man -Bin-Muhammad via Said Al-Maqburi T Ismail-Bin-Bishr-Bin-Mansur Al-Salami via Umar-Bin-Ali via Man-Bin-Muhammad via Hanzalah-Bin-Ali via Abu-Hurayrah in Al-Baqi.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [270] .

Qudsi Hadith No. 237

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious , sa id, " My most favorite servants are those who break their fast as soon as they can. "

Sanad : Ishaq-Bin-Musa Al-Ansari via Al-Walid-Bin-Muslim via Al-Awzai TAbdullah-Bin-Abd-Al-Rahman via Abu-Asim and Abu-Al-Mughirah via Al-Awzai via Qurrah-Bin-Abd-Al-Rahman via Al-Zahri via Abu-Salamah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [271] .

Qudsi Hadith No. 238

Abu-Hurayrah, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said, ' My people are blessed with five characteristics in Ramadan like no other people before them: To God, the breath of those who fast smells better than musk; the angels ask for forgiveness for them until they break their fast; God, the Almighty and Glorious , decorate s the Lord's heaven every day and says, " My good servants are close to leaving their pain and suffering [in life] and coming to you (heaven) " ; in it (the month of Ramadan) , the rebellious devils are chained so that they can't do what they do in other months (i.e. t he devils are prevented from corrupting those who are fasting) ; and they (those who fast) are forgiven on its last night (the last night of Ramadan) .' Someone asked, 'Oh, God's Messenger! Is that Laylat Al-Qadr (Night of Predestination) ?' The Messenger replied, 'No. People are compensated when they complete their tasks (in this case the task of fasting Ramadan).'"

Sanad : Yazid via Hisham-Bin-Abi-Hisham via Muhammad-Bin-Al-Aswad via Abu-Salamah-Bin-` Abd-Al-Rahman via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [272] .

Qudsi Hadith No. 239

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " Three people whose prayers are never turned down: a fasting person until they break their fast, a just imam, and the oppressed whose prayer is lifted up by God above the clouds and for which God opens the gates of heaven and the Lord , the Almighty and Glorious , says [to the oppressed] , ' I swear by my Might that I shall help you in due time . ' "

Sanad : Yaqub-Bin-Ibrahim Al-Dawraqi via Abd-Al-Rahman-Bin-Muhammad Al-Muharibi via `Amr-Bin-Qays Al-Mu la ' i via Abu-Mujahid via Abu-M udillah via Abu-Hurayrah.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [273] .

Qudsi Hadith No. 240

Abdullah [Bin-Masud] , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , sa ys , " Those whose limbs do not stop committing sin, there is no need for them to stop eating and drinking for my sake (i.e. their fasting is futile) . "

Sanad : Al-Husayn-Bin-Muhammad-Bin-Ali via Al-Fadl-Bin-Yusuf-Bin-Ziyad viaAli-Bin-Said Al-Askari via Sulayman-Bin-Khalad Abu-Khalad Al-Mu ' addib via Ishaq-Bin-Ibrahim Al-Zandarudhi via Sulayman-Bin-Amr via Abu-Ishaq via Abu-Ubaydah via `Abdullah.

Source : Akhbar Asb ahan by Abu-Nu` aym Al-Asbahani .

Rating : Mawdu` [274] .

Qudsi Hadith No. 241

` Ali -Bin-Abi-Talib , may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say , "God, the Almighty and Glorious , revealed to one of the p rophet s of the Children of Israel, ' Tell your people that there is no servant of mine who fasts a day for my sake without me making the servant healthy and rewarding the servant . '"

S anad : Abdullah-Bin-Wahb via Abu-Nafi Al-Maafiri via Ishaq-Bin-Usayd via Abu-Bakr Al-Hudhali via Abu-Ishaq Al-Hamdani viaAli-Bin-Abi-Talib.

S ource : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [275] .

Qudsi Hadith No. 242

Abu-Al-Darda ' , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God revealed to Jesus son of Mary in the Gospel, " Tell the Children of Israel that those who fast to please me, I shall make them healthy and I shall grant them great rewards. "

Sanad : Al-Mahdi Al-Khalil-Bin-Abd-Al-Jabbar via Abu-Al-Qasim Wasil-Bin-Hamzah Al-Bukhari via Abu-Dharr Muhammad-Bin-Ibrahim-Bin-Umar via Uthman-Bin-Simak via Wah ballah-Bin-Rashid via Malik-Bin-Dinar via Khilas-Bin-Amr via Abu-Al-Darda ' .

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Da` if [276] .

Qudsi Hadith No. 243

Ibn-` Abbas, may God be pleased with him and his father , said , “I heard God’s Messenger, may God’s peace and blessings be upon him , say, ‘ Heaven is furnished and decorated year after year for the month of Ramadan. On the first night of the month of Ramadan, a wind, called Al-Muthirah (The S t imulator) blows from under the throne and makes the leaves of trees clap and the rings of doors chime. Th is creates the best pleasing sound anyone has ever hear d . Houris come out and stand in the honorable heaven and say, “ Are there any suitor s who are asking God for a wife [so we can marry them] ? ” The Houris then ask, “ Oh, Ang el Ridwan [the treasurer of] heaven! What night is this? ” Ang e l Ridw an replies, “ Yes, Houris. This is the first night of the month of Ramadan. The gates of heaven have been opened for those who are fasting from the nation of Muhammad. ” God, the Almighty and Glorious , says, “ Oh, Ridwan! Open the gates of heaven. Oh, Angel Malik [the treasurer of hell]! Close the gates of hell for those who are fasting from the nation of Muhammad. Oh, Gabriel! Descend to earth, chain the rebellious devils, shackle them, and throw them in the seas so they do not corrupt those who are fasting from the nation of my beloved Muhammad. ” God, the Almighty and Glorious , tells a crier to say three times, during every night of the month of Ramadan, “ Is there anyone who has a prayer so I can fulfill it? Is there anyone who wants to atone so I can pardon them? I s there anyone who wants to repent so I can forgive them? I’m the one who compensates the ones who have done good deeds and not the ones who haven’t and I am the one who compensates the ones who have been just and not the ones who have been oppressive. ” Every day during the month of Ramadan, when people break their fast, God frees from hell a thousand thousand servants who deserve to be in hell. And on the last day of Ramadan, God frees from hell as many people as the Lord freed during the entire month from beginning to end. On Laylat Al-Qadr, God, the Almighty and Glorious , orders Gabriel and a group of angels to descend to earth with a green flag. They place the flag on top of the Kaaba. Gabriel has a hundred wings, two of which only flutter on that night and extend all the way from the East to the West. At the urging of Gabriel, the angels , on that night , greet everyone who’s standing or sitting, praying or reciting the name of God . The angels shake their hands and say, “amen” to their prayers until dawn. At dawn, Gabriel tells the angels, “ Let’s go, angels. ” The ang el s ask Gabriel, “ Oh, Gabriel! What did God do to satisfy the needs of the faithful of the nation of Muhammad? ” Gabriel replies, “ God looked at them and forgave everyone except four. ” ’ We (the sahabah) asked, ‘ Oh, God’s Messenger! Who are those four? ’ The Messenger, may God’s peace and blessings be upon him , replied, ‘ The ones who are addicted to wine, the ones who disobey their parents, the ones who forsake their relatives, and the ones who are hostile towards others. ’ We asked, ‘ Oh, God’s Messenger! Who are the ones who are hostile towards others?’ The Messenger replied, ‘ They are the ones who boycott others. ’ The Messenger continued, ‘ On the night of Eid Al-Fitr (the holiday marking the end of Ramadan), God, the Almighty and Glorious , sends the angels to all places. The angels descend to earth, stand at the tip of each road, and call in a voice that can be heard by all the creatures of God except the jinn and humankind other than the nation of Muhammad, “Oh, people of Muhammad! Come out to a gracious Lord; a Lord who gives a lot and forgives many.” When they come out to their places of worship, God, the Almighty and Glorious , asks the angels, “ What do people get when they accomplish their tasks? ” The angels reply, “You compensate them, our Lord and Master.” God says, “ Oh, my angels! I hold you as witnesses that my reward for them for fasting the month of Ramadan and praying at night is me being pleased with them and forgiving them . ” God says, “ Oh, my s ervants! Ask me for anything you wish. I swear by my Might and Glory that, on this day, I shall give you anything that you request for the worldly life and for the hereafter. I swear by my Might that I shall conceal your lapses for you have feared me. I swear by my M ight that I shall not humiliate you or disgrace you in front of the right ful owners (i.e. winners in the hereafter). Go for I have forgiven you. You have pleased me and I have become pleased with you. ” The angels become happy and joyous for what God, the Almighty and Glorious , gives this nation [from rewards] at the end of the month of Ramadan. ’ ”

Sanad : Ibn-Hibban and Al-Bayhaqi via Ibn-` Abbas.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Da` if [277] .

Qudsi Hadith No. 244

Anas , may God b e pleased with him , said, “On the first day of Ramadan, the crier of God, the Almighty and Glorious , calls Ridwan, the treasurer of heaven. Ridwan replie s [to God] , ‘Yes, Master.’ God tells Ridwan, ‘ Decorate the heavens for those who are fasting and those who are praying from the nation of Muhammad. Keep the gates open during the entire month. ’ On the second day, God reveals to Malik, the treasurer of hell, ‘ Oh, Malik! Shut the gates of hell and keep out those who are fasting and those who are praying from the nation of Muhammad. Keep the gates shut until the end of the month. ’ On the third day, God reveals to Gabriel, ‘ Oh, Gabriel! Descend to earth and chain the rebellious devils and the oppressive jinn so they do not corrupt my servants who are fasting. ’ God has an angel whose head is under the throne and whose two legs are on the lowest of the seven earth s . The angel has two wings: one in the East and one in the West. One is red ruby and one is green aquamarine. The angel [as instructed by God] asks every night during the month of Ramadan , ‘ Is there anyone who wants to atone? Is there anyone who wants to be forgiven? Is there anyone who needs anything? I have good news to those who do good deeds. And as to those who do bad deeds , they should refrain from doing their bad deeds and open their eyes. ’ Every night when fasting begins and when fasting ends, God, the Almighty and Glorious , Lord of the Worlds, frees seven thousand servants, who deserve punishment, from hell. On Laylat Al-Qadr, Gabriel and a group of angels descend. Gabriel has two green wings decorated with pearls and rubies. Gabriel flutters them only one night every year; hence, the word of God, the Sublime , ‘On it (Laylat Al-Qadr), the angels descend along with the spirit (Gabriel), with their Lord’s permission , carrying every command . ’ [278] The angels descend from Sidrat Al-Muntaha and Gabriel, the spirit, wipes the wings against the people and greets the awake, the sleeping and the worshipers on land and on sea and says, ‘O h , believers! Peace be upon you.’ At dawn, Gabriel, along with the angels, ascend and they’re met by the people of heaven. They ask Gabriel, ‘Oh, Gabriel! What did the Merciful [God], the Almighty and Glorious , do with the people who testify that there is no god but Allah? Gabriel replies, ‘The Lord treated them well.’ Then Gabriel is met by the Karubiyyun (the arch angels who carry the throne of God and the archangels who go around it). They ask Gabriel, ‘What did the Merciful do with the people who fast Ramadan?’ Gabriel replies, ‘The Lord treated them well.’ Then Gabriel and the other angels prostrate. The Omnipotent [God], the Almighty and Glorious , says, ‘ Oh, my angels! Raise your heads. I hold you as witnesses that I have forgiven those who fast ed the month of Ramadan except the ones Gabriel refuse d to greet . ’ Gabriel doesn’t greet that night wine addicts, tithers, sorcerers, lute players, drummers, or those who disobey their parents. On the first day after Ramadan, the angels descend and stand at the tip of each road and say, ‘Oh, nation of Muhammad! Go to a Gracious Lord.’ When they get to their worshiping area, the Omnipotent [God] asks, ‘ Oh, my angels! How are hires compensated when they finish their work? ’ The angels reply, ‘Oh, our Lord! They are compensated by getting paid.’ God says, ‘ These are my servants and the children of my servants. I ordered them to fast and they fasted. They obeyed me and performed my commandments. ’ Then the crier [as instructed by God] calls, ‘ Oh, nation of Muhammad! Go back full of guidance for I have forgiven you. ’”

Sanad : Ibn-Shahin via Abbad-Bin-Abd-Al-Samad via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Mawdu` [279] .

Qudsi Hadith No. 245

Anas, may God b e pleased with him , said, “On Laylat Al-Qadr, Gabriel and a group of angels descend on every servant , standing or sitting , who is reciting the name of God. On the day of Eid Al-Fitr, God shows them [the believers] off to the Lord’s angels and asks , ‘ Oh, my angels! How are hires that finish their work compensated? ’ The angels reply, ‘Oh, our Lord! They’re compensated by getting paid. ’ God says, ‘ Oh, my angels! My servants, male and female, perform the commandments that I order them to do and then they come out and pray to me. I swear by my Might , Glory, Gene rosity, Highness, and Sublimity that I shall answer their prayers. ’ God says, ‘ Go back for I have forgiven you and replace d your bad deeds with good deeds. ’ Then they go back for God has forgiven them.”

Sanad : Al-Bayhaqi via Muhammad-Bin-Abd-Al-Aziz Al-Azdi via Asram-Bin-Hawshab via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Mawdu` [280] .

Qudsi Hadith No. 246

Abu-Hurayrah, may God b e pleased with him , said, “On the first day of the month of Ramadan, God looks at the Lord’s creatures. When God looks at a servant, the servant is never punished by anyone. Every night [during the month of Ramadan] God frees a thousand thousand people from hell. On the twenty-ninth day, God frees from hell as man y as the Lord freed during the entire month. On the first night after the end of the month of Ramadan, the angels ascend and, albeit indescribable, the Glorious light of the Omnipotent [God] shines. God asks the angels, while those who fasted are preparing for Eid Al-Fitr the next day, ‘ Oh, my a ngels! How are hires compensated when they complete their work? ’ The angels reply, ‘They get paid.’ God says, ‘ I hold you as witnesses that I have forgiven them. ’”

Sanad : Ibn-Sasra via Abu-Hurayrah.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 247

Anas, may God b e pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said , “God, the Sublime , reveals to the record keepers (the angels who keep records), ‘ Do not record any bad deeds that my servants who are fasting do in the afternoon. ’”

Sanad : Ubaydallah-Bin-Muhammad-Bin-Ubaydallah Al-Najjar via Ubaydallah-Bin-Muhammad-Bin-Sulayman Al-Makhrami via Ibrahim-Bin-Abdullah-Bin-Ayyub Al-Daqqaq via Al-Qawariri via Ja` far-Bin-Sulayman via Malik-Bin-Dinar via Anas.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [281] .

Qudsi Hadith No. 248

`Ali-Bin-Abi-Talib, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ When the middle night of the month of Shaban comes, stay awake [and pray] and fast the next day for God descends , to the lower heaven, when the sun sets and asks, ‘ Is there anyone who’s asking me for forgiveness so I can forgive them? Is there anyone who’s asking me for blessings so I can bless them? Is there anyone with afflictions so I can heal them? ’ And so forth. Thi s continues until dawn.”

S anad : Al-Hasan-Bin-Ali Al-Khallal via Abd-Al-Razzaq via Ibn-Abi-Sabrah via Ibrahim-Bin-Muhammad via Muawiyah-Bin-Abdullah-Bin-Jafar via his father via Ali-Bin-Abi-Talib.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Matruk [282] .

Qudsi Hadith No. 249

Aisha, may God be pleased with her , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ God frees more servants from hell on the Day of Arafa h [283] than any other day. God draws near [to the lower heaven] and shows them (the hajj pilgrims) off proudly to the angels and says, ‘ What do these [hajj pilgrims] want [so I can give them] ? ’”

Sanad : Harun-Bin-Said Al-Ayli and Ahmad-Bin-Isa via Ibn-Wahb via Makhramah-Bin-Bukayr via his father via Yunus-Bin-Yusuf via Ibn-Al-Musayyab via Aisha.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 250

Aisha, may God be pleased with her , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God frees more servants , male and female, from hell on the Day of Arafah than any other day. God draws near and shows them off proudly to the angels and says, ‘ What do these want? ’ The angels reply, ‘Oh, our Lord! They want pardon and forgiveness.’ God, the Sublime , says, ‘ Oh, my angels! I hold you as witness es that I have forgiven them and pardoned them. ’”

Sanad : Al-Mundhiri via Aisha.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Sahih [284] .

Qudsi Hadith No. 251

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , shows off the people of Arafah proudly to the angels and says, ' Look at my servants ! The ir hair is disheveled and they're dusty (i.e. they sacrificed for me.) '"

Sanad : Abu-Qatan and Ismail- Bin-Umar via Yunus via Mujahid Abu-Al-Hajjaj via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [285] .

Qudsi Hadith No. 252

Abu-Hurayrah, may God be pleased with him , said, "God, the Sublime , shows off proudly the hajj pilgrims to the Lord's angels on the ev e ning of the Day of Arafah and says, ' Look at them ! Their hair is disheveled and they're dusty . I have forgiven them. ' "

Sanad : Ibn-Al-Najjar via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [286] .

Qudsi Hadith No. 253

Jabir said, "God's Messenger, may God's peace and blessings be upon him , said, 'God likes the first ten days of the month of Dhu Al-Hijjah more than other day s [and they should be used for acts of worship such as hajj, fasting, and dhikr] .' A man asked, ' Oh, God's Messenger! Isn't it better to use the ten days for jihad for the sake of God? ' The Prophet replied, ' No. It's better to use the ten days for performing acts of worship than it is to use them for jihad. God likes the Day of Arafah more than any other day. God, the Almighty and Glorious , descend s to the lower heaven and show off proudly the people of earth to the people of heaven and says, " Look at my servants! They came with disheveled hair and dusty to make hajj. They came from every nook and cranny seeking my mercy without ever seeing my punishment. " More people are freed [by God] from hellfi re on the Day of Arafah than any other day. ' "

Sanad : Al-Hasan-Bin-Sufyan via Muhammad-Bin-Amr-Bin-Jabalah via Muhammad-Bin-Marwan Al-Uqayli via Hisham Al- Dastawa ' i via Abu-Al-Zubayr via Jabir.

Source : Sahih Ibn -Hibban by Ibn-Hibban.

Rating : Sahih [287] .

Qudsi Hadith No. 254

Jabir, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , said, 'The best days are the ten days {he means the [first] ten days of the month of Dhu Al-Hijjah}.' They (the people) asked, 'Are the [worshiping] deeds performed on these days the most rewarding deeds than can be performed for the sake of God?' The Messenger replied, 'The y are more r ewarding than any other deed except for the deed of a person whose face is full of dust [from prostrating on the ground face-down for the sake of God].' Then the Messenger talked about the Day of Arafah and said, 'It is a day of pride. God, the Blessed and Sublime , descends to the lower heaven and says, " My servants ' hair is disheveled and they're dusty and without shades [to protect them from the sun] . They came from every nook and cranny asking for my mercy and seeking to be saved from my punishm ent without ever seeing it (i.e. without ever seeing God's severe punishment). " There is no day that sees more servants, male and female, freed from hellfire than the Day of Arafah.'"

Sanad : Abu-Kamil via Abu-Al-Nadr {` Asim-Bin-Hilal} via Ayyub via Abu-Al-Zubayr via Jabir.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [288] .

Qudsi Hadith No. 255

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, "On the Day of Arafah, God descends to [the lower] heaven and shows them (the hajj pilgrims) off proudly to the angels and says, ' Look at my servants! They came to me from every nook and cranny with disheveled hair, dusty , and without shades. I hold you as witnesses that I have forgiven them. ' The angels reply, 'Oh, Lord! Amongst them there are people who are vain and so forth.' God say s , ' I have forgiven them [as well] . ' More people are freed [by God] from hellfi re on the Day of Arafah than any other day."

Sanad : Marzuq {Abu-Bakr} via Abu-Al-Zubayr via Jabir.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Da` if [289] .

Qudsi Hadith No. 256

Abdullah-Bin-Amr-Bin-Al-` As said that the Prophet, may God's peace and blessings be upon him , used to say, "God, the Almighty and Glorious , show s off proudly to the Lord's angels the people of Arafah on the eve ning of the Day of Arafah and say s , ' Look at my servants! They came to me with disheveled hair and dusty. '"

Sanad : Azhar-Bin-Al-Qasim via Al-Muthanna {Abu-Said} via Qatadah via Abdullah-Bin-Babah viaAbdullah-Bin-Amr-Bin-Al-As.

Source : M u snad Ahmad by Ahmad.

Rating : Hasan [290] .

Qudsi Hadith No. 257

Anas, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , s ay , " God is gracious to the people of Arafat (i.e. the people on Mount Arafah). God shows them off proudly to the angels saying, ' Oh, my angels! Look at my servant s! Their hair is disheveled and they're dusty. They came to me from every nook and cranny. I hold you as witnesses that I have answered their prayers, accepted the i ntermediation of the righteous to forgive the sinners, and granted the righteous everything they asked me for except what they owe each other. ' When people (i.e. the hajj pilgrims) leave [Mount Arafah], gather [in Muzdalifah], and ask the Lord again for help through prayer s , God say s , ' Oh, my angels! My servants are gathering and they're asking me again for help through prayers. I hold you as witnesses that I have answered their prayers, accepted the intermediation of the righteous to forgive the sinners, and granted the righteous everything they asked me for and fulfilled the obligations they owe to one another. "

Sanad : Ibrahim-Bin-Al-Hajjaj Al-Nili via Salih Al-Murri via Yazid Al-Raqashi via Anas.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Da` if [291] .

Qudsi Hadith No. 258

Al-Qasim-Bin-Abi-Bazzah said, "God show s off the people of Arafah proudly to the angels saying, ' Look at my servants! They came to me with disheveled hair , dusty, and without shades. ' On that day, more people are freed from hellfire than any other day and no conceited person is forgiven. "

Sanad : Ma` mar via Ayyub via Al-Qasim-Bin-Abi-Bazzah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Unrated .

Qudsi Hadith No. 259

Ibn-Umar, may God be pleased with him , said, "While I was sitting with the Prophet, may God's peace and blessings be upon him , in Mina's mosque, a man from the Ansar and a man from the tribe of [Banu] Thaqif came. They greeted the Prophet and then said, ' Oh, God's Messenger! We came to ask you some questions .' The Messenger replied, 'I f you wish, I can tell you what you came to ask me about?' They said, 'Tell us what we came to ask you about, God's Messenger . ' The man from the tribe of Thaqif told the man from the Ansar, 'Ask.' The man from the Ansar said, 'Tell me what I came to ask you about, God's Messenger.' The Messenger replied, 'You came to ask me about the reward for embark ing on a trip to holy Mecca [to make hajj]; the reward for offer ing the two-rak a salat after walking around Kaaba; the reward for walking back and forth between [the hills of] Safa and Marwah; the reward for spending the evening of the Day of Arafah on Mount Arafah ; the reward for stoning [the D evil]; the reward for [the] slaughtering [of animals]; the reward for shaving the head; and the reward for walking around Kaaba after that.' The man from the Ansar said , ' I swear to God that that's what I came to ask you about .' The Messenger said, ' The reward for embarking on a trip to holy Mecca is that God gives you a credit for performing a good deed and erases from you r record a discredit for performing a misdeed every time the hoof of your she-camel is raised and lowered [on the way to hajj]; the reward for offering the two-rak`a salat after walking around Kaaba is equiva lent to freeing a salve of the C hildren of Is hmael; the reward for walking back and forth between Safa and Marwah is equivalent to freeing seventy slaves; in regard to the reward for spending the evening of the Day of Arafah on Mount Arafah , God, the Blessed and Sublime , descends to the lower heaven and shows off proudly the pilgrims to the angels saying, " My servants came to me with disheveled hair and du sty from every nook and cranny seeking my heaven. Even if your sins were as numerous as grains of sand, drops of rain, or molecules of ocean s I would forgive you . Go, my servants. I have forgiven you and forgiven the ones that you interceded on their behalf ; " the reward for stoning is the absolution from a major sin for every stone thrown; the reward for slaughtering is saved for you with the Lord; the reward for shaving the head is that God gives you a credit for performing a good deed and erases from your record a discredit for performing a misdeed for every hair that is shaved; and the reward for walking around Kaaba after that is that you 'll be circling the Kaaba free of sin for an angel comes, puts its hands between your shoulders and says, "Look to the future for all your p ast sins have been forgiven."""

Sanad : Muhammad-Bin-Umar-Bin-Hayyaj via Yahya-Bin-Abd-Al-Rahman via Al-Arhabi via Ubaydah-Bin-Al-Aswad via S i nan-Bin-Al-Harith via Talhah-Bin-Musarrif via Mujahid via Ibn-Umar.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [292] .

Qudsi Hadith No. 260

Anas-Bin-Malik, may God be pleased with him , said, "While I was sitting with God's Messenger, may God's peace and blessings be upon him , in Al-Khif 's mosque [in Mina], a man from the Ansar and a man from the Thaqif tribe came. Th ey greeted the Messenger, wished him well, and then asked, 'Oh, God's Messenger! We came to ask you some questions.' The Messenger replied, 'If you wish I can tell you what questions you came to ask me.' They said, 'Oh, God's Messenger! Tell us what questions we came to ask you for that will increase our faith {or certitude}. ' The man from the Ansar told the man from the Thaqif tribe , ' Ask your question .' The man from the Thaqif tribe said, 'You ask your question first for you have a higher priority.' The man from the Ansar said, 'Oh, God's Messenger! Tell me what question I came to ask.' The Messenger replied, ' You came to ask me about the reward for embarking on a trip to holy Mecca; t he reward for walking around Kaaba; the reward for offering the two-rak a salat after walking around Kaaba; the reward for walking back and forth between Safa and Marwah; the reward for spending the evening of the Day of Arafah on Mount Arafah; the reward for stoning; the reward for shaving the head; the reward for walking around Kaaba after that; and the reward for slaughtering. ' The man from the Ansar said, ' I swear to God that th at's what I came to ask you about .' The Messenger said, 'The reward for embarking on a trip to holy Mecca is that God gives you a credit for performing a good deed , erases from your record a discredit for performing a misdeed , and raises your rank [in heaven] every time the hoof of your she-camel is raised and lowered; th e reward for walking around Kaaba is that God gives you a credit for performing a good deed and erases from your record a discredit for performing a misdeed every time you raise and

lower your foot; the reward for offering the two-raka salat after walking around Kaaba is equivalent to freeing a salve of the Children of Ishmael; the reward for walking back and forth between Safa and Marwah is equivalent to freeing seventy slaves; in regard to the reward for spending the evening of the Day of Arafah on Mount Arafah, God descends to the lower heaven and shows off proudly the pilgrims to the angels saying, " These are m y servants . They came to me with disheveled hair and dusty from every nook and cranny seeking my mercy and forgiveness . Even if your sins were as numerous as grains of sand or molecules of oceans I would forgive you. Go, my servants. I have forgiven you and forgiven the ones that you interceded on their behalf ; " the reward for stoning is the absolution from a major sin , which condemns its committer to hell , for every stone thrown; the reward for slaughtering is saved for you with the Lord; the reward for shaving the head is that God gives you a credit for performing a good deed and erases from your record a discredit for performing a misdeed for every hair that is shaved .' The man from the Ansar asked, 'Oh, God's Messenger! What if misdeeds are less than that?' The Messenger replied, ' In that case, the credits for performing good deeds are increased.' The Messenger continued, ' and the reward for walking around Kaaba after that is that you 'll be circling the Kaaba free of sin for an angel comes, puts its hands between your shoulders and says, "Look to the future for all your p ast sins have been forgiven."' The man from the Thaqif tribe said, ' Tell me what question I came to ask, God's Messenger.' The Messenger replied, 'You came to ask me about salat. When you wash your face, your sins dissipate from the edges of your eyelashes; when you wash your hands, your sins dissipate from your fingernails; when you wipe your head, you r sins dissipate from your head; and when you wash your legs, your sins dissipate from your toenails. When you offer salat, read as much of the Qur ' an as possible; when you kneel, spread your fingers and hold your knees steady so you can kneel with confidence ; when you prostrate, let your face touch the ground completely so you can prostrate with confidence and take your time and do not prostrate hastily ; and offer salat when the night begins and right before it ends.' The man from the Thaqif tribe asked, 'Oh, God's Messenger! How about offering salat all night?' The Messenger replied, ' If that's what one wants (i.e. d o as much as you can.) '"

Sanad : Ali-Bin-Abd-Al-Aziz via Hajjaj-Bin-Al-Minhal via Attaf-Bin-Khalid Al-Makhzumi T Muadh-Bin-Al-Muthanna via Musaddad via Attaf-Bin-Khalid Al-Makhzumi via Ismail-Bin-Rafi via Anas-Bin-Malik.

Source : Al-Ahadith Al-Tiwal by Al-Tabarani.

Rating : Da` if [293] .

Qudsi Hadith No. 261

Abu-Sa` id Al-Khudri said that God, the Almighty and Glorious , said, " If a servant of mine is healthy and well-to-do and doesn't visit me [by making hajj] at least once every five years, the servant will be deprived [of my blessings.] "

Sanad : Abu-Abdullah-Al-Hafiz and Abu- Zakariyya -Bin- Abi- Ishaq via Abu-Bakr Muhammad-Bin-Al-Mu ' a m ma l-Bin-Al-Hasan-Bin-Isa via Al-Fadl {Ibn-Muhammad Al-Bayhaqi} via Said {Ibn-Mansur} via Khalaf-Bin-Khalifah via Al-Ala-Bin-Al-Musayyab via his father via Abu-Said Al-Khudri.

Source : Sunan Al-Bayhaqi by Al-Bayhaqi.

Rating : Sahih [294] .

Qudsi Hadith No. 262

Abu-Sa` id Al-Khudri, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " If a servant of mine is healthy and well-to-do and doesn't visit me at least once every four years, the servant will be deprived [of my blessings.] "

Sanad : Ahmad-Bin-Amr Al- Khallal via Muhammad -Bin-Abi-Umar Al-Adani via Abd-Al-Razzaq via Al-Thawri via Al-Ala ' -Bin-Al-Musayyab via his father via Abu- Said Al-Khudri .

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Sahih [295] .

Qudsi Hadith No. 263

Abbas-Bin-Mirdas said, "The Prophet, may God's peace and blessings be upon him , prayed for forgiveness for his people on the evening on t he D ay of Arafah. God replied, ' I have forgiven them except the oppressors. I take from the oppressors and give to the ones they oppressed. ' The Prophet said, 'Oh, Lord! Why don't you give to the oppressed from heaven and forgive the oppressors?' The Prophet's prayer was not answered on the evening of the D ay of Arafah. Next morning, in Muzdalifah, the Prophet rep eated his prayer and the prayer was answered. God's Messenger, may God's peace and blessings be upon him , laughed {or smiled}. Abu-Bakr and Umar asked, 'Oh, God's Messenger! The dearest of all! You usually don't laugh at this time. What made you laugh now? May God always make you happy and smiling! ' The Messenger replied, ' When God's enemy, the Devil [296] , knew that God, the Almighty and Glorious , answered my prayer and forgave my people, the Devil took some sand and threw it over its head warning and threatening. I laughed when I saw the Devil full of fear.'"

Sanad : Ayyub-Bin-Muhammad Al-Hashimi via Abd-Al-Qahir-Bin-Al-Sari Al-Sulami via Abdullah-Bin-Kinanah-Bin-Abbas-Bin-Mirdas Al-Sulami via his father [Kinanah] via his grand father [Abbas] .

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [297] .

Qudsi Hadith No. 264

` Abbas-Bin-Mirdas said, "God's Messenger, may God's peace and blessings be upon him , prayed on the evening of the Day of Arafah for forgiveness and mercy for his people. The Messenger prayed a lot. God revealed to the Messenger, ' I have forgiven them except for the injustice that they committed against one another. I have forgiven them for the sins that they committed against me [only] . ' The Messenger said, 'Oh, Lord! You're able to compensate the oppressed and forgive the oppressor.' God didn't answer the

Messenger's prayer that evening. Next morning, in Muzdalifah, the Messenger repeated his prayer. God replied, ' I have forgiven them [all] . ' The Messenger, may God's peace and blessings be upon him , smiled. Some of the sahabah said , 'Oh, God's Messenger! You usually don't smile at this time.' The Messenger replied, 'I smiled because of what the enemy of God, the Devil, did. When the Devil knew that God answered my pra yer and forgave my people, the D evil started warning, threatening, and throwing sand on its head.'"

Sanad : Abu-Muhammad Al-Asbahani via Abu-Bakr Al-Qattan via Ali Al-Hilali via Abu-Dawud Al- Tayalisi via Abd-Al-Qahir-Bin- Al-Sari via [Abdullah] a son of Kinanah-Bin-Al- Abbas-Bin-Mirdas Al-Sulami via his father [Kinanah] via his grand father `Abbas-Bin-Mirdas.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [298] .

Qudsi Hadith No. 265

Ibn-` Abbas, may God be pleased with him and his father , said, "When Abraham finished building the Kaaba, he said, 'Oh, Lord! I finished .' God told Abraham , ' Call people to hajj. ' Abraham replied, 'Oh, Lord! How far can my voice travel? ' God said, ' Call people to hajj and it is for me to spread the message. ' Abraham asked , 'Oh, Lord! What should I say?' God replied, ' Say: "Oh, you people! You have been commanded to make hajj; to make hajj to the Old House (Kaaba)." ' Everyone between heaven and earth heard Abraham . God said to Abraham, ' Can't you see them coming from the farthest places on earth answering your call? '"

Sanad : Abu-Zakariyya Al-Anbari via Muhammad-Bin- Abd-Al-Salam via Ishaq via Jarir via Qabus via his father via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [299] .

Qudsi Hadith No. 266

Mirdas-Bin-Abd-Al-Rahman said, "I went to Abdullah-Bin-Amr and he told us, ' God says to all those who answer the call [to hajj], " I have good news for you. " ' Mirdas's uncle asked Abdullah, 'Oh, Abu -Muhammad! I swear to God that God's good news can only be heaven.' Abdullah asked Mirdas's uncle, ' Who are you , son? ' Mirdas's uncle replied, 'I'm Mirdas-Bin-Shaddad Al-Janadi.' Abdullah said, 'Oh, son! The best of us (the sahabah) used to do that often.'"

Sanad : Musaddad via Yahya via Muhammad-Bin-Amr via Mirdas-Bin- Abd-Al-Rahman.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Hasan [300] .

Qudsi Hadith No. 267

Anas-Bin-Malik, may God be pleased with him , said, "The Prophet, may God's peace and blessings be upon him , said, 'Oh, Lord! What is the reward for those who answer the call [to hajj] sincerely?' God replied, ' Their reward is that they will become sinless, the way they were born. '"

Sanad : Abu-Al-Shaykh via Anas-Bin-Malik.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [301] .

Qudsi Hadith No. 268

Abu-Dharr, may God be pleased with him , said the Prophet, may God's peace and blessing be upon him , said, " [The Prophet] David, may peace be upon him , asked God, 'Oh, my Lord! How do you repay those who visit you [by making hajj], for those who are visited are indebted to their visitors?' God replied, ' Oh, David! I repay them by blessing them in life and forgiving them in the hereafter. ' "

Sanad : Muhammad-Bin-Yazdad via Al-Tawzi via Al-Walid-Bin-Shuja via Muhammad-Bin-Hamzah Al-Raqqi via Al-Khalil-Bin-Murrah via Al-Wadin-Bin- Ata ' via Yazid-Bin-Marthad via Abu-Dharr.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [302] .

Qudsi Hadith No. 269

Ibn-` Umar, may God be pleased with him , said "When people make hajj with money that is not halal and say, 'Oh, God! We have answered your call [to hajj] ' , God replies and says, ' You have answered nothing. Your hajj is rejected. '"

Sanad : Ibn-Adiyy and Al-Daylami via Ibn- Umar.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [303] .

Qudsi Hadith No. 270

Anas, may God be pleased with him , said, " Those who make hajj with halal money or with money from trade or inheritance, do not leave Arafah without their sins being forgiven. And those who make hajj with haram money and say, 'Oh, Lord! We have answered your call,' God tells them, ' You have answered nothing ,' and they will be turned

around and hit on the face."

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [304] .

Qudsi Hadith No. 271

Anas-Bin-Malik, may God be pleased with him , said, "People from the Rabi'ah tribe came to the Prophet, may God's peace and blessings be upon him , and ask ed the Prophet for a permission to leave Mina [one day early] with the first group [on the 12 th day instead of the 13 th day of Dhu-Al-Hijjah]. Gabriel, may peace be upon him , came to the Prophet and told him, 'Oh, Muhammad! God, the Almighty and Glorious , sends you the Lord's peaceful regards and says to you, "Tell the Rabi'ah people, ' Do not leave Mina with the first group for , if you do so, I shall reduce the number of those who love you. ' """

Sanad : Abu-Shura**ah**Abdullah-Bin-Shura`ah Al-Qaysi Al-Nasri via Al-N a m i r-Bin-Kulthum Al-Nam a ri via his father via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Da` if [305] .

Qudsi Hadith No. 272

Abu-Umamah said, "On the evening of the Day of Arafah, God descends to the lower haven, looks at the people standing on Mount Arafah , and says, ' Welcome to my visitors and to those who came to my house. I swear by my M ight that I shall descend to be with you and sit amongst you myself. ' God descends to Arafah, gives the people everything they ask for and forgives them except for the injustice they committed against one another. God says to the angels, ' Oh, my angels! I hold you as witnesses that I have forgiven them. ' Things stay this way until the sun sets and the pilgrims move on to Muzdalifah. God doesn't ascend to heaven that night. At the break of dawn, while the pilgrims are in Muzdalifah, God forgives all the people's sins including the injustice they committed against one another. Then God ascends to heaven and the people go to Mina."

Sanad : Abu-Zur**ah Ahmad-Bin-Muhammad via his grandfather via Abu-Sa**id -Bin-Al-Hasan via Abu-**Ali Al-Raqiqi via Abu-Zayd Hammad-Bin-Dalil via Sufyan Al-Thawri via Qays-Bin-Muslim via**Abd-Al-Rahman-Bin-Sabit via Abu-Umamah Al-Bahili.

Source : Al-Mawdu` at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [306] .

Qudsi Hadith No. 273

Asma ' said that God's Messenger, may God's peace and blessings be upon him , said, " I saw my Lord on the day of Arafah on Mount Arafah on a red camel with two garments saying, ' I have pardoned [the pilgrims] , accepted [their prayers] , and forgiven [them] except for the injustice they committed against one another. ' On the night of Muzdalifah, God does not ascend to heaven. When the pilgrims gather in Muzdalifah, God say, ' I have forgiven their sins including the injustice they committed against one another. ' Then the pilgrims leave to Mina."

Sanad : **Umar Salamun via Muhammad Al-Rifa**i via **Ali Al-Naysaburi via Hassan-Bin-Ghalib via** Abdullah -Bin-Lahi**ah via Yunus -Bin-Yazid via Muhammad-Bin-Ishaq via Yahya -Bin-**Abbad via `Abbad via Asma ' .

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Mawdu` [307] .

Qudsi Hadith No. 274

Jabir-Bin-` Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "When Muslims stand on the evening of the Day of Arafah ; face qibla ; say : ' There is no god but Allah. God is the Possessor. And God is the one worthy of praise' a hundred times; recite , 'Say: "God is One" ' [308] a hundred times; and say: 'May God bless Muhammad and Muhammad's family the way God blessed Abraham and Abraham's family for God is the Praiseworthy and Glorious. May God bless us with them as well,' God, the Blessed and Sublime , says, ' Oh, my angels! What is t he reward for my servants when they praise me, say that there is no god but me, say that God is the greatest, glorify me, come to Arafah, e xalt me, and extol my two prophets? Oh, my angels! I hold you as witnesses that I have forgiven them and accepted their interc ession on their own behalf for forgiveness . And i f these servants of mine were to intercede on behalf of all the people on Mount Arafah I would forgive each and every one of them. ' "

Sanad : Abu-**Abdullah Al-Hafiz via Abu-Ja**far Al-Hafiz via **Ali Al-Tayalisi via Abu-Ibrahim Al-Tarjumani via**Abd-Al-Rahman Al-Talhi via **Abd-Al-Rahman Al-Muharibi via Muhammad-Bin-S uqah via Muhammad-Bin-Al-Munkadi r via Jabir-Bin-**Abdullah.

Source : Fada ' il Al-Awqat by Al-Bayhaqi.

Rating : Da` if [309] .

Qudsi Hadith No. 275

Qatadah said, " God built the Kaaba (the House) at the time of Adam. When God sent down Adam to earth, he landed in India. Adam's head was in heaven and his two legs were on earth. The angels feared Adam so Adam's height was shortened to sixty arms-lengths . Adam became sad because he was no longer able to hear the angels and their praises [of the Lord]. Adam complained to God, the Sublime . God told Adam, ' Oh, Adam! I have sent down [to earth] a House for you. Walk around it the way they (the angels) walk around my throne. And offer salat around it the way salat is offered around my throne. ' Adam went to the House . God made Adam's step so wide that each two steps of his covered a desert. Adam walked until he reached the House. When Adam reached the House, he walked around it. The prophets, who came after Adam , also

walked around the House."

Mamar said, "Aban told me, 'The House was sent down as a ruby or as a pearl. ' " Ma'mar also said, "I was told that Noah's Ark circled the House seven times until God drowned Noah's people. After the flood, only the foundation of the house remained. Later on, God showed Abraham the place of the foundation and Abraham rebuilt the House. That's why God says [in the Quran], ' We showed Abraham the place of the House . [310] '"

Sanad : Ibn-Abd-Al-Ala via Muhammad-Bin-Thawr via Ma` mar via Qatadah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq and Tafsir Al-Tabari by Al-Tabari.

Rating : Mawdu` [311] .

Qudsi Hadith No. 276

` Ata ' said, "Adam said, 'Oh, Lord! Why can't I hear the voices of the angels?' God replied, ' Because of your sins. Descend to earth [from heaven] and build a House for me. Walk around it closely the way you sa w the angels walk around my house in heaven. ' People claim that Adam built the House from five mountains: Hira ' , Lebanon, Al-Judi, Mount Zayta, and Mount Sinai. The foundation of the house was built from Hira ' . That's how it was built by Adam. Later on, it was rebuilt by Abraham, may God's peace and blessings be upon him ."

Sanad : Ibn- Jurayj via ` Ata ' .

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Matruk [312] .

Qudsi Hadith No. 277

Mu` adh-Bin-Jabal, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "When Adam descended to earth, he cried a thousand autumns (i.e. a thousand years) for leaving heaven. He looked at the expanse of earth and said, ' Oh, Lord! Isn't there anybody else here but me?' God revealed to Adam, ' Yes, there is. Houses [of worship] will be built that will call my name. I will show you one special House of those. This House carries my honor and greatness. I named it My House. This House shows my greatness . I do not live in it. I do not need to live in houses. Houses are not big enough for me. I am on my throne and seat of greatness. Nothing I create can be or can get outside my control or capability. Oh, Adam! You will see this House as long as you're alive. After you, the House will be seen by one nation after another, time after time, until the arrival of a son of yours named Abraham. I shall make Abraham see the House and dwell in it. '"

Sanad : Muhammad-Bin-Aban via Ismail-Bin-Amr via Ismail-Bin-Ayyash via Thawr-Bin-Yazid via Khalid-Bin-Madan via Muadh-Bin-Jabal.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [313] .

Qudsi Hadith No. 278

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "God revealed to Adam, ' Oh, Adam! Make a pilgrimage to the House before something happens to you and you die. ' Adam asked, 'Oh, Lord! What can happen to me?' God replied, ' The unknown, which is death. ' Adam asked, 'What is death?' God replied, ' You shall taste it. ' Adam asked, 'Who will succeed me on earth?' God replied, ' Ask the heavens, the earth, and the Mountains [and see if they're willing to succeed you.] ' Adam asked the heavens but they refused. Adam asked the earth but it refused. And Adam asked the mountains but they refused. Adam's son, who killed his brother, agreed to succeed Adam. Adam left India to make the hajj pilgrimage. Any place that Adam stop at to eat and drink became populous afterwards. Adam ran until he reached Mecca where he was met by the ang e ls in Al-Batha ' . The angels said, ' Peace be upon you, Adam. Ma y God accept your pilgrimage. We made pilgrimage to this House two thousand years before you.'" Anas said that God's Messenger, may God's peace and blessings be upon him , said, " At that time the House was a hollow red ruby with two gates. The ones walking around the House were able to see the ones inside the House. And the ones inside the House were able to see the ones walking around the House. Adam performed the [hajj] rituals. God, the Sublime , revealed to Adam, ' Oh, Adam! Have you performed the rituals? ' Adam replied, 'Yes, Lord.' God said to Adam, ' Ask me for anything you need and you will get it. ' Adam replied, 'What I need is that you forgive me and forgive my son.' God said, ' Oh, Adam! We forgave your sins when you committed them. But in regard to the sins of your son , we only forgive the sins of those who know me, believe in me, and accept my messengers and my book. '"

Sanad : Abu-Al-Qasim Ismail-Bin-Muhammad via Al-Mutahhar Al-Sahhaf via Abu-Said Muhammad-Bin-Ali via Ahmad-Bin-Al-Husayn via Imran-Bin-Abd-Al-Rahim via Abd-Al-Salam-Bin-Mutahhar via Hurmuz via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [314] .

Qudsi Hadith No. 279

Sulayman-Bin-Yasar said, "Kab {known as Ka b Al-Ahbar (Ka'b the Rabbi) } was asked about Bayt Al-Maqdis (Jerusalem) and Kab said good things about it. A man from Syria said, 'Oh, Abu- Abbas! You talk a lot about Bayt Al-Maqdis but you don't say much about this House (the Kaaba).' Kab replied, 'I swear to God that the Lord has created no house better than this House. It has a tongue and two lips. And they talk. And it has a heart that perceives.' A man named Abu-Hafs said, 'Oh, Abu-Ishaq! Are you still talking nonsense? Since when do stones talk?' Kab replied, 'I swear to God that Kaaba complained to its Lord and said, "Oh, Lord! The number of my visitors has declined . The number of my pilgrims has declined ." So God, the Sublime , revealed to it, " I will reveal to you a new Torah and bring new servants who worship at night and who are pious and prostrating . They will miss you the way pigeon s miss their eggs and run to you like falling eagle s . Those who walk around you se ven times will be given a reward equal to that of freeing a slave. And those who shave at this House [during hajj] will be

rewarded , on the day of resurrection, a [guiding] light for every hair. ""

Sanad : Abu-`Abdullah via Sulayman-Bin-Yasar.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Da`if [315] .

Qudsi Hadith No. 280

Abu-Sa`id said, " When God placed Adam in the House, Adam said, 'You compensated every worker. Compensate me.' God revealed to Adam, ' I'll forgive you whenever you walk around the House . ' Adam replied, 'Oh, Lord! Compensate me more.' God said, ' I'll forgive your children whenever they walk around the House . ' Adam replied, 'Oh, Lord! Compensate me more.' God said, ' I'll forgive those whom they ask forgiveness for. ' The Devil stood in the Ma ' zimayn valley [between Mount Arafah and Muzdalifah] and said, ' Oh, Lord! You placed me in the ephemeral life and condemned me to hell. And you put me with my enemy Adam. You gave Adam things so give me the way you gave Adam.' God replied, ' I gave you the ability to see Adam without Adam seeing you . ' The Devil said, 'Oh, Lord! Give me more.' God replied, ' I made the heart of Ada m a place where you can dwell . ' The Devil said, 'Oh, Lord! Give me more.' God replied, ' I gave the ability to move inside Adam the way his blood does. ' Adam stood and said, 'Oh, Lord! You gave the Devil things so give me things .' God replied, ' When you intend to do a bad deed but do not do it, I don't hold that against you and I record that as a good deed for you. ' Adam said, 'Oh, Lord! Give me more.' God replied, ' One thing is for me, one thing is between me and you, and one thing is yours as a gift from me to you. The thing that is for me is that you have to worship me and believe in me and me alone. The thing that is between me and you is that you offer prayers and I answer them. And the thing that is for you is that when you do a good deed, I record it as being ten good deeds. And t he gift from me to you is that when you ask me for forgiveness, I forgive you for I am the Forgiving and the Merciful. ' "

Sanad : Al-Daylami via Abu-Sa`id.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [316] .

Qudsi Hadith No. 281

Sulayman-Bin-Buraydah's father said that God's Messenger, may God's peace and blessings be upon him , said, "When God sent down Adam to earth, Adam walked seven times around the House, offered a two-rak` a salat behind Abraham's Shrine (Maqam Ibrahim), and said, 'Oh, Lord! You know what I hold in secret and what I hold in public (i.e. you know everything about me), so accept my apology. You know what I need , so give me what I ask for. You know what I have [done], so forgive my sins. I ask you to bless me with faith to be instilled in my heart and I ask you for true certitude so I can know that everything that happens to me has been predestinated and I ask you to make me accept such predestination.' God revealed to Adam, ' Oh, Adam! You offered me a prayer that I answered for you. Whenever your descendents, who will come after you, offer prayers to me I shall answer their prayers, forgive their sins, remove their afflictions and problems, eliminate their poverty, bless them in every trade they make, and subjugate life for them even though they wish not to have it. ""

Sanad : Abu-Bakr Wajih-Bin-Tahir via Abu-Hamid Al-Azhari via Abu-Muhammad Al-Ma khladi via Abu-Bakr Al-Isfirayi ni via Abu-Said Al-Shashi via Abd-Al-Wahhab Al-Muqri ' via Ahmad-Bin-Bahr via Muhammad-Bin-Kathir Al-Basri via `Ubayd-Bin-Al-Minhal via Sulayman-Bin-Buraydah via his father.

Source : Tarikh D imashq by Ibn-`Asakir.

Rating : Da`if.

Qudsi Hadith No. 282

Muhammad-Bin-Mut`im's father said, "Before Islam , [the tribe of] Quraysh found a writing on one of the stone s of Maqam Ibrahim . They showed the writing to all the [holy-] book experts who came to visit them but they were unable to decipher it. Finally , a Rabbi from Yemen came and read it. It said, ' I'm God. The owner of Mecca. I founded Mecca when I created the sun and the moon. I blessed the people of Mecca with meat and milk. ' On another side of the stone it said, ' I'm God. The owner of Mecca. I created the relationship between relatives. I bless those who maintain that relationship and punish those who abandon their relatives. ' And on another side of the stone it said, ' I'm God. The owner of Mecca. I created good and evil. Good ne ws to those who do good and woe to those who do evil. ""

Sanad : Ibn-Abi-`Umar via Nasr-Bin-Thabit via Salih-Bin-Abi-Al-Akhdar via Al-Zuhri via Muhammad-Bin-Mut'im via his father.

Source : Al-Matalib Al-`Aliyah by Ibn-Hajar.

Rating : Da`if [317] .

Qudsi Hadith No. 283

Ibn-`Abbas, may God be pleased with him and his father , said, "A writing was found in the Maqam (Maqam Ibrahim) that said, 'This is the sacred House of God in Mecca. God has taken the responsibility of bl essing its people in three ways: God has blessed them with meat, water, and milk. The people of Mecca come before anybody else.' In the Maqam a stone was found that read , ' I'm God. The owner of holy Bakkah (i.e. Mecca) . I founded it when I created the sun and the moo n and assigned to it seven righteous ang e ls who will walk closely around it until it ceases to exist. I have blessed its people with meat and water. ""

Sanad : Al-Azraqi's grandfather via Muslim-Bin-Khalid via Abdullah-Bin-Abd-Al-Rahman via Ibn-`Abbas.

Source : Akhbar Makkah by Al-Azraqi.

Rating : Unrated.

Qudsi Hadith No. 284

Abu-Umamah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " My most favorite form of worship is my

servants' adherence to my advice (i.e. through following my commandments) "

Sanad : Ali-Bin-Ishaq via Abdullah-Bin-Al-Mubarak via Yahya-Bin-Ayyub via Ubaydallah-Bin-Zahr via Ali-Bin-Yazid via Al-Qasim via Abu-Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [318] .

Qudsi Hadith No. 285

Abu-Sa` id Al-Khudri, may God be pleased with him , said that he heard God's Messenger , may God's peace and blessings be upon him , say, "God ask s servant s on the day resurrection, ' What made you not stop evil when you saw evil being done? ' When God shows the servants the evidence against them, they reply, 'Oh, Lord! We were scared of the people who were doing evil and we asked you to forgive us [for not stopping it]."

Sanad : Ali-Bin-Muhammad via Muhammad-Bin-Fudayl via Yahya-Bin-Said via Abdullah-Bin-Abd-Al-Rahman Abu-Tuwalah via Nahar Al-Abdi via Said Al-Khudri.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [319] .

Qudsi Hadith No. 286

Aisha, may God be pleased with her , said, "When I saw God's Messenger, may God's peace and blessings be upon him , enter I knew from his face that something was on his mind. He performed wudu and left and didn't talk to anyone. I came closer to the rooms [near the mosque] and heard the Messenger say, 'Oh, you people! God, the Almighty and Glorious , says, " Order people to be right eous and not sinful b efore I start reject ing your prayers, turn ing down you r requests, and declin ing your pleas for help. "' "

Sanad : Abu-Amir via Hisham {Ibn-Sad} via Amr-Bin-Uthman-Bin-Hani' via Asim-Bin-Umar-Bin-Uthman via Urwah via Aisha.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [320] .

Qudsi Hadith No. 287

Abu-Sa` id Al-Khudri, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "People should not mistreat themselves by missing an opportunity to stop evil . When they're asked [on Judgment Day], 'What prevented you from stopping evil? ' and reply, 'We feared the people', God will say to them, ' You should have feared me and not feared the people. '"

Sanad : Muhammad-Bin-Jafar via Shubah via Amr-Bin-Murrah via Abu-Al-Bakhtari via a man via Abu-Said Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [321] .

Qudsi Hadith No. 288

Abu-Sa` id said, "God's Messenger , may God's peace and blessings be upon him , said [to the sahabah], 'Do not mistreated yourselves.' They asked, 'Oh, God's Messenger! How can we mistreat ourselves?' The Messenger replied, 'You mistreat yourselves by not stopping evil. On the day of resurrection, when God, the Almighty and Glorious , asks you, "Why didn't you say such and such to stop evil" and you say, "We feared the people," God will say to you, " You should have feared me and not feared the people. """

Sanad : Abu-Kurayb via Abdullah-Bin-Numayr and Abu-Muawiyah via Al-Amash via Amr-Bin-Murrah via Al-Bakhtari via Abu-Sa` id.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [322] .

Qudsi Hadith No. 289

Wathilah-Bin-Al-Asqa` said that God's Messenger, may God 's peace and blessings be upon him , said " On the day of resurrection, God calls a sinless servant. God asks, ' Would you like me to reward you based on your deeds or grant you my blessings? ' The servant replies , 'Lord, y ou know that I didn't disobey you.' God says [to the angels], ' Grant my servant one of my blessings. ' God's one blessing out weighs all the deeds that the serva nt did. The servant says, 'Lord, grant me your blessings and mercy.' God replies, ' You're granted my blessings and mercy. ' Another servant is brought. The servant is one of those who only worry about themselves and think that they 're sinless. The servant is asked by God , ' Were you supporting my followers? ' The servant replies, ' I was peace ful with people [and wanted no conflict] .' God asks the servant, ' Were you the enemy of my enemies? ' The servant replies, 'Oh, Lord! I had nothing against anyone.' God, the Almighty and Glorious , tells the servant, ' Those who do not support my followers and those who do not reject my enemies are not worthy of my mercy. ' "

Sanad : Al-Walid-Bin-Hammad via Sulayman-Bin-Abd-Al-Rahman via Bishr-Bin-Awn via Bakkar-Bin-Tamim via Makhul via Wathilah-Bin-Al-Asqa` .

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [323] .

Qudsi Hadith No. 290

Jabir said that God's Messenger , may God's peace and blessings be upon him , said, "God revealed to one of the Lord's angels, ' Turn such and such city with its inhabitants upside down (i.e. destroy them). ' The angel replied, 'But Lord there is a servant of yours amongst them who never disobeyed you in the slightest degree .' God said, ' Destroy

the inhabitants including the servant for the servant never showed any reaction [when my commandments were being disobeyed by others.] ”’

Sanad : Muhammad-Bin-Musa Al-Istakhri via Abu- Usamah Abdullah-Bin-Usamah Al-Kalbi viaUbayd-Bin-Ishaq Al-Attar viaAmmar-Bin-Sayf via Al-A`mash via Abu-Sufyan via Jabir.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [324] .

Qudsi Hadith No. 291

Abdullah-Bin-Masud, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings by upon him , said, “God revealed to one of the Prophets, ‘ Say to the worshiping servant, “Your asceticism in life has given you self-assurance. Your devotion to me has given you strength. But what have you done for me?” The servant replies, “ O h, Lord! What can I do for you?” God says, “Have you supported my followers and rejected my enemies?” ”’

Sanad : Ali-Bin-Muhamm ad-Bin-Ismail Al-Tusi via Ali-Bin-Abd-Al-Hamid Al-Ju rjani via Muhammad-Bin-Muhammad-Bin-Abi-Al-Ward via Said-Bin-Mansur via Khalaf-Bin-Khalifah via H umayd Al-Araj via Abdullah-Bin-Al-Harith viaAbdullah-Bin-Mas`ud.

Source : Hilyat Al-Awliya ‘ by Abu-Nu`aym Al-Asbahani.

Rating : Da`if [325] .

Qudsi Hadith No. 292

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “ God has assured those who leave [for jihad] for the sake of God [and said] , ‘ Those who leave compelled only by their faith in me and my m essengers, I will compensate them in addition to the booty [if there is any] if they return [alive] or place them in heaven [if they ’re killed]. ’ I wouldn’t stay behind any detachment if that didn’t cause hardship to my people for I would love to be killed for the sake of God, brought back to life, killed [again], brought back to life, and killed [again].”

Sanad : Harami-Bin-Hafs via Abd-Al-Wahid viaUmarah via Abu-Zur’ah-Bin-`Amr-Bin-Jarir via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 293

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God has assured those who leave for the sake of God [and said], ‘ Those who leave compelled only by their desire for jihad for my sake and their belief in me and my messengers, I guarantee them that I will place them in heaven or bring them back to their homes, which they left from , and compensate them in addition to the booty. ’ I swear to God that every wound that is suffered whi le fighting for the sake of God will come back on the day of resurrection the way it was when it happened having the color of blood and the smell of musk. I swear to God that I would never stay behind any detachment fighting for the sake of God if that didn’t cause hardship to Muslims but I have no place to carry them and they have nothing to ride on and it is difficult for them to remain behind [and follow me on foot] . I swear to God that I would love to fight for the sake of God, get killed, fight for the sake of God, get killed, and fight for the sake of God, and get killed.”

Sanad : Zuhayr-Bin-Harb via Jarir via Umarah {Ibn-Al-Qaqa} via Abu-Zurah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 294

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God has assured those who leave for the sake of God [and said], ‘ Those who leave compelled only by their desire for jihad for my sake and their belief in me and my messengers, I guarantee them that I will place them in heaven or bring them back to their homes, which they left from, and compensate them in addition to the booty. ”’

Sanad : Muhammad-Bin-Qudamah via Jarir via Umarah-Bin-Al-Qaqavia Abu-Zurah via Abu-Hurayrah.

Source : Sunan Al-Nasa ‘ i by Al-Nasa ’ i.

Rating : Sahih [326] .

Qudsi Hadith No. 295

Abu-Hurayrah, may God be pleased with him , said that he heard God’s Messenger, may God’s peace and blessings be upon him , say, “God has assured those who leave for the sake of God [and said], ‘ Those who leave compelled only by their belief in me and their desire for jihad for my sake, I guarantee them that I will place them in heaven if they get killed or die ’ or God will bring them back to their homes, which they left from, and compensate them in addition to the booty.”

Sanad : Qutaybah via Al-Layth via Said viaAta ‘ -Bin-Mina ’ via Abu-Hurayrah.

Source : Sunan Al-Nasa ’ i by Al-Nasa ’ i.

Rating : Sahih [327] .

Qudsi Hadith No. 296

Anas said that God's Messenger, may God's peace and blessings be upon him , said {that God, the Almighty and Glorious , said}, " I guarantee those who fight for the sake of God that if I take their lives I shall place them in heaven and if I take them back to [their homes] I shall compensate them in addition to the booty. "

Sanad : Muhammad-Bin-Abdullah-Bin-Bazi via Al-Mu`tamir-Bin-Sulayman via Marzuq Abu-Bakr via Qatadah via Anas.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [328] .

Qudsi Hadith No. 297

Ibn-`Umar said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " I guarantee my servants who leave to fight for my sake to please me that I shall return them back [to their homes] with compensation and booty and if I take their lives I shall forgive them, have mercy on them, and place them in heaven . "

Sanad : Rawh via Hammad-Bin-Salamah via Yunus via Al-Hasan via Ibn-`Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [329] .

Qudsi Hadith No. 298

Ibn-`Umar said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I guarantee my servants who leave to fight for my sake to please me that if I bring them back [to their homes] I shall bring them back with compensation in addition to the booty and if I take their lives I shall forgive them and have mercy on them. "

Sanad : Ibrahim-Bin-Yaqub via Hajjaj via Hammad-Bin-Salamah via Yunus via Al-Hasan via Ibn-Umar.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Da`if [330] .

Qudsi Hadith No. 299

Abu-Malik Al-Ash`ari said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " I guarantee those who answer my call for jihad to please me, accepting my promise and believing in my messengers, that I shall take their lives in battle anyhow I wish and place them in heaven or send them back to their families, regardless of how long they stay away from home, with compensation and booty. "

Sanad : Khayr-Bin-Arafah Al-Misri via Haywah-Bin-Shurayh Al-Himsi via Baqiyyah-Bin-Al-Walid via Ibn-Thawban via his father via Makhul via Abd-Al-Rahman-Bin-Ghanm Al-Ashari via Abu-Malik Al-Ashari.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Sahih [331] .

Qudsi Hadith No. 300

Umarah-Bin-Zakarah said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " My true servants are those who remember me when they meet their match in battle. "

Sanad : Abu-Al-Walid Al-Dimashq i Ahmad-Bin-Abd-Al-Rahman-Bin-Bakkar via Al-Walid-Bin-Muslim via Ufayr-Bin-Madan via Abu-Daws Al-Y ahsubi via Ibn-A ' id Al- Yahsubi via Umarah-Bin-Zakarah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da`if [332] .

Qudsi Hadith No. 301

Jabir-Bin-Abdullah said, "I met God's Messenger, may God's peace and blessings be upon him , and he asked me, 'Oh, Jabir! Why do I see you so devastated?' I replied, 'Oh, God' s Messenger! M y father [Abdullah-Bin-`Amr-Bin-Haram] was killed in the Battle of Uhud and left behind a family and a debt.' The Messenger asked, 'Should I tell you the good news about how God met your father?' I replied, 'Of course, God's Messenger!' The Messenger said, 'God had never spoken to anyone without an intermediary until the Lord brought back to life your father and spoke to him face-to-face. God told your father, " Oh, my servant! Ask me for anything you wish and I'll give it to you. " Your father replied, " Bring me back to life so I can get killed again. " The Lord, the Almighty and Glorious , said, " I have said before [in the Qur ' an] that ' They (those who die) will not go back to them (to those who are still living) . ' [333] " Then the following verse was revealed, " Do not think of those who were killed for the sake of God as dead. " [334] "'

Sanad : Yahya-Bin-Habib Arabi via Musa-Bin-Ibrahim-Bin-Kathir Al-Ansari via Talhah-Bin-Khirash via Jabir-Bin-Abdullah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [335] .

Qudsi Hadith No. 302

Aisha, may God be pleased with her , said, “God’s Messenger, may God’s peace and blessings be upon him said to Jabir, ‘Oh, Jabir! Should I give you the good news?’ Jabir replied, ‘Of course. May God always give you good news. ’ The Messenger said, ‘I felt that God, the Almighty and Glorious , brought your father back to life, sat him in front of the Lord, and told him, “ Oh, my s ervant! Ask me for anything you wish and I will give it to you. ” He replied, “ Oh, Lord! I didn’t worship you the way I should have. I would like you to return me back to life to get killed with the Prophet, may God’s peace and blessings be upon him , one more time. ” God said, “ I said before that you can’t go back. ”””

Sanad : Abu-Bakr Muhammad-Bin-Ahmad-Bin-Balawayh via Ahmad-Bin-Ali Al-Khazzaz via Fayd-Bin-Wathiq via Abu-Umarah Al-Ansari via Ibn-Shihab via ` Urwah via Aisha.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [336] .

Qudsi Hadith No. 303

Masruq said, “We asked Abdullah {Ibn-Masud} about the [Qur ‘a nic] verse ‘Do not think of those who were killed for the sake of God as dead. Nay , t hey are with their Lord alive and well ’ [337] and he said, ‘ We asked [the Prophet, may God’s peace and blessings be upon him ,] about that and he said, “ Their souls (the souls of martyrs) are in the body of green birds that have lanterns hung from the throne [of God]. They move around heaven anyhow they wish and then nestle in those lanterns. The ir Lord looked at them once and asked, ‘ Do you want anything? ’ They replied, ‘ What else do we want when we are movin g around heaven anyhow we wish? ’ The Lord repeated the question three times. When they saw that they would continue to be asked, they said, ‘Oh, Lord! We want you to put our souls back in our bodies so that we may get killed for your sake one more time.’ When God saw that they didn’t need anything, the Lord left them . ””

Sanad : Yahya-Bin-Yahya and Abu-Bakr-Bin-Abi-Shaybah via Abu-Muawiyah via Al-Amash T Ishaq-Bin-Ibrahim via Jarir and Isa-Bin-Yunus via Al-Amash T Muhammad-Bin-Abdullah-Bin-Numayr via Asbat and Abu-Muawiyah via Al-Amash viaAbdullah-Bin-Murrah via Masruq.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 304

Masruq said, “We asked ` Abdullah about the verse ‘ Do not think of those who were killed for the sake of God as dead. Nay, they are with their Lord alive and well ’ [338] and he said, ‘We asked [the Prophet, may God’s peace and blessings be upon him ,] about that and he said, “Their souls (the souls of martyrs) are like green birds that move anywhere they wish in heaven and then nestle in lanterns that are hung from the throne. The Lord looks at them once and says, ‘ Ask me for anything you wish. ’ They reply, ‘ Oh, Lord! What more do we need to ask you for when we can go to any place in heaven?’ When they saw that they would continue to be asked [the same question], they said, ‘We ask you to put our souls back in our bodies and return us to the worldly life so that we may get killed for your sake.’ When God saw that they only asked for that, the Lord left them . ””

Sanad : Ali-Bin-Muhammad via Abu-Muawiyah via Al-Amash viaAbdullah-Bin-Murrah via Masruq.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [339] .

Qudsi Hadith No. 305

Masruq said, “We asked Ibn-Mas` ud about the verse ‘Do not think of those who were killed for the sake of God as dead. Nay, they are with their Lord alive and well ’ [340] and he said, ‘We asked [the Prophet, may God’s peace and blessings be upon him ,] about that and he told us, “ Their souls (the souls of martyrs) are in the body of green birds that move anywhere they wish in heaven and then nestle in lanterns that are hung from the throne. The Lord looked at them once and asked, ‘ Do you want anything else so I can give it to you? ’ They replied, ‘Our Lord, w hat else do we want when we are in heaven and we can go anyplace we wish?’ The Lo rd looked at them again and asked, ‘Do you want anything else so I can give it to you?’ When they saw that they would not be left [without answering the question] they said, ‘ P ut our souls back in our bodies and return us to the worldly life so that we may get killed for your sake one more time.’”””

Sanad : Ibn-Abi-Umar via Sufyan via Al-Amash via ` Abdullah-Bin-Murrah via Masruq.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [341] .

Qudsi Hadith No. 306

Ibn-` Abbas said that God’s Messenger, may God’s peace and blessings be upon him , said, “ When your brothers were killed in the Battle of Uhud, God placed their souls in the bodies of green birds that go to the rivers of heaven, eat its fruit, and nestle in gold lanterns that are hung in the shadow of the throne. When they found good food, drinks, and abodes they asked , ‘Who will tell our brothers and sisters that we’re alive and well in heaven so that they do not hesitate to engage in jihad and do not flee from battle?’ God, the Sublime , replied , ‘ I will tell them for you . ’ Then God revealed the verse, ‘Do not think of those who were killed for the sake of God as dead. Nay, they are with their Lord alive and well. ’ [342] ”

Sanad : Uthman-Bin-Abi-Shaybah viaAbdullah-Bin-Idris via Muhammad-Bin-Ishaq via Ismail-Bin-Umayyah via Abu-Al-Zubayr via Said-Bin- Jubayr via Ibn-` Abbas.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [343] .

Qudsi Hadith No. 307

Abu-Sa` id Al-Khudri said that the Prophet, may God's peace and blessings be upon him , said, " The souls of martyrs are in the bodies of green birds that eat from the gardens of heaven and nestle in lanterns hung from the throne. The Lord, the Blessed and Sublime , asks them , ' Do you know of anyone who's ever been more generous to you than me? ' They reply, 'No. But we wish you would place our souls back in our bodies so that we could fight and die for your sake one more time ."

S anad : Isma il-Bin-Al-Mukhtar {mawla of Musa-Bin-Talhah} via Atiyyah Al- ` Awfi via Abu-Said-Al-Khudri.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [344] .

Qudsi Hadith No. 308

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , used to say, "Martyrs are with God on ruby pedestals above dunes of musk in the shadow of God on a day where there is no shadow but that of the Lord. The Lord asks them, ' Haven't I fulfilled my promise to you and told you the truth? ' They reply, 'Certainly, our Lord.'"

Sanad : Al-Miqdam-Bin-Dawud via Asad-Bin-Musa via Isma il-Bin- Ayyash via Ishaq-Bin- Abdullah-Bin-Abi-Farwah via Al-Zuhri via Humayd-Bin- Abd-Al-Rahman via Abu-Hurayrah.

Source : Al-Du afa ' Al-Kabir by Al- Uqayli.

Rating : Da` if [345] .

Qudsi Hadith No. 309

Abdullah-Bin-Mas ud said that God's Messenger, may God's peace and blessings be upon him , said, "Our Lord, the Almighty and Glorious , is amazed by those who fight for the sake of God who when their comrades retreat [from battle], they know what they have to do , so they go back and fight until they're killed. God, the Sublime , tells the Lord's angels, ' Look at my servant s ! They returned to the fight desiring what I have [from reward] and fearing what I have [from punishment] until the y were killed. '"

Sanad : Musa-Bin-Isma il via Hammad via Ata ' -Bin-Al-Sa ' ib via Murrah Al-Hamdani via Abdullah-Bin-Mas ud.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Hasan [346] .

Qudsi Hadith No. 310

Ibn-Mas` ud said , " God laughs [in happiness] for two people. One of them are those who are on better horses than their comrades [during battle]. W hen they meet their enemy their comrades retreat but they remain steadfast until they 're kill ed . Those bring happiness to the Lord who says [to the angels], ' Look at my servants! No one sees them [fighting] but me. '"

Sanad : Ma mar via Abu-Ishaq via Abu- Ubaydah via Ibn-Mas` ud.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Hasan [347] .

Qudsi Hadith No. 311

Abdullah-Bin -Mas ud , may God be pleased with him , said, "God , the Almighty and Glorious , laughs [in happi ness] for two people: Those who meet their enemies while on better horses than their comrades and their comrades retreat but they remain steadfast; i f they're killed they die as martyrs and if they survive God , the Almighty and Glorious , laughs for them. And those who wake up in the middle of the night without anyone knowing a bout them; they perform wudu in full , praise God and glorify the Lord, salute the Prophet, and read the Qur ' an; God, the Almighty and Glorious , laughs for them and says [to the angels], ' Look at my servants! No one sees them but me. '"

Sanad : Abu- Abd-Al-Rahman via Ali-Bin-Muhammad-Bin- Ali via Khalaf-Bin-Tamim via Abu-Al-Ahwas via Sharik via Abu-Ishaq via Abu- Ubaydah via Abdullah-Bin-Mas ud.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-S unni .

Rating : Hasan [348] .

Qudsi Hadith No. 312

Ibn-Mas` ud said, " God laughs [in happiness] for two people: Those who meet their enemies while on better horses than their comrades and their comrades retreat but they remain steadfast; if they're killed they die as martyrs and God laughs for them. And those who wake up during the night without anyone knowing about them; they perform wudu in full, salute Muhammad, praise God , and read the Qur ' an; God laughs for them and says [to the angels], ' Look at my servants! No one sees them but me. '"

Sanad : Ishaq-Bin-Ibrahim via Abd-Al-Razzaq via Ma mar via Abu-Ishaq via Abu- Ubaydah via Ibn-Mas ud.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Hasan [349] .

Qudsi Hadith No. 313

` Abdullah said, "God, the Almighty and Glorious , laughs [in happiness] for two people: Those who rise up on a cold night from their bed and blanket and take off their coats

to perform wudu and offer salat; God, the Almighty and Glorious , asks the Lord's ang el s, ' What made my servants do what they did? ' The ang el s reply, 'They did that desiring what you have [from reward] and fearing what you have [from punishment];' God says, ' I shall give them what they desire and protect them f rom what they fear . ' And those who are with a detachment; they know what there is in retreating [from battle] against them and what there is in returning [from reward] with God for them so they fight until they're killed; God asks the Lord's ang e ls, ' What made my servants do what they did? ' The ang el s reply, 'They did that desiring what you have [from reward] and fearing what you have [from punishment];' God says, ' I hold you as witnesses that I shall g i ve them what they desire and protect them f rom what they fear . '"

Sanad : Ali-Bin- Abd-Al-Aziz via Arim Abu-Al-Nu man via Hammad-Bin-Zayd via Ata ' -Bin-Al-S a ' ib via Murrah via `Abdullah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [350] .

Qudsi Hadith No. 314

Abu-Al-Darda ' said that the Prophet, may God's peace and blessings be upon him , said, " There are three people that God likes, laughs for, and has good news about : Those who remain steadfast and fight for the sake of God, the Almighty and Glorious , when their detachment is exp osed and it retreats; they cover for them and keep fighting until they're either killed or made victorious and strong by God, the Almighty and Glorious ; God says [to the angels], ' Look at my servants and how they remained steadfast for me! ' Those who have handsome spouses and cushy beds and rise up during the night ; God says, ' They give up their desires to remember me and they were able to continue sleeping if they wanted to . ' And those who are traveling with their associates in a caravan and stay up late before go ing to sleep; they wake up before dawn [to pray] during good times and bad."

Sanad : Al-Tabarani via Abu-Al-Darda ' .

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Hasan [351] .

Qudsi Hadith No. 315

Anas said that God's Messenger, may God's peace and blessings be upon him , said, " A person from the people o f heaven is brought. God asks, ' Oh, child of Adam! How did you find your home to be? ' The person replies, 'Oh, Lord! It is the best of homes.' God asks, ' Ask me for anything you wish. ' The person re p lies, 'The only thing I ask you for is that you send me back to the worldly life so that I may get killed for your sake ten times. ' The person says that because the person sees how good martyrdom is. Then a person from the people of hell is brought. God asks, ' Oh, child of Adam! How did you find your home to be? ' The person replies, 'Oh, Lord! It is the worst of homes.' God asks, ' If you had enough gold to fill the earth would you use it as ransom to free yourself [from the torture of hell that you are in]? ' The person replies, 'Oh, Lord! Yes.' God says, ' You're lying. I asked you for much less than that and for things that are easier [when were on earth] but you refused. ' Then the person is thrown in hell. "

Sanad : Rawh and `Affan via Hammad via Thabit via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [352] .

Qudsi Hadith No. 316

`Irbad-Bin-Sariyah said that God's Messenger, may God's peace and blessings be upon him , said, " Martyrs and those who die in bed argue in front of God, the Almighty and Glorious , about those who die of the plague. Martyrs say, 'Our brothers and sisters are killed the way we are killed.' And those who die in their bed say , 'Our brothers and sisters die in bed the way we die in bed.' The Lord, the Almighty and Glorious , says, ' Look at their wounds. If their wounds look like the wounds of those who are killed, they are martyrs. ' The wounds are similar."

Sanad : Haywah-Bin-Shurayh {Ibn-Yazid Al-Hadrami} and Yazid-Bin-Abd-Rabbih via Baqiyyah via Bahir-Bin-Sad via Khalid-Bin-Madan via Ibn-Abi-Bilal via Irbad-Bin-Sariyah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [353] .

Qudsi Hadith No. 317

Utbah-Bin-Abd-Al-Sulami said that the Prophet , may God's peace and blessings be upon him , said, "Ma rtyrs and those who die of the p lague are brought . People of the plague say, 'We are martyrs.' God says, ' Look at their wounds. If their wounds are like the wounds of martyrs they will exude blood with the fragrance of musk. ' They find it to be the case."

Sanad : Al-Hakam-Bin-Nafi via Isma il- Bin-Ayyash via Damdam-Bin-Zurah via Shurayh-Bin-Ubayd via Utbah-Bin-`Abd-Al-Sulami.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [354] .

Qudsi Hadith No. 318

Jumanah Al-Bahili said that God's Messenger, may God's peace and blessings be upon him , said , "When Moses , may God's peace and blessings be upon him , prayed for help against Pharaoh and the angels said, 'Amen,' God, the Sublime , said, ' I've answered y our prayer and the prayers of those who fight for the sake of God , the Almighty and Glorious . '" Then God's Messenger, may God's peace and blessings be upon him , said, " Do not harm jihadist s for God gets angry when jihadists are harmed the way God gets angry when the messengers are harmed . God answers the prayers of jihadists the way God answers the prayers of the messengers."

Sanad : Bakr-Bin-Khunays via Asim-Bin-Asim via Jumanah Al-Bahili.

Source : Usd Al-Ghabah by Ibn-Al-Athir.

Rating : Unrated.

Qudsi Hadith No. 319

Abdullah-Bin-Masud said that the Prophet , may God's peace and blessings be upon him , said, " People come [on Judgment Day] holding the hand s of others . Some say , 'Oh, Lord! Th ese people k illed us .' God asks the killer s , ' Why did you kill the m ? ' The killer s repl y , ' We killed the m to bring you honor. ' God says , ' The honor is mine. ' Other people come hol d ing the hand s of others . Some say , 'Oh, Lord! Th ese people killed us .' God asks the killer s , ' Why did you kill the m ? ' The killer s repl y , ' We killed the m to bring honor to such and such people .' God says , ' The honor doesn't belong to them . ' They admit their sins ."

Sanad : Ibrahim-Bin-Al-Mustamirr via Amr-Bin-Asim via Mutamir via his father via Al-Amash via Shaqiq-Bin-Salamah via Amr-Bin-Shurahbil via Abdullah-Bin-Mas`ud.

Source : Sunan Al-Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [355] .

Qudsi Hadith No. 320

`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, " Those who are killed come to the honorable God [on Judgment Day] with their jugular veins gushing blood and say, ' Oh, Lord! Ask those why they killed us?' God asks the killers, ' Why did you kill them? ' If they say, 'We killed them to bring honor to such and such people ,' God replies, ' Honor belongs only to the Lord. ' "

Sanad : Ahmad-Bin-Yahya Al-Hulwani via Al-Fayd-Bin-Wathiq via Abd-Al-Wahhab Al-Thaqafi via Ikrimah-Bin-Abdullah-Al-Bunani via Asim-Bin-Bahdalah via Abu-Wa ' il via `Abdullah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [356] .

Qudsi Hadith No. 321

Abu-Zur`ah said, " When I and Abu-Hurayrah entered a house in Medina , he saw someone on top of the house drawing images and said, 'I heard God's Messenger, may God's peace and blessings be upon him , say [that G od said] , " There is no one more unjust than those who try to create things like I do. Let them create a grain or an atom [if they can] ! "' Then Abu-Hurayrah asked for a jar of water and [, while performing wudu ,] washed his hands up to his armpits [and not just up to the elbow s as minimally required] . I asked, 'Oh, Abu-Hurayrah! [Why are you doing this?] Did you hear God's Messenger, may God's peace and blessings be upon him , say anything [in regard to this matter]?' Abu-Hurayrah said [that the Prophet, may God's peace and blessings be upon him , said] , ' The adornments of a believer extend to wherever wudu ends .'"

Sanad : Musa via Abd-Al-Wahid via Umarah via Abu-Zur`ah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 322

Abu-Hurayrah said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Who is more unjust than those who try to create things like I do? Let them create an atom or a grain or a seed of bar l e y! "

Sanad : Muhammad-Bin-Al-Ala ' via Ibn-Fudayl via Umarah via Abu-Zur`ah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 323

Abu-Zur`ah said, "When I and Abu-Hurayrah entered the home of Marwan, Abu-Hurayrah saw images inside the house and said, 'I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Who is more unjust than those who try to create things like I do? Let them create an atom or create a grain or create a seed of bar l e y! """

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Muhammad-Bin-Abdullah-Bin-Numayr and Abu -Kurayb via Ibn-Fudayl via Umarah via Abu-Zur`ah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 324

Abu-Zur`ah said, "When I and Abu-Hurayrah entered the home of Marwan-Bin-Al-Hakam, Abu-Hurayrah saw inside it images being built and said, ' I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " Who is more unjust than those who try to create things like I do? Let them create an atom or create a grain or create a seed of bar l e y! "' Then Abu-Hurayrah asked [for water] to perform wudu. Abu-Hurayrah performed wudu and washed his arms past the elbows and when he washed his legs, he washed them past the ankles . I asked, 'Why are you doing this?' Abu-Hurayrah replied, 'The adornments extend to wherever wudu ends.'"

Sanad : Muhammad-Bin-Fudayl via Umarah via Abu-Zurah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [357] .

Qudsi Hadith No. 32 5

Abu-Hurayrah said, "I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, ' Who is more unjust than those who try to create things like I do? Let them create an atom or a grain! '" And Yahya once said, "I heard God's Messenger, may God's peace and blessings be upon him , say, "And who [can do that]?"

Sanad : Yahya-Bin-Ishaq via Ibn-Lahiah via Yazid-Bin-Amr via Abu-Salamah-Bin-` Abd-Al-Rahman via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [358] .

Qudsi Hadith No. 326

Abu-Imran Al-Jawni said, "I told Jundub-Bin-Abdullah, 'I pledged allegiance to Ibn-Al-Zubayr for fight ing the people of Syria.' Jundub said, 'I don't want you to say, " I follow ed the fatwa [359] of Jundub. " ' I said, 'That's not what I'm after. I'm asking you for a fatwa for me .' Jundub said, ' Provide monetary support [instead of fighting] .' I replied, 'It won't be accepted. ' Jundub said, 'During the time of God's Messenger, may God's peace and blessings be upon him , I was a strong young man and someone told me that God's Messenger, may God's peace and blessings be upon him , said, " Those who are killed come on the day of resurrection attached to their killers. God, the Almighty and Glorious , asks the killers, ' Why did you kill them? ' The killers reply, 'We killed them to keep such and such in power.' " Be careful not to be come one of those killers. '"

Sanad : Ali-Bin-Abd-Al-Aziz via Hajjaj-Bin-Al-Minhal via Hammad-Bin-Salamah T Ahmad-Bin-Dawud Al-Mak k i via Ibn-A ' ishah via Hammad-Bin-Salamah via Abu-` Imran Al-Jawni.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [360] .

Qudsi Hadith No. 327

Nafi-Bin-Jubayr-Bin-Mutim said, "Ibn-Abbas was once asked by someone, 'Oh, Ibn-Abbas! Is it possible for a killer to repent?' Ibn-Abbas, who appeared as if he was surprised by the question , answered , 'What are saying?' The asker repeated the question and Ibn-Abbas said, 'What are you saying?' twice or thrice and then Ibn-` Abbas said, ' Is it possible for a killer to repent? I heard your Prophet, may God's peace and blessings be upon him , say, " Victims come [on Judgment Day] to the throne holding their heads in one hand and dragging their killers by the neck in the other, with their jugular veins gushing blood, and say to God, ' These people killed us.' God, the Almighty and Glorious , says to the killers, ' You're damned ,' and then the killers are taken to hell. " '"

Sanad : Al-Abbas-Bin-Al-Fadl Al-Asfati via Ismail-Bin-Abi-Uways via his father via Abdullah-Bin-Al-Fadl via Nafi-Bin-Jubayr-Bin-Mut` im.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [361] .

Qudsi Hadith No. 328

Jundub said that God's Messenger, may God's peace and blessings be upon him , said, "A man said, ' I swear to God that the Lord will not forgive such and such people . ' God, the Sublime , replied to the man and said, ' Who is that who sw ore by me and sa id that I wo uldn't forgive such and such? I forgave such and such and rejected you r deeds . '"

Sanad : Suwayd-Bin-Said via Mutamir-Bin-Sulayman via his father via Abu-` Imran Al-Jawni via Jundub.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 329

Jundub said, "A man swore that God wouldn't forgive such and such people, so God, the Almighty and Glorious , revealed to the Lord's Prophet, may God's peace and blessings be upon him , or another prophet, ' What the man did is tantamount to a sin. I've rejected the man's [previous good] deeds and he should start performing [good] deeds anew. '"

Sanad : Muhammad-Bin-Al-Abbas Al-Mu ' addib viaAffan via Hammad-Bin-Salamah via Abu-` Imran via Jundub.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [362] .

Qudsi Hadith No. 330

Damdam-Bin-Jaws Al-Yamami said, " Abu-Hurayrah said to me, 'Oh, Yamami! Do not say to a person "I swear to God that the Lord will not forgive you or t he Lord will never place you in heaven. '" I replied, 'Oh, Abu-Hurayrah! That's something we say when we're angry.' Abu-Hurayrah said, 'Do not say it for I heard the Prophet, may God's peace

and blessings by upon him , say, " There were two men from the Children of Israel. One of them used to pray diligently and the other was a prof ligate. They were opposites. The diligent man saw the profligate as being sinful and told him, 'Stop committing sin .' The profligate replied, 'Leave me alone. Oh, my God! Were you sent to watch me?' One day, the diligent man saw the profligate committing what he thought was a major sin and told him, 'Woe to you! Stop committing sin . ' The profligate replied, 'Leave me alone. Oh, my God! Were you sent to watch me?' The diligent man said to the profligate, ' I swear to God that the Lord will not forgive you or the Lord will never place you in heaven.' God sent to the two men an angel who took their lives and then the two men were reunited [in front of God]. God told the sinner (the profligate), ' Proceed to heaven with my mercy. ' And God told the diligent man , ' Did you know me? Did you know what I was holding ? (I.e . how did you know that I wouldn't forgive people?) ' God sa id [to the angels], ' Take him (the diligent man) to hell. ' " I swear to God that the diligent man said a word that destroyed him in life and the hereafter.'"

Sanad : Abu-Amir via Ikrimah-Bin-` Ammar via Damdam-Bin-Jaws Al-Yamami.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [363] .

Qudsi Hadith No. 331

Damdam-Bin-Jaws said, "I entered the Medina mosque and a sheikh called me and said, 'Oh, Yamani! Come.' I didn't know who the man was. He said, 'Do not say to a person, "I swear to God that the Lord will never forgive you and the Lord will not place you in heaven."' I asked, 'Who are you, may God have mercy on you?' He replied, 'Abu-Hurayrah.' I said, 'This is a word that someone says to their family, spouse, or servant when they're angry.' He said, 'I heard God's Messenger, may God's peace and blessings be upon him , say, "There were two men from the Children of Israel who were friends. One of them was diligent in prayer and the other one was a sinner. The diligent man used to say to the sinner, 'Stop, stop being a sinner.' The sinner used to reply, 'Leave me alone, please.' That continued until one day the dilige nt man saw the sinner commit a major sin. The diligent man told the sinner, 'Stop committing sin .' The sinner replied, 'Leave me alone, please. Were you sent to watch me?' The diligent man told the sinner, 'I swear to God that the Lord will never forgive you and the Lord will never place you in heaven.' Then God sent to the two men an angel who took their lives and the two men were reunited in front of God. God told the sinner, ' Enter heaven with my mercy. ' And God told the diligent man, ' Do you have the power to stop my mercy from reaching my servant? ' He replied, 'No. Oh, Lord!' God said [to the angels], ' Take him to hell. '" Abu-Hurayrah said, ' I swear to God that the diligent man said a word that destroyed him in life and the hereafter.'"

Sanad : Abu-Bakr Muhammad-Bin-Abdullah-Bin-Abi Tawbah via Abu-Tahir Muhammad-Bin-Ahmad-Bin-Al-Harith via Abu-Al-Husayn Muhammad-Bin-Yaqub Al-Kisa ' i via Abdullah-Bin-Mahmud via Ibrahim -Bin-Abdullah Al-Khallal via Abdullah-Bin-Al-Mubarak via Ikrimah-Bin-` Ammar via Damdam-Bin-Jaws.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Hasan [364] .

Qudsi Hadith No. 332

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Those who swear and say that a servant of mine will not go to heaven, I shall place that servant in heaven and place them in hell. "

Sanad : Al-Harith-Bin-Ubayd via Amir Al-Ahwal via Fitr-Bin-Khalifah via Abu-Bishr Jafar-Bin-Abi-Wahshiyyah via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Sahih [365] .

Qudsi Hadith No. 333

Zayd-Bin-Aslam said, " There was a man f r o m the Children of Israel who was harsh with people and tried to make them lose hope [of entering heaven]. God says to this man on the day of resurrection, ' Today I shall deprive you of my mercy the way you tried to make my servants lose hope of having it. '"

Sanad : Al-Bayhaqi via Zayd-Bin-Aslam.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [366] .

Qudsi Hadith No. 334

Abu-Qatadah Al-Ansari said that God's Messenger, may God's peace and blessings be upon him , said, "Should I tell you about two men from the Children of Israel? One of them was seen by the Children of Israel as being the best one of them in religion, knowledge, and morals. The other one was seen as being a profligate. The profligate was mentioned in front of his friend the religious man and the religions man said, ' God will not forgive the profligate .' God, the Almighty and Glorious , replied to the religious man and said, ' Don't you know that I'm the most merciful of all? Don't you know that my mercy comes before my wrath? It's for me to show mercy to so-and-so or inflict punishment on so-and- so. ' " God's Messenger, may God's peace and blessings be upon him , said [to the sahabah], "Do not swear by God [and say that God will not forgive so-and- so .]"

Sanad : Sulayman-Bin-Ahmad via Abu-Zurah Al-Dimashqi via Abu-Mushi r via Said-Bin-Abd-Al-Aziz via Ismail-Bi n-Ubaydallah via a man from the family of Jubay r -Bin-Mut` im via Abu-Qatadah Al-Ansari.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Sahih [367] .

Qudsi Hadith No. 335

Abdullah [Bin-Masud] said that the Prophet, may God's peace and blessings be upon him , said, "There was a man offering salat. When he prostrated, another man came and stepped on his neck. The man who was prostrating said, 'I swear to God that the man who stepped on my neck will never be forgiven.' God, the Almighty and Glorious , replied and said, ' My servant swore and said that I wouldn't forgive my servant [who stepped on his neck] . I forgave him. '"

Sanad : Al-Husay n -Bin-Ishaq Al- Tustari via Al-Azraq-Bin-Ali via Hassan-Bin-Ibrahim via Yusuf-Bin-Abi-Ishaq via Abu-Ishaq via Abu-Al-Ahwas viaAbdullah.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [368] .

Qudsi Hadith No. 336

Jun dub-Bin- ` Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "A long time ago there was a man who had a wound. The man grew impatient [with the pain] . He took a knife, slit his hand , and bled to death. God, the Sublime , said, ' My servant rushed to death . I shall deprive him of heaven. ' "

Sanad : Muhammad via Hajjaj via Jarir via Al-Hasan via Jundub -Bin- ` Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 337

Jundub said that God's Messenger, may God's peace and blessings be upon him , said , "A lon g time ago there was a man who had an ulcer. When it bothered him, he took an arrow from his quiver and removed the scab and bled to death. Your Lord said, ' I shall deprive this man of heaven. '"

Sanad : Muhammad-Bin-Rafivia Al-Zubayri {Muhammad-Bin-Abdullah-Bin-Al-Zubayr} via Shayban via Al-Hasan via Jundub.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 338

Jundub said, "A man was wounded and taken home. Because th e wound was painful, the man took out an arrow from his quiver and thrust it into his chest. The story was told to the Prophet, may God's peace and blessings be upon him , and the Prophet said that God, the Almighty and Glorious , said, ' The man rushed to death. '"

Sanad : Abd-Al-Samad viaImran {Al-Qattan} via Al-Hasan via Jundub.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [369] .

Qudsi Hadith No. 339

Ya ` la-Bin-Murrah said, "One time when I was sitting with Ziyad, a man who changed his testimony was brought . Ziyad told the man, 'I will cut your tongue off .' I told Ziyad, 'Shall I tell you a hadith that I heard God's Messenger, may God's peace and blessings be upon him , say? I heard the Messenger say that God, the Almighty and Glorious , said, " Do not mutilate my servants. " ' Then Ziyad left him."

Sanad : Abdullah-Bin-Muhammad -Bin-Hanbal viaAbdullah-Bin-Muhammad-Bin-Abi-Shaybah via Muhammad-Bin-Fudayl via Ata ' -Bin-Al-Sa ' ib viaAbdullah-Bin-Hafs via Ya ` la-Bin-Murrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da ` if [370] .

Qudsi Hadith No. 340

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "The gates of heaven open every Monday and Thursday { someone other than Suhayl reported, ' T he people's deeds are presented to the Lord every Monday and Thursday' } and God, the Almighty and Glorious , forgives all servants who believe that there is no god but Allah except adversaries. God tells the angels, ' Leave them until they reconcile. '"

Sanad : Abd-Al-Razzaq via Mamar via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [371] .

Qudsi Hadith No. 341

Abu-Hurayrah said, "The people's deeds are presented to the Lord every Thursday and Monday. On those day s , God, the Almighty and Glorious , forgives all people who believe that there is no god but Allah except feuding parties. God says, ' Leave them until they reconcile. Leave them until they reconcile. '"

Sanad : Ibn-Abi- ` Umar via Sufyan via Muslim-Bin-Abi-Maryam via Abu-Salih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 342

Abu-Hurayrah said, " The Prophet, may God's peace and blessings be upon him , used to fast every Monday and Thursday. The Prophet was asked, 'Oh, God's Messenger! Why do you fast every Monday and Thursday?' The Prophet replied, 'On Monday and Thursday God forgives all Muslims except those who are boycotting each other. God says, " Leave them until they reconcile. """

Sanad : Al-Abbas-Bin-Abd-Al-Azim Al-Anbari via Al-Dahhak-Bin-Makhlad via Muhammad-Bin-Rifa` ah via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [372] .

Qudsi Hadith No. 343

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said [that God, the Almighty and Glorious , said], " G azing [at people] is one of the Devil's poisonous arrows. Those who refrain from g azing out of fear of me , I shall bless them with sweet faith that they can taste in their hearts. "

Sanad : Ahmad-Bin-Zuhayr Al- Tustari via M uhammad-Bin-Hafs-Bin-Umar Al-Da rir Al-Muqri ' via Yahya-Bin-Abi-Bu k ayr via Hu r aym-Bin-Sufyan viaAbd -Al-Rahman-Bin-Ishaq via Al-Qasim-Bin-Abd-Al-Rahman via his father viaAbdullah-Bin- Mas'ud .

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Sahih [373] .

Qudsi Hadith No. 344

Jubayr-Bin-Nufayr said, " One day God's Messenger, may God's peace and blessings be upon him , led people in the Morning Salat and after he finished he turned his face towards them and spoke in a loud voice th at could be heard by those behind curtains and s aid ' Oh, you Muslims who have embraced Islam with your tongues [by saying that you are Muslims] but have not emb raced Islam in your hearts [by not becoming true Muslims yet] ! Do not harm, expose , or spy on Muslims for t hose who spy on their Muslim brothers and sisters God will spy on them and those whom God spies on, God expose s even if they were inside their home s . ' Someone asked, 'Oh, God's Messenger! Isn't there something that shields the believers (i.e. conceal their sins and flaws) ? ' The Messenger , may God's peace and blessings be upon him , replied, ' The shields of God for the believers are innumerable. When believers commit sin, their shields are removed one by one until they're all gone. Then God tells the angels, " Shield my servants from people for people expose others but can 't change them [from righteous to sinners] . " The angels cover the believers and shield them from people with their wings. If the believers repent , God accepts their repentance and give s them back their shields and with every shield they get nine other shields. If they continue committing sin, the angels say, " Oh, our Lord! They disobeyed us and committed sin . " God tells the angels, " Shield my servants from people for people expose others but can't change them. " The angels cover the believers and shield them from people with their wings. If the believers repent, God accepts their repentance and gives them back their shields and with every shield they get nine other shields. If they continue committing sin, the angels say, "Oh, our Lord! They disobeyed us and committed sin." God tells the angels, " Shield my servants from people for people e xpose others but can't change them. " The angels cover the believers and shield them from people with their wings. If the believers repent, God accepts their repentance. If they continue committing sin, the angels say, "Oh, our Lord! They disobeyed us and committed sin." God tells the angels, " Leave them. " And God exposes them and their misdeeds e ven when they commit a sin in a hole in a dark house on a dark night. '"

Sanad : Al-Hakim Al-Tirmidhi via Jubayr-Bin-Nufayr.

Source : Al-Dur r Al-Manthur by Al-Suy uti .

Rating : Unrated.

Qudsi Hadith No. 345

Abu-Rafi` said, "God's Messenger, may God's peace and blessings be upon him , was asked, 'How many shields do believers have?' The Messenger replied, 'They're countless. When believers commit a sin they lose one shield and when they repent they get that shield back and nine others. If they don't repent, they lose one shield. When they have no shields left, God tells whoever God wishes of the Lord 's angels , " The children of Adam expose others but can't change them. Shield them with your wings. " The angels do as instructed. If the believers repent, they get all their shields back. If they don't, the angels become displeased. God tells the angels, " Leave them. " The angels leave them and none of their sins get concealed .'"

Sanad : Muhammad-Bin-Abi-Bakr via Said-Bin-Abi-Maryam via Nafi-Bin-Yazid via Khalid-Bin-Yazid via Abu-Rafi` .

Source : Al-Tawbah by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 346

Anas said that the Prophet, may God's peace and blessings be upon him , said [that God said], " Those w ho give up wine, when they have the power not to do so, I shall give them wine to drink in heaven. And those [men] who refrain from wearing silk, when they have the power not to do so, I shall give them silk to wear in heaven. "

Sanad : Ibrahim-Bin-Al-Mustamirr Al-Uruqi via Shuayb-Bin-Bayan via ` Imran via Qatadah via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [374] .

Qudsi Hadith No. 347

Abu- Umamah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , has sent me as a mercy for the [people of the] worlds and as a guidance for the [people of the] worlds. My Lord, the Almighty and Glorious , ordered me to destroy stringed instruments, flutes, idols, crosses, and things from the jahiliyah period. My Lord , the Almighty and Glorious , swore by God's Might and said, ' Those servants of mine who drink a mouthful of wine [on purpose in life] , I shall make them drink in its place , on the day of resurrection, purulence regardless whether they're forgiven or punished. And those who give it to weak Muslim young kids to drink, I shall make them drink in its place, on the day of resurrection, purulence regardless whether they're forgiven or punished. And those who give up wine out of fear of me, I shall give them a drink [of wine] in Hazirat Al-Qudus [375] on the day of resurrection . ' It's not permitted to buy them {i.e. bondmaid percussionists }, sell them, teach them [play ing instruments or singing], or trade in them and their revenues are haram."

Sanad : Al-Hashim-Bin-Al-Qasim via Al-Faraj via Ali-Bin-Yazid via Al-Qa sim Abu-Abd-Al-Rahman via Abu- Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [376] .

Qudsi Hadith No. 348

Al-Hasan said that the Prophet, may God's peace and blessings be upon him , said, "God meets wine drinkers on the day of resurrection while they're drunk. God ask s , ' Woe to you, what did you drink? ' They reply, 'Wine.' God ask s , ' Didn't I make it forbidden for you? ' They reply, 'Definitely.' God orders them to be taken to hell."

Sanad : Ma` mar via Aban via Al-Hasan.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Unrated.

Qudsi Hadith No. 349

Jabir said, "On the day of resurrection, God , the Almighty and Glorious , asks, ' Where are those who refrained from listening to and looking at the pipes of Satan? Separate them [from the rest of the people] ' They're separated and place d on a dune of musk and ambergris. God tells the angels, ' Make them hear my praises and glorifications. ' They hear [pleasing] voices that no one has ever heard before."

Sanad : Al-Daylami via Jabir.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [377] .

Qudsi Hadith No. 350

Ibn-Mas` ud says that he heard God's Messenger, may God's peace and blessings be upon him , say, "When someone curses another, the curse moves towards the person who is cursed. If the curse has a place to stay with the person being cursed (i.e. if the person is worthy of being cursed) , the curse stays with them. Otherwise, the curse comes to it s Lord and says, ' Oh, Lord! Such and such person directed me towards such and such person but I didn't find a place to stay with them (i.e. they d idn 't deserve to be cursed), what do you want me to do?' God replie s , ' Go back to where you came from (i.e. go back to the person who did the cursing and curse them.) '"

Sanad : Yala viaUmar-Bin-Dharr via Al-Ayzar via Ibn-Masud.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [378] .

Qudsi Hadith No. 351

Al-Ayzar-Bin-Jarwal Al-Hadrami said, "Abdullah-Bin-Masud (aka Abu-Abd-Al-Rahman) went to visit his friend Abu-Umayr but he wasn't home.Abdullah went inside the house, said hello to Abu-Umayr's family and asked for water to drink. The woman of the house sent her bondmaid to bring water from the neighbors. The bondmaid took a long time so the woman cursed her.Abdullah left. Abu-Umayr came and asked, 'Oh, Abu-Abd-Al-Rahman! [You're welcome in my house for] pe ople like you cause no jealousy. Why don't you say hello to the family of your brother [Abu-Umayr] , sit, and ask for something to drink?'Abdullah replied, 'I did. The woman of the house sent the bond maid [to get some water] but she took so long. Either they had no water or they wanted to keep what they had. The bondmaid took so long so the woman cursed her. I heard God's Messenger, may God's peace and blessings be upon him , say, "A curse moves towards the person being cursed. If it has a place to stay, it find s its way. Otherwise, it say s , 'Oh, Lord! I was directed towards such and such person but I didn't find the person's path or a place to stay.' God tells it, ' Go back to where you came from. '" I didn't want to be the cause of the curse coming back in case the bondmaid had an excuse.'"

Sanad : WakiviaUmar-Bin-Dharr via Al-Ayzar-Bin-Jarwal Al-Hadrami via Abu-Umayr via Abdullah-Bin-Masud .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [379] .

Qudsi Hadith No. 352

Abu- Umamah said that God's Messenger, may God's peace and blessings be upon him , said, "[On Judgment Day] people see their records in front of them. They ask, ' Oh, Lord! Where are the hasanat (rewards) for such and such deeds that we performed ? We don' t see them in our records.' God replies, ' They were erased because of the backbit ing you did . '"

Sanad : Al-Asbahani via Al-Hasan-Bin-Dinar via Al-Khasib-Bin-Jahdar via Al-Qasim via Abu- Umamah.

Source : Al-Silsilah Al-Da**ifah Wa Al-Mawdu**ah by Al-Albani.

Rating : Da` if [380] .

Qudsi Hadith No. 353

Abu- Umamah said that God's Messenger, may God's peace and blessings be upon him , said, "Some servants are shown their records on the day of resurrection. They see rewards for deeds that they didn't perform. They say, 'Lord, w e didn't perform deeds for the se rewards.' God replies, ' You were given th ese rewards for the backbiting that people did against you. ' Other servants are shown their records on the day of resurrection. They ask, 'Lord, w here are the rewards for the good deeds that we performed on such and such day? ' God replies, ' They were erased because of the backbiting you did. '"

Sanad : Abu-Al-Nadr Al-Faqih via Al-Hasan-Bin-**Uthman via Ibn-Al-Sammak via Al-Hasan-Bin-Dinar via Khasib-Bin-Jahdar via Rashid-Bin-Sa**d via Abu-Umamah.

Source : Masawi ' Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [381] .

Qudsi Hadith No. 354

Shabib-Bin-Sa` d Al-Balawi said, " When servants are shown their records on the day of resurrection, they see rewards for deeds that they didn't perform. They say, 'Oh, our Lord! These rewards on our record s are for deeds that we didn't perform? ' God replies, ' The rewards are for the backbiting that people did against you without you knowing about it. '"

Sanad : Abu-Nu**aym via Shabib-Bin-Sa**d Al-Balawi.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 355

Ibn-` Umar said, " Servants [of God] ar e brought [in front of the Lord] on the day of resurrection. Their good deeds are placed on one side of the scale and their bad deeds are placed on the other. Their bad deeds outweigh their good deeds. R ecord s [of deeds] are brought and placed with the good deeds and the good deeds outweigh the bad deeds. The servants ask, 'Oh, Lord! What are these [extra] record s ? We have already been compensated for all our deeds?' The Lord replie s , ' Th ese are for the backbiting that people did against you that you were innocent of. ' People are saved [from going to hell] by th ese [extra] records."

Sanad : Al-Hakim Al-Tirmidhi via Ibn-` Umar.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 356

Abu-Dharr said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " Oh, my servants! I have forbidden myself from committing injustice and I have made injustice forbidden among you. So do not commit injustice against each other. Oh, my servants! All of you are astray except those that I have guided. So ask me for guidance and I will guide you. Oh, my servants! All of you are hungry except those that I have fed. So ask me for food and I will feed you. Oh, my servants! All of you are naked except those that I have clothed. So ask me for clothing and I will clothe you. Oh, my servants! You make mistakes day and night and I forgive all sins. So ask me for forgiveness and I will forgive you. Oh, my servants! You will never reach the point where you can be of any harm to me and you will never reach the point where you can be of any benefit to me. Oh, my servants! If all previous and future generations of people and jinn were as faithful as anyone can be, that would not increase my dominion a bit. Oh, my servants! If all previous and future generations of people and jinn were as faithless as anyone can be, that would not decrease my dominion a bit. Oh, my servants! If all previous and future generations of people and jinn were to gather in one level area and submit their requests to me and I fulfilled the request of each one, that would not lessen what I have except by what a needle displaces when submerged into a sea. Oh, my servants! These are nothing but your deeds that I have counted which I will compensate you for. So those who find goodness should praise the Lord. And those who find otherwise should blame nobody but themselves. "

Sanad : **Abdullah-Bin-**Abd-Al-Rahman-Bin-Bahram Al-Darimi via Marwan {Ibn-Muhammad Al-Dimashqi} via Sa**id-Bin-**Abd-Al-**Aziz via Rabi**ah-Bin-Yazid via Abu-Idris Al-Khawlani via Abu-Dharr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 357

Abu-Dharr said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I have forbidden myself from committing injustice and I have made committing injustice forbidden for my servants. So do not commit injustice against one another . All of the children of Adam who make mistakes night and day and who ask me for forgiveness, I will forgive them and I don't care. Oh, children of Adam! All of you are astray except the ones that I guide. All of you are naked except the ones that I clothe. All of you are hungry except the ones that I feed. And a ll of you are thirsty except the ones that I give them something to drink. So ask me for guidance and I will guide you. Ask me for clothing and I will clothe you. Ask me for food and I will feed you. And ask me for a drink and I will give you something to drink. Oh, my servants! If all of your previous generations, your future generations , your jinn, your people, your young people, you old people , your males , and your females { ` Abd-Al-Samad also added " your elders , and your sons"} were as faithful as the most faithful one of you , that would not increase my dominion a bit. And if all of your previous generations, your future generations, your jinn, your people, your young people, your old people , your males , and your females were as faithless as the most faithless one of you, that would not decrease my dominion a bit except by what the head of a needle displaces when submerged into a sea [382] . "

Sanad : Abd-Al-Rahman andAbd-Al-Samad via Hammam via Qatadah via Abu-Qilabah via Abu-Asma ' Al-Rahabi via Abu-Dharr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [383] .

Qudsi Hadith No. 358

Abu-Dharr said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , sa ys , " Oh, my servants! All of you are astray except those that I have guided. So ask me for guidance and I will guide you. All of you are poor except those that I have enriched. So ask me for enrichment and I will enrich you. And all of you are sinful except those that I have forgiven. So those of you who know that I have the power to forgive and who ask me for f orgiveness, I will forgive them and I don't care. If your previous generations, your future generations , your living people, your dead people , your young people, and your old people were as faithful as the most faithful servant [384] of mine, that would not increase my dominion even by a mosquito's wing (i.e. by the slightest). And if your previous generations, your future generations, your living people, your dead people, your young people, and your old people were as faithless as the most faithless servant [385] of mine, that would not de crease my dominion even by a mosquito's wing . And if your previous generations, your future generations, your living people, your dead people, your young people, and your o ld people were to gather in one level area and submit their requests to me and I fulfilled the request of each one, that would not lessen my dominion except by what a needle displaces when it is submerged into a sea and taken out by one of you . That's because I'm generous and laudable. I do whatever I wish. When I want to bestow something on someone , I pronounc e the bestowal . And w hen I want to punish someone, I pronounce the punishment. When ever I want something, I say to it, 'Be,' and it comes to be . "

Sanad : Hannad via Abu-Al-Ahwas via Layth via Sha h r-Bin-Hawshab via ` Abd-Al-Rahman-Bin-Ghanm via Abu-Dharr.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [386] .

Qudsi Hadith No. 359

Abu-Dharr said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " I have forbidden myself from committing injustice and I have made committing injustice forbidden for my servants. So do not commit injustice against each other. All the children of Adam who make mistakes night and day and who ask me for forgiveness, I will forgive them and I don't care. "

Sanad : Hammam via Qatadah via Abu-Qilabah via Abu-Asma ' Al-Rahabi via Abu-Dharr.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [387] .

Qudsi Hadith No. 360

Abu- Musa Al-Ash ` ari said that the Sublime God, the Almighty and Glorious , says, " Oh, my servants! All of you are astray except the ones that I have guided. All of you are weak except the ones that I have strengthened. And all of you are poor except the ones that I have enriched. So ask me [for things] and I will give [them to] you. If your previous generations, your future generations, your jinn , your people, your dead people, your living people , your young people, and your old people were as faithful as the most faithful servant of mine, that would not increase my dominion even by a mosquito's wing . And if your previous generations, your future generations, your jinn, your people, your dead people, your living people, your young people, and your old people were as faithless as the most faithless servant of mine, that would not decrease my dominion even by a mosquito's wing. That's because I'm one. When I want to punish someone, I pronounce the punishment. And when I want to bestow mercy on someone, I pronounce the bestow al. So those who believe in my ability to forgive [and ask me for forgiveness], I will forgive them regardless of how big their sins are. "

Sanad : Muhammad-Bin-Abd-Al-Rahim Al-Dibaji via Hammad-Bin-Bahr Al- Tustari viaAbd-Al-Malik-Bin-Harun-Bin-Antarah via his father viaAmr-Bin-Murrah via Abu-Burdah via Abu-Musa Al-Ash ` ari.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Da ` if [388] .

Qudsi Hadith No. 361

Ibn- ` Abbas, may God be pleased with him , said, "God, the Almighty and Glorious , revealed to [Prophet] David, ' Tell the unjust not to mention my name for I am obliged to mention those who mention me and I mention the unjust by cursing them. '"

Sanad : Abd-Al-Razzaq via Sufyan via Al-Amash via Ibn- ` Abbas.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Da ` if [389] .

Qudsi Hadith No. 362

Hudhayfah said that God's Messenger, may God's peace and blessings be upon him , said, "God revealed to me, ' Oh, brother of the messengers! Oh, brother of the warners! Warn your people and tell them not to enter a house of mine (i.e. a mosque) without being sincere, truthful , t rustworthy, and chaste. Tell them not to enter a house of mine while they're unfair to others for I will curse them as long as they're standing in front of me offering salat until they rectify that unfairness. If they become fair, I will be their ears that they use to hear and their eyes that they use to see (i.e. I will guide them) and they will be my followers and my chosen ones and I will place them with the prophets, true believers, and martyrs [in a special place in heaven] . '"

Sanad : Abu-Al-Qasim Zahir-Bin-Tahir via Abu-Bakr Al-Bayhaqi via Abu-Abdullah Al-Hafiz via Abu-Said-Bin-Abi-Hamid via his father via Yahya-Bin-Musa Al-Dimashqi via Ali-Bin-Mabad via Ishaq-Bin-Abi-Yahya Al-Kabi via Al-Awzai via ` Abdah-Bin-Abi-Lubabah via Zirr-Bin-Hubaysh via Hudhayfah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Matruk [390] .

Qudsi Hadith No. 363

Khuzaymah-Bin-Thabit said that God's Messenger, may God's peace and blessings be upon him , said, " [Do not oppress others and] f ear the prayers of the oppressed for their prayers reach the Lord directly with n o intermediaries . God, the Praiseworthy and Glorious , tells the oppressed, ' I swear by my Might and Glory that I shall make you victorious in due time . '"

Sanad : Muhammad-Bin-Ismail Al-Sa ' igh via Said-Bin-Abd-Al-Hamid Al-Ansari via Abdullah-Bin-Muhammad-Bin-Imran via Khuzaymah-Bin-Muhammad -Bin-Umarah-Bin-Khuzaymah-Bin-Thabit via his father via his grandfather via Khuzaymah-Bin-Thabit.

Source : Al-Kuna Wa Al-Asma ' by Al-Dulabi.

Rating : Hasan [391] .

Qudsi Hadith No. 364

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said, "The Devil lost hope and gave up on the belief that idols w ould continue to be worshiped in the Arab Peninsula but the Devil is willing to accept less than that by having people commit major sins. So avoid wrongdoing as much as you can because on the day of resurrection servants may think that they have been saved since they did many good deeds but other servant s might come forward and say, ' Oh, Lord! S uch and such people wronged us , ' and it will be said [by God to the angels], ' Erase some of the rewards of the wrongdoers (i.e. some of their hasanat). ' And that would continue until the wrongdoers h ave no rewards left."

Sanad : Abu-Bakr-Bin-Ishaq Al-Faqih via Abu-Al-Muthanna via Musaddad via Khalid-Bin-Abdullah via Ibrahim Al-Hajari via Abu-Al-Ahwas via Abdullah-Bin-Mas`ud.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih. [392]

Qudsi Hadith No. 365

`Ali, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I am extremely angry at those who wrong people who have no supporters but me. "

Sanad : Ahmad-Bin-Muhammad Al-Nakh i Al-Kufi via Misar-Bin-Al-Hajjaj Al-Nahdi via Sharik via Abu-Ishaq via Al-Harith via `Ali.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [393] .

Qudsi Hadith No. 366

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord said, ' I swear by my Might and Glory that I shall take revenge against wrongdoers sooner (i.e. in life) or later (i.e. in the hereafter). And I shall take revenge against those who see wronged people and do not help them when they have the power to do so. ' "

Sanad : Ahmad-Bin-Muhammad-Bin-Yahya-Bin-Hamzah via his father [Muhammad] via his grand father [Yahya] via Al-Mahdi [Muhammad-Bin-Abdullah-Bin-Muhammad-Bin-Ali-Bin-Abdullah] via his father [Abdullah] via his grand father [Muhammad] via his grand grandfather [Ali] via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [394] .

Qudsi Hadith No. 367

`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, angels hold judges , who rule between people, from the back of their necks and raise their he ads towards heaven. If God says ' d rop them ,' the angels drop the m in an ab yss where they stay for forty autumns."

Sanad : Abu-Bakr-Bin-Khallad Al-Bahili via Yahya-Bin-Said Al-Qattan via Mujalid via Amir via Masruq via `Abdullah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [395] .

Qudsi Hadith No. 368

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say, "On the day of resurrection, lenient and harsh judges are brought. God says to them, ' You were my treasurers, shepherds, and arbiters on earth . ' God asks the harsh judges , ' Why were you harsh ? ' The y reply, 'Oh, Lord! We became angry because the wrongdoers violated your laws . ' God says to the harsh judges , ' How can you get angrier than me ? ' Then God asks the lenient judges, ' Why were you lenient ? ' The y reply, 'We felt sorry for the wrongdoers .' God says to the lenient judges, ' Are you more compassionate than me? ' Then God tells [the angels], ' Take the judges and place them in one of the corners of hell. '"

Sanad : Abdah-Bin-Abd-Al-Rahim Al-Marwazi via Baqiyyah-Bin-Al-Walid Al-Kala`i via Salamah-Bin-Kulthum via Anas-Bin-Malik.

Source : Al-Ahwal by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 369

Hudhayfah said "On the day of resurrection, the just and the unjust rulers are brought and placed on the Hell Bridge . God, the Almighty and Glorious , says to them ' y ou were my arbiters , ' and all the unjust rulers, rulers who accepted bribes, and rulers who were partial are dropped in hellfire where they remain for seventy autumns. Then harsh judges are brought. God asks them, ' Why were you harsh? ' They reply, 'Oh, Lord! We became angry because the wrongdoers violated your laws.' God says to them, ' How can your anger be more intense than mine? ' Then lenient judges are brought. God asks them, ' Why were you lenient? ' They reply, 'We felt sorry for the wrongdoers.' God says to them, ' How can your compassion be more intense than mine? '"

Sanad : Abu-Ya`la via Hudhayfah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 370

Ibn-Jarir said that God's Messenger, may God's peace and blessings be upon him , said, "Moses asked, 'Oh, Lord! Which ones of your servants are the most just?' God replied, ' The ones who rule for others the way they rule for themselves. '"

Sanad : Ibn-Jarir

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 371

`Ata ' said, "Moses asked, 'Oh, Lord! Which ones of your servants are the most just?' God replied, ' The ones who rule for others the way they rule for themselves. ' Moses asked, 'Oh, Lord! Which ones of your servants are the richest?' God replied, ' The ones who are content with what I have predestinated for them. ' Moses asked, 'Oh, Lord! Which ones of your servants are the most pious?' God replied, ' The ones who know me best. '"

Sanad : Ubaydallah-Bin-Musa via Uthman-Bin-Al-Aswad via `Ata ' .

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Sahih [396] .

Qudsi Hadith No. 372

Abu-Hurayrah said, " The Prophet, may God's peace and blessings be upon him , went outside and saw some of the sahabah laughing and talking. He told them, 'I swear to God that if you knew what I know you would be laughing a little and crying a lot.' The Prophet left and the sahabah started to cry. God, the Almighty and Glorious , revealed to the Prophet, ' Oh, Muhammad! Why are you depressing my servants? ' The Prophet , may God's peace and blessings be upon him , went back to the sahabah and said, ' Rejoice [because believers will go to heaven], be righteous, and do as many good deeds as you can.'"

Sanad : Musa via Al-Rabi`-Bin-Muslim via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Sahih [397] .

Qudsi Hadith No. 373

Abdullah-Bin-Umar-Bin-Al-`As said that God's Messenger, may God's peace and blessings be upon him , said, "The angels ask, ' Oh, Lord! Why do you deprive those who believe in you from the good things in life and expose them to calamities?' God replies, ' Look at their rewards [in the hereafter]? ' When the angels see the rewards, they say, ' Oh, Lord! Their earthly problems will not harm them.' Then the angels ask, 'Oh, Lord! Why do you make life easy for those who do not believe in you and keep trouble away from them?' God replies, ' Look at their punishments. ' When the angels see the punishments, they say, 'Oh, Lord! Their earthly possessions will be of no benefit to them.'"

Sanad : Abu-Al-Hasan Ali-Bin-Ahmad-Bin-Ali Al-Maqdisi via Umar-Bin- Zakariyya Al-Himyari via Muhammad-Bin-Ubayd Al-Qadi Al-Gha z zi via Abu- Muawiyah via Al-Amash via Khaythamah via Abdullah-Bin-Umar-Bin-Al-`As.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 374

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said, "One of the prophets complained to his Lord, the Almighty and Glorious , and said, 'Oh, Lord! There are servants of yours who believe in you and perform good deeds but you make life difficult for them and expose them to hardship and there are servants of yours who disbelieve in you and commit sin but you make life easy for them and protect them from hardship' God, the Almighty and Glorious , revealed to the prophet, ' The people and the land are mine and everything praises me, glorifies me, and acknowledges that there is no god but me. I make life difficult for my servants who believe in me and I expose them to hardship because of the bad deeds they perform but I reward them for their good deeds when they come to me [in the hereafter]. And I make life easy

for my servants who disbelieve in me and I protect them from hardship because of the good deeds they perform but I punish them for their bad deeds when they come to me. ’”

Sanad : Sulayman-Bin-Ahmad Al-Tabarani via Ahmad-Bin-Daw ud Al-Sukkari via Muhammad-Bin-Khulayd Al-Hanafi via Fudayl-Bin-Iyad via Al-Amash via Al-Minhal-Bin-Amr via Said-Bin-Jubayr via Abdullah-Bin-Al-Harith via Ibn-Abbas.

Source : Hilyat Al-Awliya ‘ by Abu-Nu ` aym Al-Asbahani.

Rating : Da ` if [398] .

Qudsi Hadith No. 375

Anas-Bin-Malik said that t he Prophet, may God’s peace and blessings be upon him , said, “On the day of resurrection, the worldly life is brought in all its glitter . It says, ‘Oh, Lord! Make me the abode of the least rewarded people of heaven’ God replies, ‘ You’re not even worthy of that. You and your people are in hell. ’”

Sanad : Abu-Ishaq-Bin-Mahmud-Bin-Al-Faraj via Said-Bin-Al-Abbas via Al-Hasan-Bin-Muhammad Al-Tanafisi via Ibn-Fudayl via Aban-Bin-Abi- ` Ayyash via Anas-Bin-Malik.

Source : Hilyat Al-Awliya ‘ by Abu-Nu ` aym Al-Asbahani.

Rating : Da ` if [399] .

Qudsi Hadith No. 376

Muhammad-Bin-Kathir Abu-Ismail Al-Kufi said, “I heard Umar-Bin-Abd-Al-Aziz give a speech in Anasartha [400] w h ere he criticized life and said, ‘I swear to God that Abu-Salamah-Bin- ` Abd-Al-Rahman told me that Abu-Hurayrah told him that the Prophet, may God’s peace and blessings be upon him , said, “When God created life, the Lord looked at it, shunned it, and said , ‘ I swear by my M ight that I shall make you a cherished place for the worst of my creatures. ’” ””

Sanad : Abu-Sad Abd-Al-Rahman Al-Faqih via Al-Khatib Abu-Zayd Waqid-Bin-Khalil Al-Qazwini via Abu-Yala via Abdullah-Bin-Muhammad Al-Qadi via Abd-Al-Rahman-Bin-Ahmad Al-Hafiz via Ali-Bin-Al-Husayn Al-Sabuni via Ahmad-Bin-Said Al-Asadi via Muhammad-Bin-Kathir Abu-Ismail Al-Kufi.

Source : Tarikh Dimashq by Ibn- ` Asakir.

Rating : Da ` if [401] .

Qudsi Hadith No. 377

Abu-Umamah said that the Prophet, may God’s peace and blessings be upon him , said, “ The Prophet Ezra (` Uzayr) , may peace be upon him , was one of the worshipers. He saw in a dream flowing rivers and burning fires. Then he was awakened. He went to sleep again . He saw in another dream a drop of water like a shining tear and a spark of fire in a dark atmosphere. Then he was awakened again . Ezra spoke to God, the Almighty and Glorious , and said, ‘ Oh, Lord! I saw in a dream flowing rivers and burning fires. And I also saw in another dream a drop of water like a shining tear and a spark of fire.’ God, the Almighty and Glorious , replied, ‘ The flowing rivers and burning fires that you saw in your first dream Ezra represent what has passed of the worldly life. And the drop of water like a shining tear and the spark of fire in a dark atmosphere that you saw in your second dream represent what has remained of the worldly life. ’”

Sanad : Abu-Al-Qasim Yahya-Bin-Bitriq and Abu- Muhammad-Abd-Al-Karim-Bin-Hamzah via Tahir-Bin-Sahl via Abu-Al-Husayn-Bin-Ma k ki via Abu-Al-Qasim Al-Mu ' ammal-Bin-Ahmad Al-Shaybani via Yahya-Bin-Muhammad-Bin-Said via Muhammad-Bin-Awf via Abdullah-Bin-Abd-Al-Jabbar via Jumay-Bin-Thawb via Khalid-Bin-Ma ` dan via Abu-Umamah.

Source : Tarikh Dimashq by Ibn- ` Asakir.

Rating : Da ` if [402] .

Qudsi Hadith No. 378

Ibn- ` Umar said that God’s Messenger, may God’s peace and blessings be upon him , said [that God said], “ Child of Adam! You have what you need but you ask for what leads you astray. No little amount contents you and no huge amount satisfies you. Child of Adam! When you’re healthy, secure, and have food to eat, you care about nothing else. ”

Sanad : Abu-Abdullah Al-Hafiz via Abu-Nasr Muhammad-Bin-Ali Al-Faqih via Abu-Bakr-Bin-Al- Hasan Al-Qadi via Abu-Zakariyya -Bin-Abi-Ishaq via Abu-Al-Abbas {aka Al-Asamm} via Al-Rabi-Bin-Sulayman via Asad-Bin-Musa via Abu-Bakr Al-Dahiri via Thawr-Bin-Yazid via Khalid-Bin-Muhajir via Ibn- ` Umar.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [403] .

Qudsi Hadith No. 379

` Ali said, “God revealed to [Prophet] David, ‘ Oh, David! Life is like a carcass pulled by a horde of dogs. Do you want to be one of those dogs? Oh, David! Delicious food, nice clothing and fame never lead to heaven. ’”

Sanad : Al-Daylami via ` Ali.

Source : Kanz Al- ` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da ` if [404] .

Qudsi Hadith No. 380

Ibn-` Abbas says, “On the day of resurrection, life is brought, in front of creatures, in the form of a deformed, gray-haired , bluish old woman with visible teeth (i.e. with displaced lips from hellfire). God asks, ‘ Do you know what this is? ’ The creatures reply, ‘Oh, no! Absolutely not.’ God says, ‘ This is the worldly life that you fought one another over and because of it you boycotted each other , envied each other , hated each other, and deceived each other. ’ It is then thrown in hell. It cries, ‘Oh, Lord! Where are my followers and my disciples?’ God, the Almighty and Glorious , replies [and tells the angels], ‘ Throw her followers and disciples after her [in hell]. ’”

Sanad : Muhammad-Bin-Ali-Bin-Shaqiq via Abu-Ishaq Ibrahim-Bin-Al-Ashath via Al-Fudayl-Bin-Iyad via Ibn-Abbas.

Source : Al-Zuhd by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 381

Al-Dahhak said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , says, “ I ask my servants for thanks for all my blessings except three: their homes, their food, and their clothes. [405] ”

Sanad : Abu-Mu` awiyah via Juwaybir via Al-Dahhak.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [406] .

Qudsi Hadith No. 382

Abu-Al-Darda ‘ said, “God revealed to [Prophet] Moses son of Amram , ‘ Oh, Moses! Be content with a breadcrumb of barley that satisfies your hunger and a rag that cover s your private parts and be patient when afflicted with a calamity. When you see a life of luxury approaching , say “ w e belong to God and to the Lord we shall return for this is a punishment in the worldly life. ” And when you see a life of poverty approaching, say “ welcome for t his is a sign of righteousness. ” ”

Sanad : Al-Daylami via Abu-Al-Darda ‘ .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [407] .

Qudsi Hadith No. 383

Ibn-Mas` ud said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the B lessed and Sublime , says to the worldly life, ‘ Do not seduce my followers and loved ones. Honor [and serve] those who serve me and tire those who serve you. ’”

Sanad : Abu-Al-Husayn Ali-Bin-Ahmad Al-Muwahhid via Hannad-Bin-Ibrahim Al-Nasafi via Abu-Abd-Al-Rahman Muhammad-Bin-Al-Husayn Al-Sulami via Abu-Jafar-Muhammad-Bin-Ahmad Al-Razi via Al-Husayn-Bin-Dawud Al-Balkhi via Al-Fudayl-Bin-Iyad via Mansur via Ibrahim via Alqamah via Ibn-Masud.

Source : Al-Mawdu` at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [408] .

Qudsi Hadith No. 384

Qatadah-Bin-Al-Nu` man -Bin-Zayd said that God’s Messenger, may God’s peace and blessings be upon him , said, “God sent Gabriel to me in the best of images and said, ‘Oh, Muhammad! God sends to you greeting s of peace and says, “ I have revealed to the worldly life, ‘ Embitter, trouble, h arass, and distress my followers so that they would love [to leave] to meet me and please, comfort, and charm my enemies so that they would hate [to leave] to meet me.’ I’ve made life a prison for my followers and a paradise for my enemies. ””

Sanad : Al-Walid-Bin-Hammad Al-Ramli via Abdullah-Bin-Al-Fadl-Bin-Asim -Bin-Umar-Bin-Qatadah-Bin-Al-Numan-Bin-Zayd Al-Ansari via his father Al-Fadl via his father Asim via his fatherUmar via his father Qatadah-Bin-Al-Nu` man-Bin-Zayd.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [409] .

Qudsi Hadith No. 385

` Ali said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Sublime , sa id , “ If I wanted to destroy the world, I would destroy my home (the Sacred Mosque) first and destroy everything else thereafter . ”

Sanad : Al-Ghazali via ` Ali.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Mawdu` [410] .

Qudsi Hadith No. 386

Abu-Hurayrah said that the Prophet, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ The conditional vows [411] of the children of Adam never bring anything that I have not predestinated. But th is is something I use to make the stingy donate to charity for without satisfying th ese conditions the stingy would not donate. ”

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [412] .

Qudsi Hadith No. 387

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God said, " The conditional vows of the children of Adam never bring anything that I have not predestinated. The satisfaction of the conditions in accordance with what has been predestinated is used to make the stingy donate to charity for without satisfying th ese conditions the stingy would not donate. "

Sanad : Abd-Al-Razzaq-Bin-Hammam via Mamar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [413] .

Qudsi Hadith No. 388

Ubayy-Bin-Ka` b, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , said to me, 'God ordered me to read the Qur ' an to you.' So the Messenger read, ' The unbeliev ers among the People of the Book [414] and the polytheists were not going to give up [their religions] until they received a clear proof [of the new faith]. ' [415] The Messenger said, ' Similarly , [God said], " If I gave the children of Adam a wadi of wealth, they would ask for a second. And if I gave them a second, they would ask for a third. The children of Adam are never content until [they're buried and] their abdomens are filled with the dust of the ground. Then, [on Judgment Day,] God will forgive those who repented. " God's religion is Al-Hanifiyyah [416] , which is neither Judaism nor Christianity. T hose who perform good deeds, their actions will not be denied.'"

Sanad : Abd-Al-Rahman-Bin-Al-Hasan Al-Asadi via Ibrahi m-Bin-Al-Husayn-Bin-Dizil via Ad am-Bin-Abi-Iyas via Shubah via Asim via Zirr via Ubayy-Bin -Kab.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [417] .

Qudsi Hadith No. 389

Abdullah-Bin-Umar said that the Prophet, may God's peace and blessings be upon him , said, " The Children of Israel had a kid that was fully breast - fed by the mother. The kid broke away and was fed by other goats but the young animal was never satisfied. God revealed to the Children of Israel, or to one of them, ' The story of this kid is similar to the story of a nation that will come after you where one will be given what is enough for a nation or a tribe but the person will not be satisfied. '"

Sanad : Abu-Al-Aa z Qarataqin-Bin-Al-Asad via Abu-Muhammad Al-Jawhari via Abu-Hafs-Bin-Shahin via Muhammad-Bin-Muhammad Al-Baghand i via Al-Hasan-Bin-Uthman Al-Ziyadi via Shuayb-Bin-Safwan via Ata ' -Bin-Al-Sa ' ib via his father via Abdullah-Bin-` Amr.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 390

Aisha, may God be pleased with her , said that God's Messenger, may God's peace and blessings be upon him , said, " Those who disobey [their parents] are told [by God], ' I won't forgive you regardless of the good deeds you perform. ' And those who obey [their parents] are told [by God], ' I will forgive you regardless of the deeds you perform. '"

Sanad : Habib-Bin-Al-Hasan via Muhammad-Bin-Ahmad-Bin-Masruq via Yaqub-Bin-Ishaq via Ahmad-Bin-Ubaydallah Al-Azzani via Muhammad-Bin-Al-Sammak via A'id via ` Ata' via Aisha.

Source : Hilyat Al-Awliya ' by Abu-Nu ` aym Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 39 1

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God says, " I am the third of two partners (i.e. I am with them and I support them) as long as they do not betray each other. If they betray each other, I leave them. "

Sanad : Muhammad-Bin-Sulayman Al-Missisi via Muhammad-Bin-Al-Zibriqan via Abu-Hayyan Al-Taymi via his father via Abu-Hurayrah.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [418] .

Qudsi Hadith No. 392

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God gave me a permission to talk about a rooster that has its legs are on earth and its neck is bent under the throne [of God] and says , 'Oh, Lord! How great you are!' God replies, ' Those who swear by me and lie do not know that (i.e. they do not realize how great I am. '"

Sanad : Abu-Abdullah Al-Saffar via Ahmad-Bin-Mihran via Abdullah-Bin-Musa via Isra' il via Muawiy ah-Bin-Ishaq via Said-Bin-

Abi-Sa` id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [419] .

Qudsi Hadith No. 393

Abdullah-Bin-Umar, may God be pleased with h im , said that God's Messenger, may God's peace and blessings be upon him , said, "God has a rooster whose wings are decorated with aquamarines, pearls, and rubies. One of the rooster's wings is in the East and the other is in the West. The rooster's legs are on earth and its neck is bent under the throne. When it's almost dawn, the rooster flaps its wings and says, 'May praise be to the Holy God. Our Lord is God. There is no god but Allah.' At that time, the rooster flutters its wings and cr ows . When it is the day of resurrection, God, the Blessed and Sublime , tells the rooster, ' Stop fluttering your wings and cease crowing. ' The people of the heavens and earth will know that the hour [of resurrection] is near."

Sanad : Ahmad-Bin-Rawh via Muhammad-Bin-Dawud via Ali-Bin-Dawud Al-Qantariyyan viaAbdullah-Bin-Salih via Rishdin-Bin-Sad via Al-Hasan-Bin-Thawban via Yazid-Bin-Abi-Habib via Salim-Bin-Abdullah-Bin-` Umar via his father.

Source : Al-` Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Mawdu` [420] .

Qudsi Hadith No. 394

Abdullah-Bin-Umar said that the Prophet, may God's peace and blessings be upon him , said, " A man visited the house of one of the men of the Children of Israel who had a pregnant dog. The dog said, 'I swear to God that I won't bark at the g uest of my people.' But the puppies inside her belly barked. Someone asked, 'What is this [discordance between the dog and its puppies]?' God, the Almighty and Glorious , revealed to one of their men, ' This example is similar to that of a nation that will come after you (i.e. the nation of Muhammad) where fool s frustrate the wise. '"

Sanad : Yahya-Bin-Hammad via Abu-Awanah viaAta'-Bin-Al-Sa'ib via his father via Abdullah-Bin-Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [421] .

Qudsi Hadith No. 395

Ibn-` Abbas said that the Prophet, may God's peace and blessings be upon him , said, " T he Devil asked, 'Oh, Lord! You blessed everybody else of your creatures and gave them food to eat, so where is my food?' God replied, ' Your food is the food that people eat without mention ing my name . [422] '"

Sanad : Abu-Abdullah Muhammad-Bin-Ahmad-Bin-Ali-Bin-Makhlad via Ahmad-Bin-Ali Al-Khazzar via Al-Haytham-Bin-Ayyub Abu-Imran Al- Talaqani via Fudayl-Bin-Iyad via Mansur via Muslim Al-Batin via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Sahih [423] .

Qudsi Hadith No. 396

Abu- Umamah, may God be pleased with h im , said that the Prophet, may God's peace and blessings be upon him , said, "When the Devil was sent down [from heaven] to earth, the Devil said, 'Oh, Lord! You 've sent me down to earth and you 've made me a curse, so make for me a house.' God replied, ' Your house is the bathroom. ' The Devil said, 'Make for me a hangout.' God replied, ' Your hangout is the m arkets and road intersections .' The Devil said, 'Make for me food.' God replied, ' Your food is the food that people eat without mentioning my name. ' The Devil said, 'Make for me a drink.' God replied, ' Your drink is a lcohol .' The Devil said, 'Make for me an adhan .' God replied, ' Your adhan is music . ' The Devil said, 'Make for me a Qur'an.' God replied, ' Your Qur'an is poetry. ' The Devil said, 'Make for me a [holy] book.' God replied, ' Your book is the tattoo . ' The Devil said, 'Make for me hadith.' God replied, ' Your hadith is l ying . ' The Devil said, 'Make for me messengers.' God replied, ' Your messengers are priests. ' The Devil said, ' Make for me traps .' God replied, ' Your traps are women . ' "

Sanad : Abu-Bakr Al-Tamimi via Ibn-Abi-Maryam via Yahya-Bin-Ayyub via Ibn-Zahr via ` Ali-Bin-Yazid via Al-Qasim via Abu-Umamah.

Source : Maka'id Al-Shaytan by Ibn-Abi-Al-Dunya.

Rating : Matruk [424] .

Qudsi Hadith No. 397

Ibn-` Abbas, may God be pleased with h im and his father , said that God's Messenger, may God's peace and blessings be upon him , said, "The Devil said to the Lord, 'Oh, Lord! Adam has been sent down [to earth] and I've come to know that there will be books and messengers. What are their books and who are their messengers?' God replied, ' Their messengers are the angels and prophets and their b ooks are the Torah, the Psalms (Zabur) , the Gospel, and the Furqan (Qur'an). ' The Devil asked , 'What is my book?' God replied, ' Your book is the tattoo, your Qur'an is poetry, your messengers are priests, your food is the food that people eat without mentioning my name, your drink is alcohol, your truth is a lie, your house is the bathroom, your traps are women, your mu ezzin is the pipe, and your mosque is the marketplace. '"

Sanad : Yahya-Bin-Uthman-Bin-Salih via Yahya-Bin-Bukayr via Yahya-Bin-Salih Al-Ayli via Ismail-Bin-Umayyah via Ubayd-Bin-Umayr via Ibn-` Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [425] .

Qudsi Hadith No. 398

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "On the day of resurrection, there are three people that God neither talks to nor looks at: people who swear and lie and overstate to a buyer the price they paid for a commodity , people who swear and lie in the afternoon [426] to extract money from a Muslim , and people who deprive others of water .' God say s , ' Today, I shall deprive you of my grace the way you deprived others of that which you didn't create. '"

Sanad : Abdullah-Bin-Muhammad via Sufyan viaAmr via Abu-Salih Al-Samman via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 399

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say, " When a n ant bit one of the prophets, he ordered the burning of the colony of ants . God revealed to the prophet, ' When an ant bit you, you burnt a colony that praises the Lord. '"

Sanad : Yahya-Bin-Bukayr via Al-Layth via Yunus via Ibn-Shihab via Sa` id-Bin-Al-Musayyab via Abu-Salamah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 400

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say, "When one of the prophets sat under a tree and was stung by an ant, he ordered his belongings removed from under the tree and the colony of ants burnt. God revealed to the prophet, ' Why didn't you just burn that one ant? '"

Sanad : Ismail-Bin-Abi- Uways via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 401

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " One of the prophets sat under a tree and was stung by an ant. The prophet ordered his belongings to be removed from under the tree and ordered it (i.e. the colony of ants) to be burnt. God revealed to the prophet, ' Why didn't you just burn that one ant? '"

Sanad : Muhammad-Bin-Rafi via Abd-Al-Razzaq via Ma` mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 402

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said , " On the day of resurrection, I am an adversary of three: those who swear by me and do not keep their word, those who sell free people [into slavery] and take the money, and those who hire people —who do their work— and do not pay them their wages. "

Sanad : Yusuf-Bin-Muhammad via Yahya-Bin-Sulaym via Ismail-Bin-Umayyah via Said-Bin-Abi-Sa` id via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 403

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God has angels who roam the streets looking for people who mention the name of God . If they find people celebrating the praises of the Lord, the angels say to each other , 'Come to what you're looking for.' The angels put their wings around the people and ex pand to the lower heaven. God asks the angels—and God knows more than them (i.e. God already knows the answer)—' What are my servants saying? ' The angels reply, 'They're praising you, magnifying you, exalting you, and glorifying you.' God asks, ' Have they seen me? ' The angels reply, ' No. We swear to God that they haven't.' God asks, ' How about if they saw me? ' The angels reply, 'If they saw you they would worship you more, they would glorify you and exalt you more, and they would praise you more.' God asks, ' What are they asking me for? ' The angels reply, 'They 're asking you to send them to heaven.' God asks, ' Have they seen it? ' The angels reply, 'Oh, Lord! We swear to God that they haven't.' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would covet it more, want it more, and desire it more.' God asks, ' From what are they asking protection ? ' The angels reply, ' They're asking protection from hellfire .' God asks, ' Have they seen it? ' The angels reply, 'Oh, Lord! We swear to God that they haven't.' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would avoid it more and fear it more.' God says, ' I hold you as witnesses that I have forgiven them. ' One of the angels says, ' Such and such are not part of the group . They 're there to take care of something .' God says, ' There is no wickedness in the companions of the people [who praise the Lord] . (I .e. I have forgiven their companions as well .) '"

Sanad : Qutaybah-Bin-Said via Jarir via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 404

Abu-Hurayrah or Abu-Sa`id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "God has angels, other than those who record the deeds of people, who roam the earth. If they find people celebrating the praises of the Lord, the ang el s say to each other , 'Come to what you're looking for.' The angels put their wings around the people , one wing next to the other, and reach the lower heaven. God asks the angels , ' What were my servants doing when you left them ? ' The angels reply, 'They were exalting you, glorifying you, and prais ing you .' God asks, ' Have they seen me? ' The angels reply, 'No.' God asks, ' How about if they saw me? ' The angels reply, 'If they saw you they would exalt you more, glorify you more, and praise you more.' God asks, ' What are they asking for? ' The angels reply, 'They're asking for heaven.' God asks, ' Have they seen it? ' The angels reply, ' No. ' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would want it more and covet it more.' God asks, ' From what are they asking protection? ' The angels reply, 'They're asking protection from hellfire.' God asks, ' Have they seen it? ' The angels reply, ' No. ' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would avoid it more and fear it more and they would ask for protection from it more often. ' God says, ' I hold you as witnesses that I have forgiven them. ' T he angels say, ' There are big sinners amongst them. They're not part of the group [that is praising you]. They're there to take care of something [worldly] .' God replies , ' There is no wickedness in the companions of the people [who praise the Lord] . (I .e. I have forgiven their companions as well.) '"

Sanad : Abu-Kurayb via Abu-Mu`awiyah via Al-Amash via Abu-Salih via Abu-Hurayrah or Abu-Sa`id Al-Khudri.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [427] .

Qudsi Hadith No. 405

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , has extra angels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of the Lord, the angels sit with the people and the angels place their wings one next to the other until they fill the area between them and the lower heaven. When the people disperse, the angels ascend to heaven. God , the Almighty and Glorious , asks the angels—and God knows them best —' Where did you come from ? ' The angels reply, ' W e came from a place on earth where your servants are magnifying you, saying that there is no god but you, exalting you, and imploring you. ' God asks, ' What are they asking me for? ' The angels reply, 'They're asking you to send them to heaven.' God asks, ' Have they seen my heaven ? ' The angels reply, 'Oh, Lord! No, they haven't.' God says , ' How about if they saw my heaven! ' The angels say , ' T hey 're asking you for protection .' God asks, ' From what are they asking protection? ' The angels reply, ' From your hellfire .' God asks, ' Have they seen my hellfire ? ' The angels reply, ' No. ' God says , ' How about if they saw my hellfire ! ' The angels say , ' They're asking you for forgiveness .' God replies , ' I have forgiven them and g iven them what they asked for and protected them from what they asked to be protected from . ' The angels say , ' Lord, a mongst them there are big sinners who were only passing by and sat with them. ' God replies , ' I have forgiven them as well. There is no wickedness in the companions of the people [who praise the Lord] . '"

Sanad : Muhammad-Bin-Hatim-Bin-Maymun via Bahz via Wuhayb via Suhayl via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 406

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God has extra a ngels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, the Almighty and Glorious , they sit with the people and cover them with their wings that extend to the lower heaven. When the people leave , the angels ascend to their Lord . God, the Blessed and Sublime , asks the angels—and God knows best—' Where did you come from? ' The angels reply, 'W e came from a place where your servants are praising you, glorifying you, exalting you, saying that there is no god but you, magnifying you, asking you to protect them from you r punishment, and asking you to put them in heaven.' God , the Blessed and Sublime , asks, ' Have they seen my heaven and my hellfire ? ' The angels reply, ' No .' God says , ' How about if they saw them ! ' God tells the angels , ' I hold you as witnesses that I have protected them from what they asked to be protected from and g iven them what they asked for . ' The angels reply , 'Amongst them, there are people who were only passing by and sat with them.' God says , ' I have forgiven them as well. There is no wickedness in the companions of the people [who praise the Lord] . '"

Sanad : Wuhayb via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [428] .

Qudsi Hadith No. 407

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , has extra a ngels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, they stand one above the other until they reach the throne [of God]. God, the Almighty and Glorious , asks the angels—and God knows more than them —' Where did you come from? ' The angels reply, ' W e came from a place where your servants are asking you to place them in heaven, protect them from hellfire, and forgive them.' God says, ' They're as king me to place them in heaven. Have they seen it? How about if they saw it! And they're asking me to protect them from hellfire. Have they seen it? How about if they saw it! I have forgiven them indeed . ' The angels reply, ' Our Lord, a mongst them there are servants of yours who are big sinners and who passed by there to accomplish a personal task of theirs and sat with them .' God says, ' There is no wickedness in the companions of the people [who praise the Lord] . '"

Sanad : Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [429] .

Qudsi Hadith No. 408

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God has extra angels who roam the earth looking for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, they cover the people with their wings that are placed one next to the other and extend to heaven. God, the Blessed and Sublime , asks the angels—and God knows more than them —' Where did you come from? ' The angels reply, ' Lord, w e came from a place where your servants are praising you, magnifying you, exalting you, saying that there is no god but you, imploring you, and asking you for protection .' God asks the angels—and God knows more than them— ' What are they imploring me to do ? ' The angels reply, ' They're imploring you to put them in heaven.' God asks, ' Have they seen it? ' The angels reply, 'Oh, Lord! No, they have not.' God says, ' How about if they saw it! ' God asks the angels—and God knows more than them— ' What are they asking me to protect them from? ' The angels reply, 'They're asking you to protect them from hellfire.' God asks, ' Have they seen it? ' The angels reply, 'No.' God says, ' How about if they saw it! ' Then God says to the angels , ' Be my witnesses that I have forgiven them, given them what they implored me to give them , and protected them from what they asked me to protect them from. ' The angels reply, ' Our Lord, a mongst them there are people who are big sinners and who are sitting with them but they're not part of them .' God says, ' I have forgiven them as well. There is no wickedness in the companions of the people [who praise the Lord]. '"

Sanad : Abu-Awn Muhammad-Bin-Ahmad Al-Khazzar via Ali Al-Saffar via Ali-Bin-Abd-Al-Aziz via Hajjaj-Bin-Al-Minhal via Abu-Bakr-Bin-Ishaq via Abu-Muslim via Abu-Amr Al-Darir via Hammad-Bin-Salamah via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [430] .

Qudsi Hadith No. 409

Abu-Hurayrah said, "God has extra a ngels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, they stand one above the other until they reach the throne [of God]. God asks the angels—and God knows more than them—' Where did you come from? ' The angels reply, 'We came from a place where your servants are asking you to place them in heaven, protect them from hellfire, and forgive them.' God says, ' They're as king me to place them in my heaven. What would they do if they saw it! And they're asking me to protect them from my hellfire. What would they do if they saw it! I have forgiven them indeed. ' The angels reply, 'Our Lord, amongst them there are servants of yours who are big sinners and who passed by there to accomplish a personal task and sat with them.' God , the Almighty and Glorious , says, ' There is no wickedness in the companions of th ose [who praise the Lord]. (I.e. I have forgiven their companions as well.) '"

Sanad : Ibn-Shahin via Abu-Hurayrah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [431] .

Qudsi Hadith No. 410

Abu-Hurayrah said, "God, the Almighty and Glorious , has angels who roam and look for places where dhikr takes place . If they find a place where people are celebrating the praises of God, the angels say to each other, 'sit.' When the people pray [to God], the angels say, ' amen.' And when the people praise the Prophet [by saying ' may God's peace and blessings be upon our Prophet Muhammad'], the angels praise the Prophet with them. When the people are done with their dhikr gathering and leave, the angels say to each other [that God say s] ' Good news for them! They have been forgiven. '"

Sanad : Ibn-Al-Najjar via Abu-Hurayrah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 411

Anas said that the Prophet, may God's peace and blessings be upon him , said, "God has angels who roam and look for places where dhikr takes place. If they find a place where people are celebrating the praises of God, the angels send an advance team of angels to the Almighty Lord, the Blessed and Sublime , in heaven and say, ' Our Lord, w e came across servants of yours who were aggrandizing your blesses, reading your book, praising your Prophet Muhammad, and asking you to protect them in life and the hereafter.' God, the Blessed and Sublime , tells the angels, ' B lanket them with my mercy. ' The angels reply, ' Oh, Lord! Amongst them, there are such and such who are sinners and they're there merely as companions.' God says, ' Blanket them with my mercy as well for there is no wickedness in the companions of those [who praise the Lord]. '"

Sanad : Al-Bazzar via Za'idah-Bin-Abi-Al-Ruqad via Ziyad Al-Numayri via A nas .

Source : Majma` Al-Zawa'id by Al-Haythami.

Rating : Da`if [432] .

Qudsi Hadith No. 412

Ibn-Abbas said, "The Prophet , may God's peace and blessings be upon him , passed by Abdullah-Bin-Rawahah Al-Ansari and saw him pr aying with his friends and said, 'You're indeed the people that God ordered me to be patient with.' Then the Prophet recited the verse, ' Be patient with those who pray to their Lord morning and evening seeking the face of God and keep your eyes fixated on them and not on the glamour of the worldly life. Do not obey those whom we 've prevented from remembering us , those who p ursued their desires and have become astray . ' [433] The Prophet continued, ' Whenever a number of them gather [to celebrate the praises of the Lord], an equal number of angels gather with them. When they praise the Lord, the angels praise the Lord. When they exalt the Lord, the angels exalt the Lord. And when they magnify the Lord, the angels magnify the Lord. Then the angels ascend to the Lord—who knows more than them—and say, " Oh, our Lord! Your servants praised you and we praised you with them. Your servants magnified you and we magnified you with them. And your servants exalted you and we exalted you with them." Our Lord replies, " Oh, my angels! I hold you as witnesses that I have forgiven them. " The angels say, " Big sinners such and such are amongst them ." The Lord replies, " There is no wickedness in the companions of those [who praise the Lord]. """

Sanad : Musa-Bin-Isa Al-Himsi via Muhammad-Bin-Hammad Al-Kufi via Umar-Bin-Dharr Al-Hamdani via Mujahid via Ibn-`Abbas.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [434] .

Qudsi Hadith No. 413

Anas said that the Prophet, may God's peace and blessings be upon him , said that God says [to the angels in the hereafter], " Remove from hellfire those who remembered me one day [by performing dhikr] and those who feared me in a place [by not committing sin] . "

Sanad : Muhammad-Bin-Rafivia Abu-Dawud via Mubarak-Bin-Fadalah viaUbaydallah-Bin-Abi-Bakr-Bin-Anas via Anas.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [435] .

Qudsi Hadith No. 414

Hudhayfah said , "The Prophet, may God's peace and blessings be upon him , said that God, the Sublime , said, ' Those who do not ask me [for what they want] because they're busy remembering me (i.e. performing dhikr) , I shall give them [what they want] before asking. ' In commenting on the verse 'You [Muhammad] were not next to the mount when we called ,' [436] the Prophet said that God called and said, 'Oh, nation of Muhammad! When ever you pray to us, we shall answer your prayers. And when ever you ask us [for things you want], we shall give [them to] you.'"

Sanad : Ibrahim-Bin-Muhammad-Bin-Hamzah via Muhammad-Bin-Harun-Bin-Abdullah via Abu-MuslimAbd-Al-Rahman-Bin-Waqid via Sufyan-Bin-Uyaynah via Mansur via Ribi via Hudhayfah.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da`if [437] .

Qudsi Hadith No. 415

`Umar said , "T he Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, ' Those who do not ask me [for what they want] because they're busy remembering me (i.e. performing dhikr) , I shall give them more [and better things] t han what I give to those who ask. ' And the Prophet, may God's peace and blessings be upon him , said 'When I was in heaven [in a dream], I heard the voice of a man reciting the Qur'an' and showed that reciting the Qur'an and the Qur'an itself are not the same. [438] "

Sanad : Dirar via Safwan-Bin-Abi-Al-Sahba' via Bukayr-Bin-Atiq via Salim-Bin-Abdullah-Bin-`Umar via his father via his grandfather.

Source : Khalq Afal Al-Ibad by Al-Bukhari.

Rating : Hasan [439] .

Qudsi Hadith No. 416

Abu-Sa`id said that God's Messenger, may God's peace and blessings be upon him , said, "The Lord, the Almighty and Glorious , says, ' Those who do not ask me [for what they want] because they're busy reading the Qur'an and remembering me (i.e. performing dhikr) , I shall give them better things than what I give to those who ask. ' The word of God is better than any other word the way God's blessings are bestowed on the creatures of the Lord (i .e. God's blessings that are bestowed on those who read the Qur'an and perform dhikr are better than God's blessings that are bestowed on any other creature .) "

Sanad : Muhammad-Bin-Ismail via Shihab-Bin-Abbad Al-Abdi via Muhammad-Bin-Al-Hasan -Bin-Abi-Yazid Al-Hamdani viaAmr-Bin-Qays via Atiyyah via Abu-Said.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [440] .

Qudsi Hadith No. 417

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Those who remember me (perform d hikr) silently (within themselves) , I remember them (I reward them) silently. And those who remember me in front of a group of peop le (public ly,) I remember them (mention them) in front of a group [of angels] that is bigger and better. "

Sanad : Hasan via Hammad-Bin-Salamah via `Ata'-Bin-Al-Sa'ib via Salman Al-Agharr via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [441] .

Qudsi Hadith No. 418

Ibn-`Abbas, may God be pleased with him, said, "God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said, ' Oh, my s ervants! If you remember me (perform d hikr) alone, I remember you alone. And if you remember me in front of a group of people, I remember you (mention you) in front of a group [of angels] that is bigger and better. ' Hidden dhikr is two types. The first is silent dhikr. God, the Almighty and Glorious , says, ' Remember your Lord in silence, humbly and fearfully.' [442] The second is low-pitched private dhikr that is only heard by the person performing it. The Prophet, may God's peace and blessings be upon him , said, ' The best dhikr is hidden dhikr and the best possessions are those that suffice (i.e. not excessive).'"

Sanad : Abu-Abdullah Al-Hafiz via Abu-Al-Abbas Muhammad-Bin-Yaqub via Yahya-Bin-Abi-Talib viaAli-Bin-Asim viaAbdullah-

Bin-Uthman-Bin-Khuthaym via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Sahih [443] .

Qudsi Hadith No. 419

Ibn-` Abbas said that the Prophet , may God's peace and blessings be upon him , said that God, the B lessed and Sublime , said, " Oh, child of Adam ! If you remember me (perform dhikr) alone, I remember you alone. And if you remember me in front of a group of people, I remember you (mention you) in front of a group [of angels] that is better than the group that you mentioned me in front of . "

Sanad : Bishr-Bin-Muadh via Fudayl-Bin-Sulayman viaAbdullah-Bin-Uthman-Bin-Khuthaym via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [444] .

Qudsi Hadith No. 420

Mu` adh-Bin- Anas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said, " Wheneve r my servants remember me (perform dhik r) alone, I remember them (mention them) in front of a group of my angels. And whenever they remember me in front of a group of people, I remember them in front of the H igh C ompanions . [445] "

Sanad : Bakr-Bin-Sahl Al-Dimyati via Abdullah-Bin-Yusuf via Ibn-Lahiah via Zabban-Bin-Fa 'id T Muhammad-Bin-Abdullah Al-Hadrami via Abu-Kurayb via Rishdin-Bin-Sad via Zabban-Bin-Fa 'id T Abu-Yazid Al-Qaratisi via Asad-Bin-Musa via Ibn-Lahiah via Zabban-Bin-Fa'id via Sahl-Bin-Muadh-Bin-Anas via his father.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Hasan [446] .

Qudsi Hadith No. 421

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I am with my servants when they remem ber me (perform dhikr) and move their lips (i.e. pronounce dhikr) . "

Sanad : Muhammad-Bin-Musab and Abu-Al-Mughirah via Al-Awzai via Ismail- Bin-Ubaydallah via Umm-Al-Darda' via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [447] .

Qudsi Hadith No. 422

Abu-Hurayrah sa id in Umm- Al-Darda' 's house that he heard God's Messenger, may God's peace and blessings be upon him , sa y that God, the Almighty and Glorious , said, " I am with my servants when ever they remember me (perform dhikr) and their lips move. "

Sanad : Ali-Bin-Ishaq viaAbdullah via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Ismail-Bin-` Ubaydallah via Karimah-Bint-Al-Hashas Al-Muzaniyyah via Abu-Hurayrah .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [448] .

Qudsi Hadith No. 423

Abu-Al-Darda', may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him and his family , sa y that God says, " I am with my servants when they remember me (perform dhikr) and their lips move. "

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Bahr-Bin-Nasr via Bishr-Bin-Bakr via Al-Al-Awzai via Ismail-Bin-` Ubaydallah via Umm-Al-Darda' via Abu-Al-Darda'.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [449] .

Qudsi Hadith No. 424

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " Oh, child of Adam! Remember me (perform dhikr) for one hour after dawn and after ` asr [450] and I will suffice you (i.e. bless you) in the period between them. "

Sanad : Abdullah (Abdullah-Bin-Ah m a d-Bin-Hanbal) via ` Abdullah-Bin-Sandal via Ibn-Al-Mubarak via Jubayr via Al-Hasan via Abu-Hurayrah.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Da` if [451] .

Qudsi Hadith No. 425

Abu-Sa` id Al-Khudri said , " God's Messenger, may God's peace and blessings be upon him , said, ' The Lord , the Almighty and Glorious , says on the day of resurrection , " The people gathering will know today who the generous people are. "' Someone asked, 'Oh, God's Messenger! Who are the generous people?' The Messenger replied, 'The ones who perform dhikr in groups in mosques.'"

Sanad : Hasan via Ibn-Lahiah via Darraj via Abu-Al-Haytham via Abu-Said Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [452] .

Qudsi Hadith No. 426

Jabir said, "God, the Sublime , revealed to Moses, ' Would you like me to live with you in your home? ' Moses fell [to the ground] prostrat ing to God and asked , ' Oh, Lord! How can you live with me in my home?' God replied, ' Oh, Moses! Don't you know that I sit with those who remember me (perform dhikr) and wherever my servants call for me , they find me? '"

Sanad : Ibn-Shahin via Muhammad-Bin-Ja` far Al-Mada'ini via Jabir.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [453] .

Qudsi Hadith No. 427

Abu-Al-Darda' said, "When a servant says 'May praise be to God,' God says, ' My servant has told the truth. Praise and thanks belong to me. No one should be praised except me. '"

Sanad : Al-Daylami via Abu-Al-Darda'.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [454] .

Qudsi Hadith No. 428

Thawban said, "Moses asked, 'Oh, Lord! Are you nearby , so I can pray to you, or are you far away, so I can call you? I hear your voice but I can't see you. Where are you?' God replied, ' I am in front of you and behind you. And I am to your right and to your left. Oh, Moses! I sit with my servants when they remember me (perform dhikr). And I am with them when they pray to me. '"

Sanad : Al-Daylami via Thawban.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [455] .

Qudsi Hadith No. 429

Hanzalah Al-` Abshami said, "Whenever people sit together to remember God (perform dhikr), someone (God) calls them from heaven [at the end of the gathering] and says , ' Leave for I have forgiven you and changed your sayyi'at (penalties) to hasanat (rewards). '"

Sanad : Abu-Musa via Hanzalah Al-` Abshami.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [456] .

Qudsi Hadith No. 430

Ibn-` Abbas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that Gabriel said that God, the Sublime , said, " Oh, child of Adam! If you remember me (perform) dhikr, I shall remember you. And if you forget me, I shall remember you. If you obey me, you can go wherever you wish: you support me and I support you, you 're true to me and I 'm true to you. You avoid me and I come near you ! Who fe d you when you were an embryo in your mother's womb? I formed you and created you and when I brought you to the worldly life you disobeyed me and became a sinner. Is that how you thank those who treat you well? "

Sanad : Abu-Ishaq Ibrahim-Bin-Musa Al-Basri via Yusuf-Bin-Ahmad Al-Ramli via Muhammad-Bin-Miskin via Sayyar via Harb-Bin-Shurayh via Muhammad-Bin-Ali via his father via Ibn-Abbas.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Unrated.

Qudsi Hadith No. 431

Anas-Bin-Malik said, "Whenever people gather to remember God (perform dhikr) solely for the sake of God, someone (God) calls them from heaven [at the end of the gathering] and says, ' Leave for you have been forgiven; I changed your sayyi'at (penalties) to hasanat (rewards). '"

Sanad : Muhamma d-Bin-Bakr via Maymun Al-Mara'i via Maymun-Bin-Siyah via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [457] .

Qudsi Hadith No. 432

`Abdullah-Bin- Mughaffal said that God's Messenger, may God's peace and blessings be upon him , said, "Whenever people gather to remember God (perform dhikr), someone (God) calls them from heaven [at the end of the gathering] and says, ' Leave for you have been forgiven; I changed your sayyi'at (penalties) to hasanat (rewards). '"

Sanad : `Abdullah-Bin-Mughaffal.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 433

`Umar said that God's Messenger, may God's peace and blessings be upon him , said, "Moses said, 'Oh, Lord! I'd love to know who of your servants like you so I can like them.' God replied, ' If you see servants of mine who remember me (perform dhikr) often , [know that] I permitted them to do that and I like them. And if you see servants of mine who do not remember me, [know that] I prevented them from doing that and I detest them. '"

Sanad : `Umar.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 434

Al-Ghazali said, "God, the Sublime , reve a led to [Prophet] David, may peace be upon him , ' Like me and like those who like me. And make my creatures like me. ' David asked, 'Oh, Lord! How can I make your creatures like you?' God replied, ' Say good things about me and mention my blessings and my beneficence. And remind them so that they only know good things about me. '"

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [458] .

Qudsi Hadith No. 435

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said, "[Prophet] David , may peace be upon him , asked his Lord, the Almighty and Glorious , 'Oh, my Lord! Who are your most favorite servants so I can love them for lov ing you? ' The Lord replied, ' Oh, David! My most favorite servants are those with pure hearts (sincere) and pure palms (honest). They do n't harm or calumniate anyone. They're more steadfast [in faith] than mountains. They love me and love those who love me . And they make my servants love me. ' David asked, 'Oh, my Lord! You know that I love you and love those who love you but how can I make your servants l ove you?' God replied, ' Remind them of my signs of wonder, blessings , and bliss. Oh, David! All servants who help the oppressed or walk with them to resolve their complaints, I shall make them walk straight on the day (Judgment Day) when others lose footing [and tumble into hell]. '"

Sanad : Abu-Al-Husayn-Bin-Al-Fadl Al-Qattan via Abu-Sahl-Bin-Ziyad Al-Qattan via Abu-Ismail Al-Sulami via Abu-SalihAbdullah-Bin-Salih via Al-Layth-Bin-Sad via Ishaq-Bin-Abd-Al-Rahman [aka Ibn-Abi-Farwah] via Ali-Bin-Abi-Talhah via Ibn-Abbas.

Source : Shu`ab Al-Iman by Al-Bayhaqi .

Rating : Matruk [459] .

Qudsi Hadith No. 436

Abu- Hind Al-Dari said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Remember me (perform dhikr) by obeying me and I will remember you by forgiving you. Those who remember me while obeying me, I am obliged to remember them by forgiving them. And those who remember me while disobey me (committing sin), I am obliged to loathe them. "

Sanad : Ibn-`Abdullah Abu-Al-Qasim Al-Baghdadi Al-Daqqaq { aka Ibn-Al-Mara stani} via Al-Husayn-Bin-Al-Khad i r via Abu-Hind Al-Dari.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da` if [460] .

Qudsi Hadith No. 437

Ibn-`Abbas said, "People will be dragged [on Judgment Day] to hell but hell retreats and shrinks. The Merciful [God] asks, ' What's the matter? ' Hell replies, 'These people used to ask for protection from me (perform dhikr).' God, the Blessed and Sublime , says [to the angels], ' Save these servants of mine. '"

Sanad : Al-Daylami via Ibn-`Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [461] .

Qudsi Hadith No. 438

Anas-Bin-Malik said that God, the Almighty and Glorious , said, " Those who remember me (perform dhikr) when they get angry, I will remember them when I get angry and I will not destroy them when I destroy others. "

Sanad : Al-Daylami via Anas-Bin-Malik.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [462] .

Qudsi Hadith No. 439

Ibn-` Abbas said that God says, " Oh, child of Adam! Remember me (perform dhikr) when you get angry and I will remember you when I get angry and I will not destroy you when I destroy others. "

Sanad : Ibn-Shahin via Uthman-Bin-Ata' Al-Khurasani via Ibn-` Abbas .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [463] .

Qudsi Hadith No. 440

Al-Hasan said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " When being busy with me is prevalent amongst my servants, I make their comfort and joy in remembering me (performing dhikr). And when I make their comfort and joy in remembering me, they love me and I love them. And when they love me and I love them, I lift the curtain between me and them and I become a signpost in front of their eyes so that they don't get lost when others do. Those talk like the prophets. Those are the champions indeed. Those are the ones that when I want to punish and torture the people of earth and remember them, I desist. "

Sanad : Abu-Abdullah Muhammad-Bin-Ah m a d-Bin-Yazid via Abdullah-Bin-Abd-Al-Wahab via Muhammad-Bin-Abdullah via Ibrahim-Bin-Al- Ashath via Muhammad-Bin-Al-Fadl-Bin-Atiyyah via `Abd-Al-Wahid-Bin-Zayd via Al-Hasan.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Matruk [464] .

Qudsi Hadith No. 441

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, "Gabriel said to me, 'Oh, Muhammad! Your Lord talks to me on the day of resurrection and asks , " Oh, Gabriel! Why do I see such and such in the lines for hell? " I reply, "Oh, Lord! They have no hasanat (rewards for good deeds) to benefit them ." God says, " Oh, Gabriel! I heard them say in the worldly life, ' Oh, Most Merciful! Oh, Most Gracious!' Go and ask them what they meant by ' Oh, Most Merciful! Oh, Most Gracious! '" I go and ask them and they say, " Is there anyone who is Most Merciful or Most Gracious other than God? "' Then Gabriel takes them by the hand from the lines for hell to the lines for heaven."

Sanad : Abu-Bakr Muhammad-Bin-Jafar-Bin-Hafs Al- Muaddal via Abdullah-Bin-Ahmad-Bin-Sawadah via Abdullah-Bin-Abi-Ziyad via Sayyar via Abu-Asim via Al-Fadl-Bin-Isa via Muhammad-Bin-Al- Munkadir via Jabir.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [465] .

Qudsi Hadith No. 442

Abdullah [Bin-Masud] said, "While we were sitting with God's Messenger, may God's peace and blessings be upon him , Muadh-Bin-Jabal came. Muadh greeted God's Messenger, may God's peace and blessings be upon him , and God's Messenger, may God's peace and blessings be upon him , told Muadh something. Mu adh said, 'La H awla Wala Quwatah Illa Bi llah (N o power or strength except through God).' God's Messenger, may God's peace and blessings be upon him , asked, 'Oh, Muadh! Do you know what " No power or strength except through God " means?' Mu adh replied, 'God and God's Messenger know best.' God's Messenger, may God's peace and blessings be upon him , said, ' It means no one has the power to avoid disobeying God except with help from God and no one has the strength to obey God except with support from God. ' Then God's Messenger, may God's peace and blessings be upon him , patted Muadh on the shoulder and said, 'Oh, Muadh! That's what my beloved Gabriel, may God's peace and blessings be upon him , told me that [God] the Lord of the Worlds said.'"

Sanad : Ahmad-Bin-Al-Husayn-Bin-Ishaq Al-Sufi via Ibrahim-Bin-Rustum-Bin-Mahran-Bin-Rustum Al-Marwar u dhi via Sharik-Bin-Abdullah-Bin-Sharik-Bin-Al-Harith Al-Nakhi via Mansur via Ibrahim via Alqamah via Abdullah.

Source : Al-Kamil Fi Dua fa' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [466] .

Qudsi Hadith No. 443

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " Child of Adam! When ever you remember me (perform dhikr), you thank me. And when ever you forget me, you disbelieve in me. "

Sanad : Abu-Nasr-Bin-Ridwan via Abu-Ali-Bin-Al-Sibt via Abu-Ghalib-Bin-Al-Banna via Abu-Muhammad Al-Jawhari via Abu-Bakr-Bin-Malik via Muhammad-Bin-Yunus via Mualla-Bin-Al-Fadl via Sulma-Bin-Abdullah-Bin-Kab via Al-Sha` bi via Abu-Hurayrah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da` if [467] .

Qudsi Hadith No. 444

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God says, " Oh, child of Adam! When you remember me (perform dhikr), you thank me. And when you forget me, you disbelieve in me. "

Sanad : Muhammad-Bin-Rashid via Ibrahim-Bin-Abdullah-Bin-Khalid Al-Missisi via Hajjaj-Bin-Muhammad via Abu-Bakr Al-Hudhali via Amir Al-Sha`bi via Abu-Hurayrah.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da` if [468] .

Qudsi Hadith No. 445

Anas said, " P eople come out of hellfire. The Lord asks them, ' What would you give me if I released you ? ' They reply, 'Oh, Lord! We would give you anything you ask us for. ' God tells them, ' You're lying. I swear by my Might that I asked you [in the worldly life] for something less to give me [but you refused] . I asked you to ask me [for anything you need ed] so I could give it to you, I asked you to pray to me so I c ould answer your prayers, and I ask ed you to ask me for forgiveness so I c ould forgive you. '"

Sanad : Al-Daylami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [469] .

Qudsi Hadith No. 446

Abu-Al-Darda' said that God's Messenger, may God's peace and blessings be upon him , said that God says, " I am Allah . There is no god but me. I'm the owner of kings and the K ing of kings. The hearts of kings are in my hand. When servants obey me, I make the hearts of their kings full of compassion and mercy. And when servants disobey me, I make the hearts of their kings full of wrath and vengeance and they punish them most severely. So don't busy yourselves with praying to kings and busy yourselves with performing dhikr and supplicating me and I'll save you from your kings. "

Sanad : [Abu-Amr] Miqdam [Bin-Dawud] via Ali-Bin-Mabad Al- Raqqi via Wahb-Bin-Rashid via Malik-Bin-Dinar via Khilas-Bin-Amr via Abu-Al-Darda'.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [470] .

Qudsi Hadith No. 447

`Amr-Bin-Al-Jamuh said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " My supporters from my servants and my loved ones from my creatures are those who remember me (perform dhikr) and I remember them. "

Sanad : Sulayman-Bin-Ahmad via Ahmad-Bin-Ali Al-Abbar via Al-Haytham-Bin-Kharijah via Rishdin-Bin-Sad via Abdullah-Bin-Al-Walid Al-Tu jibi via Abu-Mansur via Amr-Bin-Al-Jamuh.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da` if [471] .

Qudsi Hadith No. 448

`Amr-Bin-Al-Jamuh said that he heard God's Messenger, may God's peace and blessings be upon him , say, "Servants can never become true believers until they love for the sake of God , the Sublime , and hate for the sake of God. When they love for the sake of God, the Blessed and Sublime , and hate for the sake of God, the Blessed and Sublime , they deserve to become supporters of God. [God says,] ' My supporters from my servants and my loved ones from my creatures are those who remember me (perform dhikr) and I remember them. '"

Sanad : Al-Haytham-Bin-Kharijah via Abu-Abd-Al-Rahman via Al-Haytham via Rishdin-Bin-Sad via Abdullah-Bin-Al-Walid via Abu-Mansur via Amr-Bin-Al-Jamuh.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [472] .

Qudsi Hadith No. 449

Abu-Hurayrah said, "I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, ' My believing servants are always well: they praise me while I take their life . '"

Sanad : Yunus via Layth via Yazid {aka Ibn-Al-Had} via `Amr via Al-Maqburi via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [473] .

Qudsi Hadith No. 450

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , sa id that God, the Almighty and Glorious , said, " Believers are always well: they praise me while I take their life. "

Sanad : Abu-Salamah via Abd-Al-Aziz Al-Darawardi via Amr-Bin-Abi-Amr via Al-Maqburi via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [474] .

Qudsi Hadith No. 451

Ibn-` Abbas and Abu-Hurayrah said that God, the Sublime , said, " Believers do nothing but good things: they praise me while I take their life. "

Sanad : Al-Hakim Al-Tirmidhi via Ibn-` Abbas and Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [475] .

Qudsi Hadith No. 452

Anas said, "When God's Messenger, may God's peace and blessings be upon him , was offering salat, he heard a man saying, ' Praise , plenty of pleas ant praise , be to the Blessed God (al-h amdu lillah i hamdan kathiran tayyiban mubarakan f ih).' When the Messenger finished his salat, he asked , ' Which one of you said "Praise, plenty of pleasant praise, be to the Blessed God"?' Everyone remained silent [fearing that it was a bad thing to say] until the Messenger repeated the question twice more and then a man said, 'I said it, God's Messenger. I meant well.' God's Messenger, may God's peace and blessings be upon him , said, 'I saw twelve angels rushing t o it and carrying it [to heaven] . God, the Blessed and Sublime , said [to the angels], " Record it the way my servant said it. " T he angels asked their Lord, "How should we record it? (I.e. how many hasanat should we record to reward the man for his great deed? " God replied, " Record it the way my servant said it. (I.e. record the deed and I shall determine the [huge] number of hasanat.) """

Sanad : Hammam via Qatadah via Anas.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [476] .

Qudsi Hadith No. 453

Anas said, "A man came while the Prophet, may God's peace and blessings be upon him , was offering salat and said, 'Praise, plenty of pleasant praise, be to the Blessed God.' When the Prophet, may God's peace and blessings be upon him , finished salat, he asked, ' Which one of you said "Praise, plenty of pleasant praise, be to the Blessed God"?' Everyone remained silent. The Prophet repeated the question three times and then a man said, 'It was me who said it. I meant well.' The Prophet , may God's peace and blessings be upon him , said, ' T welve angels rush ed to it and didn't know how to write it (i.e. they didn't know how many hasanat to write for this great deed.) The angels asked their Lord, the Almighty and Glorious , and the Lord told the angels, " Write it the way my servant said it. """

Sanad : Bahz and `Affan via Hammam via Qatadah via Anas.

Source : Musnad Ahmad by Ahmad .

Rating : Sahih [477] .

Qudsi Hadith No. 454

Anas-Bin-Malik said, "When I was sitting with God's Messenger, may God's peace and blessings be upon him , in the circle (halqah [478]), a man came and greeted the Prophet, may God's peace and blessings be upon him , and the people and said, 'Peace be upon you (al- salam u alaykum). ' The Prophet, may God's peace and blessings be upon him , replied and said, ' And peace be upon you an d God's mercy and blessings (waalaykum u al- salam u wa rahmat u allah i wa barakatuh).' The man sat and said ' Praise, plenty of pleasant praise, be to the Blessed God, the way it is liked and accepted by our Lord. ' The Prophet, may God's peace and blessings be upon him , asked the man, 'What did you say?' The man repeated to the Prophet, may God's peace and blessings be upon him , what he said . Then the Prophet, may God's peace and blessings be upon him , said, 'I swear to God that ten angels rushed to it and each one wanted to write it but they didn't know how to write it. The angels went and asked the Almighty and Glorious , and God told them, " Write it the way my servant said it. " ""

Sanad : Muhammad-Bin-Ishaq-Bin-Ibrahim via Qutaybah-Bin-Said via Khalaf-Bin-Khalifah via Hafs {Anas-Bin-Malik's nephew} via Anas-Bin-Malik.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [479] .

Qudsi Hadith No. 455

Ibn-` Umar said that God's Messenger, may God's peace and blessings be upon him , said, "When a servant [of God] say s ' Praise, plenty of pleasant praise, be to the Blessed God , Lord of the Worlds. God is worthy of praise always for the Lord's blessings are complete and sufficient,' three times, the recorders of deeds (angels) say, 'Oh, Lord! We do not know [the tremendous] value of th is servant ' s sanctification and praise of you. And we do not know how to record it .' God reveals to the angels, ' Record it the way my servant said it . '"

Sanad : Al-Bukhari via Ibn-` Umar.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Da` if [480] .

Qudsi Hadith No. 456

Salman said that God's Messenger, may God's peace and blessings be upon him , said, "A man said, ' Plenty of praise be to God (al-hamdu lillah i hamdan kathiran) .' The angel thought it (the reward for this deed) was too great to be recorded , so the angel went back to the Lord, the Almighty and Glorious , and the Angel was told [by God], ' Record it the way my servant said it—plenty of it . (I .e. record this great deed plenty of t imes and I will reward my servant .) '"

Sanad : Ahmad-Bin-Zuhayr via Yusuf-Bin-Abd-Al-Malik Al-Wasiti Al-Daqiqi {brother of Muhammad-B in-Abd-Al-Malik} via Zakariyya -Bin-Adiyy via Abu-Muawiyah via Asim-Al-Ahwal via Abu-Uthman via Salman.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [481] .

Qudsi Hadith No. 457

Abu-Sa` id said, " When a servant [of God] say s 'Plenty of praise be to God,' God, the sublime , says [to the angels] ' Record for my servant plenty of my mercy (hasanat) . '"

Sanad : Abu-Al-Shaykh and Ibn-Hibban via Atiyyah [Bin-Sad-Bin-Junadah Al-Awfi] via Abu-Said.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Da` if [482] .

Qudsi Hadith No. 458

Sadaqah-Bin-Bashir, a mawla of the family of Umar-Bin-Al-Khattab , said, "I heard Qudamah-Bin-Ibrahim Al-Jumahi say that he used to visitAbdullah-Bin-Umar-Bin-Al-Khattab when he was a kid wearing a safflower-d yed two-piece set of c lothing. Qudamah said thatAbdullah-Bin-Umar said that God's Messenger, may God's peace and blessings be upon him , said, ' When a servant of God said "Oh, Lord! Praise be to you, the way it should be, for your Glorious Countenance and Great Dominion (Ya Rab Laka Al-Hamdu Kama Yanbaghi Li- Jalal i Wajhik a Wa- Azimi Sultanik) ," the two angels were befuddled and didn' t know ho w to write it so they ascended t o heaven and said, " Oh, Lord! Your servant said something we didn't know how to write." God, the Almighty and Glorious , asked— and God already knows what the servant said—" What did my servant say? " The two ang el s replied, "The servant said, ' Oh, Lord! Praise be to you, the way it should be, for your Glorious Countenance and Great Dominion. '" God, the Almighty and Glorious , said to the two ang el s, " Write it the way my servant said it until the servant meets me [on Judgment Day] and I will reward the servant for it. " ""

Sanad : Ibrahim-Bin-Al-Mundhir Al-Hizami via Sadaqah-Bin-Bashir.

Source : Musnad Ibn-Majah by Ibn-Majah.

Rating : Da` if [483] .

Qudsi Hadith No. 459

Abu-Rafi, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , held my hand and we left his house heading to the mosque and we ended up in Al-Baqi. God's Messenger, may God's peace and blessings be upon him , sneezed and let go of my hand. The Messenger looked perplexed. I said , 'Oh, God's Prophet! You said something I didn't understand, my most dear.' The Prophet replied, ' Yes. Gabriel, may peace be upon him , came to me and said, "When you sneeze say ' al-hamdu li l l ahi k a karami h w a -al-hamdu lillah i ka` izi j alalih (God's praise is [bountiful] like God's grace and God's praise is [strong] like God's might,)' and God will say ' My servant has told the truth. My servant has told the truth. My servant has told the truth. My servant has been forgiven. '" ""

Sanad : Muhammad-Bin-Ahmad-Bin-Al-Muhajir via Muhammad-Bin-Al-Husayn-Bin-Bayan via Mamar-Bin-Muhammad-Bin-Ubaydallah-Bin-Abi-Rafivia Abu-Muhammad via his fatherUbaydallah via Abu-Rafi` .

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Matruk [484] .

Qudsi Hadith No. 460

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said, "When someone says 'Oh, Lor d! Creator of heavens and earth. T he one who knows the known and the unknown. I make promise to you in this worldly life that I acknowledge that there is no god but you and you alone and that Muhammad is your servant and Messenger. If you leave me to fend for myself, you push me closer to sin and away from righteousness. I only have faith in your mercy so make me a promise that you will fulfill on the day of resurrection for you never break a promise ,' God says to the Lord's angels on the day of resurrection ' m y servant made a promise to me so fulfill my promise to my servant ,' and God puts the servant in heaven. "

Suhayl said, "I told Al-Qasim-Bin-Abd-Al-Rahman thatAwn told us this hadith and Al-Qasim said, ' There is no bondmaid in our family who does not say this prayer in her quarters.'"

Sanad : Affan via Hammad-Bin-Salamah via Suhayl-Bin-Abi-Salih andAbdullah-Bin-Uthman-Bin-Kh uthaym viaAwn-Bin-

Abdullah-Bin-Utbah-Bin-Masud via Abdullah-Bin-Mas`ud.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [485] .

Qudsi Hadith No. 461

Anas-Bin-Malik said that the Prophet, may God's peace and blessings be upon him , said, "When people sleep in bed on their right side and recite, 'Say: "God is One"' [486] a hundred times, the Lord, the Blessed and Sublime , says to them on the day of resurrection, ' Oh, my servants! Enter heaven . It is on your right. '"

Sanad : Muhammad-Bin-Marzuq Al-Basri via Hatim-Bin-Maymun Abu-Sahl via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [487] .

Qudsi Hadith No. 462

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Should I teach you about {he might have said ' should I show you' } a word under the throne [of God] from the treasures of heaven? When you say 'La Hawla Wala Quwatah Illa Bi llah (No power or strength except through God,)' God, the Almighty and Glorious , says ' My servant has submitted [to Islam] and surrendered [to me]. '"

Sanad : Abd-Al-Rahman-Bin-Al-Hasan Al-Qadi {in Hamadan} via Ibrahim-Bin-Al-Husayn via Adam-Bin-Abi-Iyas via Shubah T Al-Husayn-Bin-Ali via Muhammad-Bin-Ishaq via Muhammad-Bin-Al-Muthanna via Muhammad-Bin-Jafar via Shubah via Yahya-Bin-Abi-Sulaym via Amr-Bin-Maymun via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [488] .

Qudsi Hadith No. 463

Abu-Hurayrah, may God be pleased with him , said that he heard the Prophet, may God's peace and blessings be upon him , say, "When people say ' Subhana Allah (Praise be to God) [489] , Al-Hamdu Lillah (Thanks be to God) [490] , La I llaha Illa A llah (There is no god but Allah) [491] , Allahu A kbar (God is the greatest) [492] , La Hawla Wala Quwatah Illa Bi llah (No power or strength except through God,)' God says ' My servant s ha ve submitted [to Islam] and surrendered [to me]. '"

Sanad : Abu-Bakr-Bin-Ishaq via Ubayd-Bin-Abd-Al-Wahid via Hisham-Bin-Ammar via Al-Walid-Bin-Muslim via Ibrahim-Bin-Uthman-Bin-Abdullah-Bin-Mawhab via Musa-Bin-Talhah-Bin-Ubaydallah via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [493] .

Qudsi Hadith No. 464

Abu-Muslim Al-Khawlani said that God's Messenger, may God's peace and blessings be upon him , said, "God did not reveal to me to gather wealth and become a merchant but God revealed to me ' Sing the praises of your Lord and be one of those who prostrate. And worship your Lord until certitude (death) arrives. ' [494] "

Sanad : Jubayr-Bin-Nufayl via Abu-Muslim Al-Khawlani.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da` if. [495]

Qudsi Hadith No. 465

Abu-Bakr said, "God, the Almighty and Glorious , says [to the Prophet, may God's peace and blessings be upon him ,] ' Tell your people to say "La Hawla Wala Quwatah Illa Bi llah (No power or strength except through God,)" ten times in the morning, ten times in the evening, and ten times when they go to sleep and they will be protected from life's afflictions when they go to sleep, from Satan's deception in the evening, and from the worst of my wrath in the morning. '"

Sanad : Al-Daylami via Abu-Bakr.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [496] .

Qudsi Hadith No. 466

Abu-Ayyub said, " When the verses ' Praise be to God, Lord of the Worlds . The Merciful, the Compassionate . Possessor of Judgment Day . You're the one we worship and you're the one we call for help . Guide us to the straight path: The path of those whom you have blessed, not the path of those whom you're angry at, nor the path of those who have gone astray ' [497] , ' There is no god but Allah, the Living and Everlasting. The one who never slumbers or sleeps. The one who owns what is in heavens and what is on earth. Who is there who can intercede in the presence of God [on anybody's behalf] without the Lord's permission? God knows what they (creatures) do [in life] and what will be done to them [in the hereafter]. They (creatures) know nothing of what God knows without the Lord's consent. God's throne encompasses heavens and earth without any burden to the Lord in keeping them for God is the Most High and Most Great ' [498] , ' God bears witness that there is no god but the Lord, and so do the angels and th e people of know ledge . God is just . There is no god but Allah, the Mighty and Wise' [499] , and ' Say: "Oh, God! Owner of Dominion. You g ive dominion to whomever you will and you take away dominion from whomever you wi ll . You honor whomever you wi ll and you humiliate whomever you wi ll. Goodness is in your hand . You're able to do

anything and every thing. You change night into day and change day into night. You bring the living out of the dead and bring the dead out of the living. And you bless whomever you will without account " ' [500] , were revealed, they stuck to the throne and said [to the Lord], 'You revealed us to sinners! ' God replied, ' I swear by my Might, Glory, and Highness that those who recite you after every mandatory salat, I shall forgive their prior sins , place them in Firdaws, look at them seventy times a day, and do for them seventy things the least of which is forgiveness. '"

Sanad : Mohammad-Bin-Abd-Al-Rahman-Bin-Bahir-Bin-R aysan via Amr-Bin-Al-Rabi-Bin-Tariq via Yahya-Bin-Ayyub via Ishaq-Bin- Usayd via Ya qub-Bin-Ibrahim via Muhammad-Bin-Thabit-Bin- Shurahbil via ` Abdullah-Bin-Yazid Al-Khatmi via Ibn-Ayyub.

Source : Al-Silsilah Al-Da ifah Wa Al-Mawdu ah by Al-Albani.

Rating : Mawdu` [501] .

Qudsi Hadith No. 467

Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "The verses of the Sura of Al-Fatihah, Ayat Al-Kursi, and ve rses 18, 26, and 27 of the Sura of Al- Imran are hung [from the throne of God]. There is no divider between them and God, the Almighty and Glorious . When God wanted to send them [down to earth], they clung to the throne and said, 'Lord! You're sending us down to your earth and to those who disobey you.' God, the Almighty and Glorious , replied, ' I swear by me that those w ho recite you after each prayer , I shall place them in heaven, put them in Hazirat Al-Qud u s, look at them with my concealed eye seventy times a day, do for them every day seventy things the least of which is forgiveness, and support them and protect them from every enemy. And the only thing that is preventing them from entering heaven is death. '"

Sanad : Abu-Ja far-Bin-Bakr via Muhammad-Bin-Zunbur Al-Makki via Al-Harith-Bin- Umayr via Ja far-Bin-Muhammad via his father via his grandfather via Ali-Bin-Abi-Talib.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Mawdu` [502] .

Qudsi Hadith No. 468

Ibn-` Abbas said, " Moses son of Amram met Gabriel and asked , ' What is there [from reward] for those who read Ayat Al- Kusri such and such times?' Gabriel replied and mentioned a kind of reward that was too much for Moses so Moses ask ed his Lord not deprive him of such a deed. Gabriel came to Moses a second time and told him, 'Your Lord says to you, " Tell t hose who say once after every mandatory salat, 'Oh, God! We remember you every breath, glimpse, moment, and glance of the people of heavens and earth. You are aware of everything that happened and will ever happen and we remember you always. " There is no god but Allah, the Living and Everlasting. The one who never slumbers or sleeps. The one who owns what is in heavens and what is on earth. Who is there who can intercede in the presence of God [on anybody's behalf] without the Lord's permission? God knows what they (creatures) do [in life] and what will be done to them [in the hereafter]. They (creatures) know nothing of what God knows without the Lord's consent. God's throne encompasses heavens and earth without any burden to the Lord in keeping them for God is the Most High and Most Great " [503] ' , that night and day are twenty-four hours and no one hour can pass without me receiving for them a thousand thousand hasanat until the trumpet is sounded [to signal the end of the world] and the angels get busy. " ""

Sanad : Al-Hakim Al-Tirmidhi via Ibn-` Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 469

Ali-Bin-Rabi ah said, "I saw Ali [Bin-Abi-Talib] , may God be pleased with him , when he was given a beast to ride. When he placed his foot on the footrest , he said ' Bismi i llah (I n the name of Allah) ' and when he mounted the animal, he said 'Praise be to God. " Praise be to the one who subjugated this [animal] for us for we couldn't have done it on our own . And , surely, to our Lord we shall return." [504] ' Then Ali said ' S ubhana Allah (Praise be to God) ' three times and said ' Allah u Akbar (God is the Greatest) ' three times. Then Ali said, ' Praise be to you, God. There is no god but you. I have wronged myself, so forgive me.' Then Ali laughed. I asked, 'What made you laugh, Amir Al-Mu'minin [505] ?' ` Ali replied, 'I saw God's Messenger, may God's peace and blessings be upon him , do what I did and he laughed. I asked him, "What made you laugh, God's Messenger?" He replied, "The Lord is amazed by God's servants when they say 'Oh, Lord! Forgive us' and says ' My servants know that there is no one who forgives sin s but me. ' " ""

Sanad : Yazid via Sharik-Bin-Abdullah via Abu-Ishaq via Ali-Bin-Rabi` ah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [506] .

Qudsi Hadith No. 470

Anas-Bin-Malik said, "Umm-Sulaym went to the Prophet, may God's peace and blessings be upon him , in the morning and asked, 'Teach me something that I can say in my salat.' The Prophet replied, ' Do takbir ten times, do tasbih ten times, and do tahmid ten times and then ask for anything you wish and God will say, " Yes. Yes. """

Sanad : Ahmad-Bin-Muhammad-Bin-Musa via Abdullah-Bin-Al-Mubarak via Ikrimah-Bin-Ammar via Ishaq-Bin- Abdullah-Bin-Abi-Talhah via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [507] .

Qudsi Hadith No. 471

Anas-Bin-Malik said, “Umm-Sulaym came to the Prophet, may God’s peace and blessings be upon him , and asked, ‘Teach me words of prayer.’ The Prophet replied, ‘ D o tasbih ten times, do tahmid ten times , and do takbir ten times and then ask for anything you need and God will say, “ I did [answer your prayer] . I did [answer your prayer]. ”’”

Sanad : Wakivia Ikrimah-Bin-Ammar via Ishaq-Bin- Abdullah-Bin-Abi-Talhah via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [508] .

Qudsi Hadith No. 472

Zayd-Bin-Aslam said, “Umm-Rafi, may God be pleased with her , said, ‘Oh, God’s Messenger! Show me a deed that God, the Almighty and Glorious , rewards me for?’ The Messenger replied, ‘ Oh, Umm Rafi! When your offer salat, do tasbih ten times, do tahlil ten times, do tahmid ten times, do takbir ten times, an d do istighfar [509] ten times. When you do tasbih, God says “This is for me . ” When you do tahlil, God says “This is for me . ” When you do tahmid, God says “This is for me . ” When you do takbir, God says “This is for me . ” And when you do istighfar, God says, “ I have forgiven you. ”’”

Sanad : Al-Hasan-Bin-Muhammad via Yazid-Bin-Muhammad-Bin-Abd-Al-Samad viAli-Bin-Ayyash viaAttaf-Bin-Khalid via Zayd-Bin-Aslam.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [510] .

Qudsi Hadith No. 473

Anas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “When servants sleep in their beds or away from home and turn at night on their right side or their left side and say ‘We believe that there is no god but Allah . Allah is G od and the only God. Sovereignty belongs to God and so does praise. God brings life and death and God is alive and never dies. In God’s hand is goodness and God is able to do anything and everything,’ God, the Almighty and Glorious , says to the Lord’s angels ‘ Look at these servants of mine, they didn’t forget me at this time! I hold you as witnesses that I have b estowed mercy on them and forgiven their sins. ’”

Sanad : Ahmad-Bin-Hisham Al-Balabakki via Sulayman-Bin- Abd-Al-Rahman Al-Harrani Al-Hadrami via Yaqub-Bin-Al-Jahm [Al-Himsi] viaAmr-Bin-Jarir via Abd-Al- Aziz-Bin-Suhayb via Anas.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [511] .

Qudsi Hadith No. 474

Abu-Sa` id said that God’s Messenger, may God’s peace and blessings be upon him , said, “When someone wakes up from sleep and says ‘Praise be to God. The one who brings the dead to life and the one who’s capable of doing all things ’ God says ‘ My servant has told the truth and thanked [me]. ’ The servant then says ‘Oh, God! Forgive my sins on the day you resurrect me from my grave . Oh, God! Save me from your punishment on the day you resurrect your servants.’”

Sanad : Ibrahim-Bin-Al-Junayd via Abdullah-Bin-Salih-Bin-Muslim Al- Ijli via Fudayl-Bin-Marzuq via Atiyyah via Abu-Said.

Source : Makarim Al-Akhlaq by Al-Khara ‘i ti.

Rating : Da` if [512] .

Qudsi Hadith No. 475

Abu-Sa` id and Abu-Hurayrah said that the Prophet, may God’s peace and blessings be upon him , said, “When the servants [of God] say ‘There is no god but Allah and Allah is the Greatest,’ God concurs and says ‘ There is no god but me and I am the Greatest. ’ When they say ‘There is no god but Allah alone,’ God says ‘ There is no god but me alone. ’ When they say ‘There is no god but Allah alone and no other god,’ God says ‘ There is no god but me alone and no other god. ’ When they say ‘There is no god but Allah ; Sovereignty belongs to Allah and so does praise ,’ God says ‘ There is no god but me; Sovereignty and praise belong to me. ’ And when they say ‘There is no god but Allah; No power or strength except through Allah,’ God says ‘ There is no god but me and there is no power or strength except through me. ’” The Prophet used to say, ‘Those who say this [dhikr] while sick and die will not be eaten by hellfire’”

Source : Sufyan-Bin-Wakivia Ismail-Bin-Muhammad-Bin-Juhadah via Abd-Al-Jabbar-Bin- Abbas via Abu-Ishaq via Al-Agharr Abu-Muslim via Abu-Sa` id and Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [513] .

Qudsi Hadith No. 476

Abu-Hurayrah and Abu-Said said that God’s Messenger, may God’s peace and blessings be upon him , said, “When a servant [of God] says ‘There is no god but Allah and Allah is the Greatest,’ God, the Almighty and Glorious , says ‘ My servant has told the truth. There is no god but me and I am the Greatest. ’ When the servant says ‘There is no god but Allah alone,’ God says ‘ My servant has

told the truth. There is no god but me alone. ’ When the servant says ‘There is no god but Allah and no other god,’ God says ‘ My servant has told the truth. There is no god but me and no other god. ’ When the servant say s ‘There is no god but Allah; Sovereignty belongs to Allah and so does praise,’ God says ‘ My servant has told the truth. There is no god but me; Sovereignty and praise belong to me. ’ And when the servant say s ‘There is no god but Allah; No power or strength except through Allah,’ God says ‘ My servant has told the truth. There is no god but me and there is no power or strength except through me. ’” Abu-Ishaq said, “Then, Al-Agharr said something I didn’t understand. I asked Abu-Jafar, ‘What did Al-Agharr say?’ Abu-Ja` far replied, ‘ Those who are blessed with saying them (the aforementioned dhikr) when d ying will not be touched by hellfire.’”

Sanad : Abu-Bakr via Al-Husayn-Bin-` Ali via Hamzah Al-Zayyat via Abu-Ishaq via Al-Agharr Abu-Muslim.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [514] .

Qudsi Hadith No. 477

Salman, may God be pleased with him , said, “When God, the Almighty and Glorious , created Adam, may peace be upon him , the Lord said, ‘ One thing is for me, one thing is for you, and one thing is between me and you. The one thing that is for me is that you worship me alone and no other god. The one thing that is for you is that I shall reward you for the deeds that you perform for I f orgive and I am the forgiving and merciful. And the one thing that is between me and you is that you ask and pray and I answer and provide. ’”

Sanad : Yahya-Bin-Said via Sulayman {Al-Taymi} via Abu-Uthman via Salman.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Sahih [515] .

Qudsi Hadith No. 478

Anas said that the Prophet, may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , says, “ Oh, child of Adam! One for you, one for me, and one between me and you. The one for me is that you worship me alone and no one else. The one for you is that whenever you perform a deed or an act, I shall compensate you. And the on e between me and you is that you pray and I answer. ”

Sanad : Al-Hasan-Bin-Yahya Al-Aruzzi via Muhammad-Bin-Yahya Al-Qati` i via Al-Hajjaj-Bin-Al-Minhal via Salih Al-Murri via Al-Hasan via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [516] .

Qudsi Hadith No. 479

Anas, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said [to the Prophet], “ Four attributes: one of them is mine, one is yours, one is between me and you, and one is between you and my servants. The one that is mine is that you worship me and no one else. The one that is yours is that when you do a righteous deed, I shall compensate you for it. The one that is between me and you is that you pray and I answer. And the one that is between you and my servants is that you accept for them what you accept for yourself. ”

Sanad : Abu-Ibrahim Al-Tarjumani via Salih Al-Murri via Al-Hasan via Anas.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Da` if [517] .

Qudsi Hadith No. 480

Abu-Dharr said that God, the Almighty and Glorious , s ays, “ I shall dash the hopes of those who put their hope in anyone other than me in times of trouble. I shall humiliate them in front of people. I shall keep them away from me and sever our relationship. My servants put their hop e in someone other than me in times of trouble when trouble is in my hand s and I am the Eternal and Gracious! They pray to others when I am the only one who answer s prayers and I am ready to accept prayers at anytime! Who put their hope in me in times of trouble and I didn’t deliver? Or, who asked me to forgive their big sins and I didn’ t answer? I have made it so that I am in direct contact with the hopes of my servants and I have filled my heavens with those who never get bored of praising me. So woe to those who have lost hope in my mercy! And woe to those who have sinned and disobeyed me! ”

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [518] .

Qudsi Hadith No. 481

Abu-Hurayrah said, “When the following verse was revealed to God’s Messenger, may God’s peace and blessings be upon him , ‘To God belongs all things in heavens and on earth. If you show what you have in your hearts [from intentions] or hide it , God hold s you accountable for it . God forgives whomever the Lord wishes and punishes who m ever the Lord wishes. And God is capable of doing all things,’ [519] adhering to what it commands became difficult for the sahabah, so they came to God’s Messenger, may God’s peace and blessings be upon him , sat on their knees and said, ‘ Oh, God’s Messenger! God has commanded us to do things that we can do, such as salat, fasting, jihad,

and sadaqah (almsgiving) , but we can't do what this verse commands us to do. ' The Messenger replied, 'Are you going to say what the people of the two books [520] (Jews and Christians) said before you "We heard [the scripture] and disobeyed ? " You should say, instead, " We heard and obeyed. [We seek] your forgiveness, our Lord. A nd to you is the return [after death] ."' The sahabah said, ' We heard and obeyed. [We seek] your forgiveness, our Lord. A nd to you is the return [after death]. ' When the sahabah said that submissively, God revealed afterwards , 'The Messenger believes what is revealed to him from his Lord and so do the believers. All of them believe in God, God's angels, God's books, and God's messengers. [The believers sa y ,] " We do not distinguish between any of God's m essengers. " And t hey sa y , "We heard and obeyed. [We seek] your forgiveness, our Lord. A nd to you is the return [after death]." [521] ' When the sahabah did that (obeyed the command in vers e 2 84 of Al-Baqarah) , t he verse (2 84 of Al-Baqarah) was abrogated [522] and God, the Almighty and Glorious , revealed , instead, ' God only asks each soul to do what it can. It is rewarded [for the good deeds it performs] and punished [for the bad deeds it performs] . [S ay,] " O ur Lord! Do not censure us if we forget or make a mistake."' [523] [God replies,] ' Yes. ' [Say,] ' Our Lord! And d o not burden us with something like that you burdened those before us with .' [524] [God replies,] ' Yes. ' [Say,] ' Our Lord! And do not burden us with something we're incapable of doing.' [525] [God replies,] ' Yes. ' [Say,] 'Pardon us and forgive us and have mercy on us. You are our Lord. Make us victorious over the unbeliev ing people .' [526] [God replies,] ' Yes. ' "

Sanad : Muhammad-Bin-Minhal Al-Darir and Umayyah-Bin-Bistam Al-Ayshi via Yazid-Bin-Zurayvia Rawh {Ibn-Al-Qasim} via Al-Ala' via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 482

Ibn-` Abbas said, " When the verse 'If you show what you have in your hearts [from intentions] or hide it, God holds you accountable for it,' [527] was revealed, it penetrated [fear into] the hearts of them (the sahabah) like no other. So the Prophet, may God's peace and blessings be upon him , told them, 'Say, "We heard, obeyed, and submitted."' God instilled faith in their hearts and revealed, 'God only asks each soul to do what it can. It is rewarded [for the good deeds it performs] and punished [for the bad deeds it performs]. [Say,] " O ur Lord! Do not censure us if we forget or make a mistake."' God replies, ' I did . ' [Say,] 'O ur Lord! And do not burden us with something like that you burdened those before us with .' God replies, ' I did . ' [Say,] ' F orgive us and have mercy on us. You are our Lord.' God replie s, ' I did . ' "

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Abu-Kurayb and Ishaq-Bin-Ibrahim via Waki' via Sufyan via Adam-Bin-Sulayman {a mawla of Khalid} via Said-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 483

Ibn-` Abbas said, "When the following verse was revealed ' The Messenger believes what is revealed to him from his Lord and so do the believers. All of them believe in God, God's angels, God's books, and God's me ssengers. [The believers say,] " We do not distinguish between any of God's m essengers." And they say, " We heard and obeyed. [We seek] your forgiveness, our Lord. And to you is the return [after death]," God's Messenger, may God's peace and blessings be upon him , read it and when he said '[We seek] your forgiveness, our Lord,' God replied, ' I forgave you. ' When the Messenger said 'Our Lord! Do not censure us if we forget or make a mistake,' God replied ' I will not censure you. ' When the Messenger said 'And do not burden us with something like that you burdened those before us with ,' God replied ' I will not burden you. ' When the Messenger said ' And do not burden us with something we're incapable of doing,' God replied ' I will not burden you. ' When the Messenger said 'Pardon us and forgive us,' God replied ' I pardoned you and forgave you. ' When the Messenger said 'Have mercy on us,' God replied ' I bestowed mercy on you. ' And w hen the Messenger said 'Make us victorious over the unbelieving people,' God replied ' I made you victorious. '"

Sanad : Muhammad-Bin-Awf via Adam via Warqa' viaAta'-Bin-Al-Sa'ib via Said-Bin-Jubayr via Ibn-Abbas.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 484

Abu-Sa` id Al-Khudri and /or Abu-Hurayrah, may God be pleased with them , said, "On a hot day, when people say 'There is no god but Allah. How hot today is! Oh, God! Protect us from the heat of hell,' God, the Almighty and Glorious , says to hell ' Some of my servants asked me to protect them from your heat. Be my witness that I am protect ing them. ' And on a very cold day, when people say 'There is no god but Allah. How cold today is! Oh, God! Protect us from the zamharir of hell,' God, the Almighty and Glorious , says to hell ' Some of my servants asked me to protect them from your zamharir. Be my witness that I am protect ing them. ' They (the sahabah) asked, 'What is the zamharir of hell?' He (the Messenger) replied, ' It is a place where un believers are thrown and their bodies disintegrate from the bitter cold.'"

Sanad : Jafar-Bin-Isa Al-Hulwani via Ibrahim-Bin-Hani' via Abu-Salih via Yahya-Bin-Ayyub via Abdullah-Bin-Sulayman [Bin-Zurah Al-Himyari] via Darraj via Abu-Al-Haytham Sulayman-Bin-Amr-Bin-Abd-Al-Utwari via Abu-Said Al-Khudri {and/or} RT Darraj via Ibn-Hujayrah Al-Akbar via Abu-Hurayrah.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [528] .

Qudsi Hadith No. 485

Salih Al-Murri said, "Ata' Al-Sulaymi was not asking God to grant him a place in heaven. So I said to him that Aban told me that Anas told him that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says [to the angels], ' Check the record s of my servants. If they asked me to grant them a place in heaven, I shall grant them a place in heaven. And if they asked me to protect them from hellfire, I shall protect them from hellfire. ' ThenAta' said, 'All I ask is for God to protect me from hellfire.'"

Sanad : Habib-Bin -Al-Hasan via Al-Fadl-Bin-Ahmad-Bin- Al-Abbas via Muhammad-Bin-Marzuq via Ismail-Bin-Nasr via Salih Al-Murri.

Source : Sifat Al-Jan n ah by Abu-Nu ` aym Al-Asbahani .

Rating : Da ` if [529] .

Qudsi Hadith No. 486

Uqbah-Bin-Amir said, "I will not ascribe today to God's Messenger, may God's peace and blessings be upon him , anything he didn't say. I heard God's Messenger, may God's peace and blessings be upon him , say, 'Those who lie and ascribe to me things I didn't say, have a place in hell.' I also heard God's Messenger, may God's peace and blessings be upon him , say, 'There are two types of people in my nation. One is those who wake up at night to purify themselves. They fight their desire for sleep and they are under the spells of Satan. So they perform wudu. When they wash their hands, one spell is removed . When they wash their faces, one spell is removed . When they wipe their heads, one spell is removed . And when they wash their legs, one spell is removed . Then God, the Almighty and Glorious , tells those behind the curtain (the angels,) ' Look at these servants of mine fighti ng their desires! Anything these servants ask me for, they will get. '"

Sanad : Harun via Abdullah-Bin-Wahb viaAmr-Bin-Al-Harith via Abu-Ushanah viaUqbah-Bin- ` Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [530] .

Qudsi Hadith No. 4 8 7

Aisha said that God's Messenger, may God's peace and blessings be upon him , said, "When a servant [of God] says 'Oh, Lord! Oh, Lord!' God replies ' Oh, my servant! Here I am! Ask [for what you need] and you will get it. '"

Sanad : Ali-Bin-Abdullah-Bin-Mubashir {in Wasit} via Muhammad-Bin-Harb Al-Nasha ' i via Yaqub-Bin-Muhammad [Al-Zuhri] via Al-Hakam-Bin-Said Al-Umawi via Hisham-Bin- ` Urwah via his father via Aisha.

Source : Al-Targhib Fi Fada 'i l Al-A ` mal by Ibn-Shahin.

Rating : Matruk [531] .

Qudsi Hadith No. 4 8 8

Aisha said that the Prophet , may God's peace and blessings be upon him , said, "When a servant [of God] says 'Oh, Lord! Oh, Lord! Four times,' God replies ' Oh, my servant! Here I am! Ask [for what you need] and you will get it. '"

Sanad : Ishaq-Bin-Wahb Al-Allaf via Yaqub-Bin-Muhammad via Al-Hakam-Bin-Said via Hisham-Bin-Urwah via his father via Aisha.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Matruk [532] .

Qudsi Hadith No. 4 8 9

Burayd ah said, " When God sent Adam down to earth [from heaven], Adam walked around the House (the Kaaba) seven times, offered a two-rak ` a salat behind Abraham's Shrine (Maqam Ibrahim), and said, 'Oh, Lord! You know what I hold in secret and what I hold in public (i.e. you know everything about me), so accept my apology. You know what I need, so give me what I ask for. You know what I have [done], so forgive my sins. I ask you to bless me with faith to be instilled in my heart and I ask you for true certitude so I can know that everything that happens to me has been predestinated and I ask you to make me accept such predestination.' God revealed to Adam, ' Oh, Adam! You offered me a prayer that I answered for you. I forgave your sins and removed your afflictions and problems. And I shall do the same to all your descendents who will come after you when they offer the same prayer and I shall eliminate their poverty, bless them in every trade they make, and subjugate life for them even though they wish not to have it. '"

Sanad : Al-Azraqi and Al-Tabarani and Al-Bayhaqi and Ibn- ` Asakir via Buraydah.

Source : Kanz Al- ` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 490

Aisha said that the Prophet , may God's peace and blessings be upon him , said, " When God sent Adam down to earth, Adam faced Kaaba and offered a two-rak ` a salat. God inspired Adam with this prayer : 'Oh, God ! You know what I hold in secret and what I hold in public, so accept my apology. You know what I need, so give me what I ask for. You know what I have [done], so forgive my sins. Oh, God! I ask you to bless me with faith to be instilled in my heart and I ask you for true certitude so I can know that everything that happens to me has been predestinated and I ask you to make me accept such predestination.' Then God revealed to Adam, ' Oh, Adam! I accepted you r repentance and forgave you r sins for you. Anyone who offers this prayer, I shall forgive their sins for them, give them the important things that they need, protect them from Satan, bless them in every trade they make, and subjugate life for them even though they wish not to have it. '"

Sanad : Muhammad-Bin-Ali Al-Ahmar Al-Naqid via Al-Nadr-Bin-Tahir via Muadh-Bin-Muhammad Al-Khurasani via Hisham-Bin- ` Urwah via his father via Aisha.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Da ` if [533] .

Qudsi Hadith No. 491

Abu-Hurayrah said that God, the Sublime , said, " I get angry at those who do not pray to me. "

Sanad : Al-` Askari via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [534] .

Qudsi Hadith No. 492

Abu-Hurayrah said that God, the Almighty and Glorious , says, " When my servants ask me [for what they need], I give them. And when they don't ask me, I get angry at them. "

Sanad : Abu-Al-Shaykh via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 493

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God says, " I live up to the expectations of my servants and I am with them when they pray to me. When they remember me (perform dhikr) within themselves (privately) , I remember them within myself (forgive them). When they remember me in front of a group of people (in public) , I remember them in front of a better group (a group of angels). If they come a n arm's length [535] closer to me, I come a ba` [536] closer to them. If they come to me walking, I come to them jogging. If they come to me jogging, I come to them running. I f they ask me [for what they need], I give them. And if they don't ask me, I get angry at them. "

Sanad : Yahya-Bin-Ubaydallah [Bin-Abdullah-Bin-Mawhab] via his father via Abu-Hurayrah.

Source : Al-Du` a ' by Al-Dabbi.

Rating : Da` if [537] .

Qudsi Hadith No. 494

Al-Ghazali says, " When people pray for their brothers and sisters in secret, God says to them, 'I will bless them and you , my servants. '"

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [538] .

Qudsi Hadith No. 495

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, " When servants pray to God and God likes them, God says to Gabriel, ' Oh, Gabriel! Answer the prayers of my servants but delay them because I like to hear their voices. ' And when servants pray to God and God detests them, God says to Gabriel, ' Oh, Gabriel! Answer the prayers of my servants in proportion to their sincerity quickly because I hate to hear their voices. ' "

Sanad : Abu-Ghalib-Bin-Al-Banna via Abu-Muhammad Al-Jawhari via Abu-Abdullah Al-Husayn-Bin-Muhammad-Bin-Imran-Bin-Hubaysh Al-Darrab via Hamid-Bin-Muhammad-Bin-Shuayb via Al-Hakam-Bin-Musa via Yahya-Bin-Hamzah via Ishaq-Bin-Abdullah-Bin-Abi-Farwah via Muhammad-Bin-Al-Munkadir via Jabir-Bin-` Abdullah via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Matruk [539] .

Qudsi Hadith No. 496

Anas said, "When believing servants pray to God, the Sublime , God says to Gabriel, ' Do not answer their prayers for I like to hear their voices. ' And when sinners pray to God , God says to Gabriel, ' Oh, Gabriel! Answer their prayers for I do not like to hear their voices. '"

Sanad : Ibn-Al-Najjar via Ishaq-Bin-` Abdullah-Bin-Abi-Farwah via Yazid Al-Raqashi via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [540] .

Qudsi Hadith No. 497

Jabir sa id , "Gabriel is charged with taking care of the needs of the children of Adam. When un believing servants pray , God says ' Oh, Gabriel! Give them what they need . I do not like to hear their prayers. ' And when believing servants pray, God says ' Oh, Gabriel! Withhold what they need. I love to hear their prayers. ' "

Sanad : Ibn-Al-Najjar via Jabir.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 498

Jabir sa id , “When non believers pray to God, the Almighty and Glorious , their prayers are answered. And when believers pray to God, the Sublime , the answering of their prayers i s delayed. So t he angels clamor. That’s why God, the Sublime , says, ‘ I answer the prayers of nonbelievers so that they do not pray to me or remember me (perform dhikr) for I detest them and detest their voices. And I delay the answering of the prayers of believers so that they do not stop remembering me for I love them and I love their supplication. ’”

Sanad : Al-Khalili via Jabir.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 499

Abu-Umamah says, “[U nbelieving] servants are blessed with wealth, children, and good health. So the angels complain. God says to the angels, ‘ Continue the blessings for these servants for I do not like to hear their voices (i.e. their prayers). ’”

Sanad : Yahya Al-Wuhazi via ` Ubayd via Sulaym via Abu-Umamah.

Source : Tarikh Al-Islam by Al-Dhahabi.

Rating : Unrated.

Qudsi Hadith No. 500

Abu-Umamah said that the Prophet , may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , says to the Lord’s angels, ‘ Go to my servants and d eluge them with affliction s . ‘ The angels go to the servants and d eluge them with afflictions. The servants praise the Lord. The angels go back and say, ‘Our lord! We d eluged the servants with afflictions like you ordered us to do.’ God replies, ‘ Go back [and d eluge them some more] for I like to her their voices (i.e. their praises of me). ’”

Sanad : Abd-Al-Wahid via Ayyub-Bin-Sulayman via Abu-Al-Yaman via Ufayr-Bin-Madan via Sulaym-Bin-Amir via Abu-Umamah.

Source : Al-Fawa ‘ id Al-Muntaqah by Ibn-Abi- Al-Fawaris.

Rating : Matruk [541] .

Qudsi Hadith No. 501

Jabir-Bin-` Abdullah said that God’s Messenger, may God’s peace and blessings be upon him , said, “I swear to God that servants whom God is angry at will pray to God and God will shun them. The servants will pray again to God and God will shun them. God will say to the angels of the Lord, ‘ My servants refused to pray to anyone other than me. I have become embarrassed from them because they pray to me and I shun them. I hold you as witnesses that I am forgiving them. ’”

Sanad : Muhammad-Bin-Ishaq Al-Madini via Abdullah-Bin-Muhammad via Ibrahim-Bin-Muhammad-Bin-Al-Harith via Abd-Al-Ala-Bin-Hammad Al-Narsi via Abu-Asim Al-Abbadani via Al-Fadl [Bin-Isa] Al-Raqashi via Muhammad-Al- Munkadir via Jabir-Bin-` Abdullah.

Source : Hilyat Al-Awliya ‘ by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [542] .

Qudsi Hadith No. 502

Jabir-Bin-` Abdullah said that God’s Messenger, may God’s peace and blessings be upon him , said, “God calls a servant of the Lord on the day of resurrection and asks , ‘ I said to you [in the worldly life] “Pray to me and I will answer your pra yer .” Did you pray to me? ’ The servant replies, ‘Yes.’ God asks , ‘ Do you remember when you were afflicted with such and such a problem that you hated and you prayed to me and I answered your prayer? ’ The servant replies, ‘Yes.’ God says to the servant, ‘ You also prayed to me to help you with such and such a problem and I didn’t answer you prayer but I will make it up for you in heaven . ’ The servant says, ‘I wish God never answered any of my prayers in the worldly life.’”

Sanad : Abu-Umar-Bin-Hamdan via Al-Hasan-Bin-Sufyan via Said-Bin-Yaqub via Abu-Asim Al-Abbadani via [Al-Fadl-Bin-Isa] Al-Raqashi via Muhammad-Al-Munkadir via Jabir-Bin-` Abdullah.

Source : Hilyat Al-Awliya ‘ by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [543] .

Qudsi Hadith No. 503

Jabir-Bin-` Abdullah, may God be pleased with him and his father , said that the Prophet , may God’s peace and blessings be upon him , said, “God calls the believer on the day of resurrection and the believer stands in front of the Lord and God asks, ‘ My servant! I commanded you to pray to me and I promised you that I would answer your prayer. So were you praying to me? ’ The believer re plies , ‘Yes, oh Lord!’ God ask s , ‘ Whenever you praye d to me, I answered your prayer . Didn’t you pray to me on the day when you had such and such an affliction for help and I answered your prayer? ’ The believer replies, ‘Yes, oh Lord!’ God asks, ‘ I answered your prayer quickly in the worldly life. Didn’t you also pray to me on the day when you had such and such an affliction to get rid of that affliction for you but your prayer was not answered? ’ The believer replies, ‘Yes, oh Lord!’ God says, ‘ I made it up for you in heaven and gave you such and such. ’ God shows the believer that every prayer that the believer prayed was either quickly answered in the worldly life or made up for in heaven. The believer says at that time, ‘I wish God never answered any of my prayers quickly!’”

Sanad : Abu-Said Ahmad-Bin-Yaqub via Abu-Muhammad Abdullah-Bin-Muhammad-Bin-Musa Al-Adl via Muhammad-Bin-Ayyub via Abd-Al-Ala-Bin-Hammad via Abu -Asim Al-Abbadani via Al-Fadl- Bin-Isa [Al-Raqashi] via Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [544] .

Qudsi Hadith No. 504

Abu-Hurayrah said, " Whenever a servant says 'Oh, Lord ! ' three times, God replies ' I'm here for you, my servant, ' and God executes quickly what the Lord wishes and delays what the Lord wishes. (I.e. God decides which prayers to answer right away and which prayers to answer later on.)"

Sanad : Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [545] .

Qudsi Hadith No. 505

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " T hree people whose prayers are never declined: a fasting person until they break their fast , a just imam, and the oppressed whose prayer is lifted up by God above the clouds and for which God opens the gates of heaven and the Lord says, ' I swear by my Might that I shall help you in due time . '"

Sanad : Abu-Kurayb via Abdullah-Bin-Numayr via Sadan Al-Qummi via Abu-Mujahid via Abu-Mudillah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [546] .

Qudsi Hadith No. 506

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Three people whose prayers are never turned down: a just imam, a fasting person until they break their fast, and the oppressed whose prayer is lifted up, on the day of resurrection, by God underneath the clouds and for which the gates of heaven are opened and the Lord says, ' I swear by my Might that I shall help you in due time . '"

Sanad : Ali-Bin-Muhammad via Wak i via Sadan Al-Juhani via Sa d Abu-Mujahid Al-Ta ' i {who was reliable} via Abu-Mudillah {who was reliable} via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [547] .

Qudsi Hadith No. 507

Abu-Hurayrah said, "We (the sahabah) said, 'Oh, God's Messenger! When we see you, our hearts grow tender and we become people of the hereafter (i.e. good Muslims). But when we leave you, we become enamored of the worldly life and we concentrate on our women and children.' The Messenger replied, 'If you always behave the way you behave in my presence, the angels will shake your hands and visit you in your homes. I f you didn't sin, God would bring people who would sin so the Lord could forgive them.' We asked, 'Oh, God's Messenger! Tell us about heaven and what it is built of.' The Messenger replied, 'It's built of a brick of gold and a b rick of silver. Its grout is fragrant musk. Its gravel is pearls and rubies. And its sand is saffron crocus. Those who enter it are blessed and never despair. They live forever and never die. And their clothes never wear and they stay young and never age. Three people whose prayers are never rejected: a just imam, a fasting person until they break their fast, and the oppressed whose prayer is lifted up above the clouds and for which the gates of heaven are opened and the Lord, the Almighty and Glorious , says, " I swear by my Might that I shall help you in due time . " "

Source : Abu-Kamil and Abu-Al-Nadr via Zuhayr via Sad Al-Ta ' i {Abu Al-Nadr said that Sad is Abu-Mujahid} via Abu-Al-Mudillah {a mawla of Umm-Al-Mu ' minin [548] Aisha} via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [549] .

Qudsi Hadith No. 508

Khuzaymah-Bin-Thabit, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said " [Do not oppress others and] fear the prayers of the oppressed for their prayers are carried by the clouds [to the Lord]. God, the Almighty and Glorious , says [to the oppressed], ' I swear by my Might and Glory that I shall help you in due time. '"

Sanad : M uhammad-Bin-Al-Abbas Al-Mu ' addi b and Ha fs- B in-Umar-Bin-Al-Sabbah Al-Ra qqi via Sad-Bin-Abd-Al-Hamid-Bin-Ja far Al-Ansari via Abdullah-Bin-Muhammad-Bin-Imran-Bin-Ibrahim-Bin-Muhammad-Bin-Talha-Bin-Ubayd a llah via Khuzaymah-Bin-Muhammad-Bin-` Umarah-Bin-Khuzaymah-Bin-Thabit via his father via his grandfather via Khuzaymah-Bin-Thabit.

Source : Al- Du ` a ' by Al-Tabarani .

Rating : Hasan [550] .

Qudsi Hadith No. 509

A mawla of Abu-Al-Darda' said, "` Umar sent Habib-Bin-Maslamah to take care of some chores. Habib came to Abu-Al-Darda' to say hello. On his way out, Abu-Al-Darda' accompanied Habib to bid him farewell. They walked together a certain distance and Habib said, 'Why don't you go back, Abu-Al-Darda'? You have walked a long distance bidding me farewell .' Then Habib said to Abu-Al-Darda', ' Leave me with an advice.' Abu-Al-Darda' replied, 'I advise you to fear the Lord. I advise you to keep up offering salat and to offer salat on time and to perform each salat as if it were your last. And I advise you to [not oppress others and to] fear the prayer of the oppressed for I heard God's Messenger, may God's peace and blessings be upon him , say, "When servants are oppressed and not helped and they have no one to ask for help and they look up to heaven and pray to their Lord, the Almighty and Glorious , God says, ' I'm here for you my servants. I shall help you sooner [in the worldly life] and later [in the hereafter] . ' """

Sanad : Aban [Bin-Fayruz] via Shahr-Bin-Hawshab via a mawla of Abu-Al-Darda ' .

Source : Min Hadith ` Abd-Al-Samad Al-Tasti by Al-Tasti.

Rating : Da` if [551] .

Qudsi Hadith No. 510

Uthman-Bin-Abi-Al- As said that Prophet , may God's peace and blessings be upon him , said, "When it is the night of the middle day of [the month of] Sha` ban, a caller (God) says, ' Is there anyone who wants to ask for forgiveness so I can forgive them? Is there anyone who wants to ask for something so I can give it to them? ' Anyone who asks will be given except prostitute s and polytheist s ."

Sanad : Abu-Al-Husayn-Bin-Bishran via Abu-Jafar Al-Razzaz via Muhammad-Bin-Ahmad Al-Riyahi via Jami-Bin-Subayh Al-Ramli via Marhum-Bin-Abd-Al-Aziz via Dawud-Bin-Abd-Al-Rahman via Hisham-Bin-Hassan via Al-Hasan viaUthman-Bin-Abi-Al-` As.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [552] .

Qudsi Hadith No. 511

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Our Lord, the Blessed and Sublime , descends to the lower heaven every night when the last one-third of the night remains and says, ' Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? Who is asking me for forgiveness so I can forgive them? '"

Sanad : Abd-Al-Aziz-Bin-Abdullah via Malik via Ibn-Shihab via Abu-Abdullah Al-Agharr and Abu-Salamah-Bin-` Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 512

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God descends to the lower heaven every night when the first one-third of the night is over and says, ' I am the King, I am the K ing. Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? Who is asking me for forgiveness so I can forgive them? ' God con tinues with that until dawn breaks ."

Sanad : Qutaybah-Bin-Said via Yaqub {Ibn-` Abd-Al-Rahman Al-Qari} via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 513

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God descends to the lower heaven every night at the start of the second half of the night or the last one- third of the night and says ' Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? Who is asking me for forgiveness so I can forgive them? ' U ntil dawn breaks or the reader is done with the Morning Salat."

Sanad : Yazid via Muhammad via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [553] .

Qudsi Hadith No. 514

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "When one-half or two-thirds of the night are over, God, the Blessed and Sublime , says ' Is there anyone asking for somethi ng so it can be given to them? Is there anyone praying so their prayer can be answered? Is there anyone asking for forgiveness so they can be forgiven? ' U ntil dawn breaks."

Sanad : Ishaq-Bin-Mansur via Abu-Al-Mughirah via Al-Awzai via Yahya via Abu-Salamah-Bin-Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 515

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God descends to the lower heaven for the second half or last one-third of the night and says , ' Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? ' Then God says, ' Who will lend to God (i.e. who will perform good deeds to be compensated in the hereafter) , who is neither needy nor unjust? ' "

Sanad : Hajjaj-Bin-Al-Shair via Muhadir Abu-Al-Muwarri via Said-Bin-Said via Ibn-Marjanah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 516

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, " Had I not found them difficult to do, I would have order ed my people to use the siwak [554] when they perform wudu and delay ed the ` Is h a ' Salat until the end of one-third of the night or until midnight. When one-third or one-half of the night is over, God, the Almighty and Glorious , descend s to the lower heaven and says, ' Is there anyone asking for something so I can give it to them? Is there anyone asking for forgiveness so I can forgive them? Is there anyone repenting so I can accept their repentance? Is there anyone praying so I can answer their prayer? '"

Sanad : Yahya via Ubaydallah via Said via Abu-Hurayrah.

Source : Musnad Ahm ad by Ah m a d.

Rating : Sahih [555] .

Qudsi Hadith No. 517

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , used to say, "When one-third of the night remains, God, the Almighty and Glorious , descen ds to the lower heaven and says ' Who is praying to me so I can answer their prayer? Who is asking me for forgiveness so I can forgive them? Who is asking me for blessing so I can bless them? Who is asking me for protection from harm so I can protect them? ' U ntil day breaks."

Sanad : Abd-Al-Samad and Abu-Amir via Hisham via Yahya via Abu-Ja` far via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [556] .

Qudsi Hadith No. 518

Abu-Sa` id and Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God g rants [people] a respite and when the first one-third of the night ends God descends to the lower heaven and asks ' Is there anyone asking for forgiveness? Is there anyone repenting? Is there anyone asking [for something] ? Is there anyone praying? ' U ntil dawn breaks."

Sanad : Uthman and Abu-Bakr {sons of Abu -Shaybah} and Ishaq-Bin-Ibrahim Al-Hanzali via Jarir via Mansur via Abu-Ishaq via Al-Agharr Abu-Muslim via Abu-Said and Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 519

Abu-Hurayrah and Abu-Sa` id Al-Khudri said , "T he Prophet , may God's peace and blessings be upon him , said, ' God grants [people] a respite until the end of the first one-third of the night and then God descends and says, " Is there anyone who's repenting? Is there anyone who's asking for forgiveness? Is there anyone who's a sinner? "' A man asked the Prophet, 'Until day breaks?' The Prophet replied, 'Yes.'"

Sanad : Muhammad-Bin-Jafar via Shubah via Abu-Ishaq via Al-Agharr via Abu-Hurayrah and Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [557] .

Qudsi Hadith No. 520

Rifa` ah Al-Juhani said that God's Messenger, may God's peace and blessings be upon him , said, "God grants [people] a respite until one-half or two-thirds of the night are over and then God says, ' My servants ask no one but me. I answer the prayers of those who pray to me, I give to those who ask me to give them, and I forgive those who ask me to forgive them until dawn breaks. '"

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Muhammad-Bin-Musab via Al-Awzai via Yahya-Bin-Abi-Kathir via Hilal-Bin-Abi-Maymunah via Ata ' -Bin-Yasar via Rifaah Al-Juhani.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [558] .

Qudsi Hadith No. 521

Rifa` ah Al-Juhani said, “We went with God’s Messenger, may God’s peace and blessings be upon him , [on an expedition] and when we reached Al-Kadid [559] {he m ight have said Qudayd [560] } some people started asking the Messenger for a permission to go back to their families and the Messenger gave them a permission to do so. The Messenger stood up, praised and thanked the Lord, and said, ‘ Why do people hate to be with the Messenger and would rather be somewhere else?’ Upon hearing that, everyone started to cry. A man (Abu-Bakr) said, ‘Anyone who asks you for a permission to leave from now on is ignorant .’ Then the Messenger praised the Lord and said, ‘ I swear to God that any servant [of God] who dies believing , truly and sincerely, that there is no god but Allah and that I am Allah’s Messenger shall enter heaven.’ And the Messenger said, ‘My Lord, the Almighty and Glorious , promised me that God would place seventy thousand people from my nation in heaven without judgment or punishment and I wish that none of them would enter heaven before you and the righteous ones from your ancestors, spouses, and descendents.’ And the Messenger said, ‘ When one-half of the night { he might have said “two-thirds of the night”} is over, God, the Almighty and Glorious , descends to the lower heaven and says, “ I ask no one about [the needs of] m y servants but m yself . Who is that asking for forgiveness so I can forgive them? Who is that praying to me so I can accept their prayer? Who is that asking me for something so I can give it to them? U ntil day breaks. ” ”

Sanad : Ismail-Bin-Ibrahim via Hisham Al-Da sta wa ' i via Yahya-Bin-Abi-Kathir via Hilal-Bin-Abi-Maymunah viaAta ‘ -Bin-Yasar via Rifa` ah Al-Juhani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [561] .

Qudsi Hadith No. 522

Ibn-Mas` ud said that God’s Messenger, may God’s peace and blessings be upon him , said, “When one-third of the night remains, God, the Almighty and Glorious , descends to the lower heaven and the gates of heaven are opened and God spreads out the Lord’s hand and says, ‘ Is there anyone asking for something s o it can be given to them? ’ That continues until dawn breaks.”

Sanad : Abd-Al-Samad viaAbd-Al-Aziz-Bin-Muslim via Abu-Ishaq Al-Hamdani via Abu-Al-Ahwas via Ibn-Masud.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [562] .

Qudsi Hadith No. 523

Nafi` -Bin-Jubayr’s father said that the Prophet , may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , descends every night to the lower heaven and says, ‘ Is there anyone asking for something so I can give it to them? Is there anyone asking for forgiveness so I can forgive them? ’ Until dawn breaks.’”

Sanad : Aswad-Bin-Amir via Hammad-Bin-Salamah viaAmr-Bin-Dinar via Nafi` -Bin-Jubayr via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [563] .

Qudsi Hadith No. 524

Ali-Bin-Abi-Talib said that God’s Messenger, may God’s peace and blessings be upon him , said, “Had I not found them difficult to do, I would have ordered my people to use the siwak when they offer every salat and delayed theIsha ‘ Salat until the end of one-third of the night. When one-third of the night is over, God, the Blessed and Sublime , descends to the lower heaven and stays there until dawn breaks saying, ‘ Is there anyone asking for something so it can be given to them ? Is there anyone praying so their prayer can be answered? Is there anyone interceding so their intercession can be accepted? Is there anyone repenting and asking for forgiveness so they can be forgive n ? ’ ”

Sanad : Sulayman-Bin-Sayf Al-Harrani via Said-Bin-Bazi via Ibn-Ishaq via Abd-Al-Rahman-Bin-Yasar T Ibrahim-Bin-Said Al-Jawhari and Al-Fadl-Bin-Sahl and Ahmad-Bin-Mansur via Yaqub-Bin-Ibrahim-Bin-Sad via his father Ibn-Ishaq via Abd-Al-Rahman-Bin-Yasar viaUbaydallah-Bin-Rafivia his father viaAli-Bin-Abi-Talib.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Sahih [564] .

Qudsi Hadith No. 525

Uthman-Bin-Abi-Al-As Al-Thaqafi said that the Prophet , may God’s peace and blessings be upon him , said, “The gates of heaven open at midnight and a caller (God) says, ‘ Is anyone praying s o their prayer can be answered? Is anyone asking for something so it can be given to them? Is anyone afflicted so their affliction can be removed? ’ God, the Almighty and Glorious , answers the prayers of all Muslims except prostitutes and tithe collectors .”

Sanad : Ibrahim via Abd-Al-Rahman-Bin-Salam via Dawud-Bin-Abd-Al-Rahman Al-Attar via Hisham-Bin-Hassan via Muhammad-Bin-Sirin viaUthman-Bin-Abi-Al-` As Al-Thaqafi.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Sahih [565] .

Qudsi Hadith No. 526

Uthman-Bin-Abi-Al- As said that the Prophet , may God’s peace and blessings be upon him , said, “There is an hour every night where a caller (God) says, ‘ Is there anyone praying so I can answer their prayer? Is there anyone asking for something so I can give it to them? Is there anyone asking for forgiveness so I can forgive them? ’ ”

Sanad : Rawh-Bin-Ubadah via Hammad-Bin-Salamah viaAli-Bin-Zayd [Bin-Judan] via Al-Hasan viaUthman-Bin-Abi-Al-` As.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [566] .

Qudsi Hadith No. 527

Al-Hasan said, " Ibn-Amir sent Kilab-Bin- Umayyah to Aylah [567] [to collect taxes].Uthman-Bin-Abi-Al-As saw him there and told him, 'I heard God's Messenger, may God's peace and blessings be upon him , say, "There is an hour every night where the gates of heaven are opened and a caller (God) says, ' Is there anyone asking for something so I can give it to them? Is there anyone praying so I can answer their prayer? Is there anyone asking for forgiveness so I can forgive them? ' One night, [Prophet] David went and said [to the Children of Israel], ' Anyone who asks God, the Almighty and Glorious , for anything [during this hour], God will give it to them except sorcerers and tithe collectors. ' "' Kilab asked for a ship and boarded it and traveled southbound to Ibn-Amir and told him, ' What you are doing (i.e. collecting taxes) is awful!' Ibn- ' Amir asked, 'Why?' Kilab replied, 'I heard ` Uthman say such and such.'"

Sanad : Abd-Al-Samad andAffan via Hammad-Bin-Salamah via Ali-Bin-Yazid [Bin-Judan] via Al-Hasan.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [568] .

Qudsi Hadith No. 528

` Ubadah-Bin-Al-Samit said that God's Messenger, may God's peace and blessings be upon him , said, " At the start of the last one-third of every night, our Lord, the Blessed and Sublime , descends to the lower heaven and says, ' Are there any servants of mine who are praying to me so I can answer their prayer? Are there any people who have wronged themselves and they 're praying to me so I can forgive them? Are there any needy people [so I can bless them]? Are there any oppressed people remembering me so I can help them? Are there any captives asking me for support so I can support them? ' That continues until day breaks, and then our Lord, the Almighty and Glorious , ascends to the throne."

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Suwayd viaAbd-Al-Rahman-Bin-Al-Mubarak Al-Ayshi via Fudayl-Bin-Sulayman via Musa-Bin-Uqbah via Ishaq-Bin-Yahya via ` Ubadah-Bin-Al-Samit.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [569] .

Qudsi Hadith No. 529

Abu-Al-Darda', may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , descends in the last three hours of the night. In the first hour , God , the Almighty and Glorious , looks in the book that no one else but God looks in and erases [for people from sin] and records [from reward] whatever God wishes. In the second hour, God looks at Eden, which is the abode of the Lord and a place no one shares with the Lord but the prophets, martyrs, and true believers. In it, there are things that no one ever saw and no human ever thought of. Then in the last hour of the night, God descends [to the lower heaven] and says, ' Is there anyone who wants to ask me for forgiveness so I can forgive them? Is there anyone who wants to ask me to give them something so I can give it to them? Is there anyone who wants to pray to me so I can answer their prayer? ' Until dawn breaks. That's what God, the Almighty and Glorious , means by ' The recitation at dawn for the recitation at dawn is witnessed,' [570] witnessed by the angels of the night and the angels of the day."

Sanad : Muttalib-Bin- Shuayb Al-Azdi viaAbdullah-Bin-Salih via Al-Layth-Bin-Sad via Ziyadah-Bin-Muhammad Al-Ansari via Muhammad-Bin-Kab Al-Qurazi via Fadalah-Bin-` Ubayd Al-Ansari via Abu-Al-Darda ' .

Source : Al-Du` a ' by Al-Tabarani.

Rating : Da` if [571] .

Qudsi Hadith No. 530

Thuwayr-Bin-Fakhitah said, " One of the sahabah named Abu- Al-Khattab asked the Prophet , may God's peace and blessings be upon him , about the witr salat and the Prophet replied, 'I like to offer the witr salat at midnight because God descends from the upper heaven to the lower heaven and says, " Is there anyone asking for something? Is there anyone wants to be forgiven? Is there anyone praying for something? " When dawn breaks God ascends.'"

Sanad : Muhammad-Bin-Abdus-Bin-Kamil Al-Sarraj via Hajjaj-Bin-Al-Shair vi a Abu-Ahmad Al-Zubayri via Isra ' il via Thuwayr-Bin-Abi-Fakhitah.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [572] .

Qudsi Hadith No. 531

Abu-Hurayrah said , "T he Prophet , may God's peace and blessings be upon him , might have said [that God said], ' If servants come a span [573] closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba` closer to them. ' "

Sanad : Musaddad via Yahya via Al-Taymi via Anas-Bin-Malik via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 532

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " If my servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba` closer to them. And if they come to me walking, I come to them jogging. "

Sanad : Muhammad-Bin-Bashar-Bin-Uthman Al-Abdi via Yahya {Ibn-Said} and Ibn-Abi-Adiyy via Sulayman {Al-Taymi} via Anas-Bin-Malik via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 533

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said {he means the Lord, the Almighty and Glorious , said}, " If servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a bacloser to them. And if they come a ba closer to me, I come to them jogging. "

Sanad : Muhammad-Bin-Abi-`Adiyy via Sulayman {Al-Taymi} via Anas via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [574] .

Qudsi Hadith No. 534

Hammam-Bin-Munabbih said, "Abu-Hurayrah told us many hadiths. One of them was that God's Messenger , may God's peace and blessings be upon him , said that God said, ' If my servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a bacloser to them. And if they come a ba closer to me, I come to them quicker. '"

Sanad : Muhammad-Bin-Rafivia Abd-Al-Razzaq via Ma`mar via Hammam-Bin-Munabbih.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 535

Anas, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said that the Lord said " If servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba` closer to them. And if they come to me walking, I come to them jogging. "

Sanad : Muhammad-Bin-Abd-Al-Rahim via Abu-Zayd Said-Bin-Al-Rabi Al-H arawi via Shubah via Qatadah via Anas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 536

Anas said that God's Messenger, may God's peace and blessings be upon him , said that God said, " Oh, child of Adam! If you remember me (perform dhikr) within yourself (privately), I remember you (reward you) within myself. And if you remember me in front of a group of people, I remember you in front of a group of angels or in front of a group that is better than them. If you come a span closer to me, I come a n arm's length closer to you. And if you come a n arm's length closer to me, I come a ba` closer to you. And if you come to me walking, I come to you jogging. "

Sanad : Abd-Al-Razzaq via Mamar via Qatadah via Anas.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [575] .

Qudsi Hadith No. 537

Abu-Dharr said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Whoever performs one good deed will be rewarded for doing ten good deeds and more. And whoever does one bad deed will be penalized for doing one bad deed or I may forgive them. Whoever comes a span closer to me, I come a n arm's length closer to them. And whoever comes a n arm's length closer to me, I come a ba` closer to them . And whoever comes to me walking, I come to them jogging. And whoever comes to me with enough sins to fill the earth, [but] believing in me and me alone, I shall forgive all their sins. "

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Wakivia Al-Amash via Al-Ma`rur-Bin-Suwayd via Abu-Dharr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 538

Abu-Dharr, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Child of Adam! If you come a span closer to me, I come a n arm's length closer to you. And if you come a n arm's length closer to me, I come a ba` closer to you. Child of Adam! If you

think about doing a good deed and do not do it, I will add to your record one hasanah (reward), and if you do the good deed, I will add to your record ten hasanat (rewards). And i f you intend to do a bad deed but do not do it due to fearing me, I will add to your record one hasanah, and if you do the bad deed, I will add to your record one sayyi ' ah (penalty). "

Sanad : Ali-Bin-Hamshadh Al-Adl via Ismail-Bin-Ishaq and Muhammad-Bin-Ghalib via Abu-Hammam Muhammad-Bin-Mujib via Ibrahim-Bin-Tahman via Mansur via Rabi i-Bin-Hirash via Al-Ma ` rur-Bin-Suwayd via Abu-Dharr.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [576] .

Qudsi Hadith No. 539

Abu-Dharr said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord, the Almighty and Glorious , said, ' Each g ood deed is given the reward of ten good deeds and each bad deed is penalized for one bad deed or I may forgive it. Whoever meets me with enough sins to fill the earth, [but] believing in me and me alone, I will meet them with enough forgiveness to fill the earth. Whoever intends to do a good deed and do not do it, a hasanah will be added to their record. And whoever intends to do a bad deed and do not do it, nothing will be added to their record. Whoever comes a span closer to me, I come a n arm's length closer to them. And whoever comes a n arm's length closer to me, I come a ba ` closer to them . "'

Sanad : Shubah via Wasil via Al-Marur-Bin-Suwayd via Abu-Dharr.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [577] .

Qudsi Hadith No. 540

Shurayh said, "I heard one of the sahabah say that the Prophet , may God's peace and blessings be upon him , sa id that God, the Sublime , said , ' Oh, child of Adam! Stand up for me and I will come to you walking. And come to me walking and I will come to you jogging. "'

Sanad : Ishaq-Bin-Isa-Bin-Al-Tabba via Jarir {Ibn-Hazim } via Wasil Al-Ahdab via Abu-Wa ' il via Shurayh.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [578] .

Qudsi Hadith No. 541

Abu-Sa ` id Al-Khudri said that the Prophet , may God's peace and blessings be upon him , said, "The Devil said, 'Oh, Lord! I shall seduce the children of Adam as long as they have souls in their bodies.' The Lord, the Almighty and Glorious , replied, ' I shall forgive them as long as they ask me for forgive ness . "'

Sanad : Yahya-Bin-Ishaq via Ibn-Lahiah via Darraj via Abu-Al -Haytham via Abu-Said Al-Khud ri.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [579] .

Qudsi Hadith No. 542

Abu-Qilabah said, " When God expelled the Devil [from heaven] , the Devil asked God for a respite [from punishment] and God granted the Devil a respite [until Judgment Day] . The Devil said, ' I swear by your Might that I shall not leave the hearts of your servants until their souls leave first (i.e. until they die).' God replied, ' I swear by my Might that I shall not deprive my servants of my forgiveness until their souls {or he might have said " spirits"} leave first . "'

Sanad : Ma ` mar via Ayyub via Abu-Qilabah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Unrated.

Qudsi Hadith No. 543

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Blessed and Sublime , said, " Child of Adam! When you pray to me and beseech me I shall forgive your sins without care. Child of Adam! If your sins reached the clouds in heaven and you asked me for forgiveness, I would forgive you without care. Child of Adam! If you came to me with enough sins to fill the earth and you met me [on the day of resurrection] believing in me and me alone I would come to you with enough forgiveness to fill the earth. "

Sanad : Abdullah-Bin-Ishaq Al-Jawhari Al-Basri via Abu-Asim via Kathir-Bin-Faid via Said-Bin-Ubayd via Bakr-Bin-Abdullah Al-Muzani via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [580] .

Qudsi Hadith No. 544

Abu-Dharr said that the Prophet , may God's peace and blessings be upon him , said that the Lord said, " Child of Adam! When you pray to me and beseech me , I shall forgive all your sins . Child of Adam! If you meet me with enough sins to fill the earth, I shall meet you with enough forgiveness to fill the earth after you believe in me and me alone.

Child of Adam! If your sins reach the clouds in heaven and you ask me for forgiveness, I shall forgive you without c oncern . ”

Sanad : Arim via Mahdi-Bin-Maymun via Ghaylan via Shahr-Bin-Hawshab via Madi Karib via Abu-Dharr.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [581] .

Qudsi Hadith No. 545

Ibn-` Abbas said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said , “ Oh, child of Adam! When you pray to me and beseech me, I shall forgive all your sins. If you come to me with enough sins to fill the earth, I shall meet you with enough forgiveness to fill the earth if you believe in me and me alone. If your sins reach the clouds in heaven and you ask me for forgiveness, I shall forgive you. ”

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Shaybah via Ibrahim-Bin-Ishaq Al-Sini via Qays-Bin-Al-Rabi via Habib-Bin-Abi-Thabit via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Hasan [582] .

Qudsi Hadith No. 546

Abu-Dharr said, “I heard God’s Messenger, the truthful and believable, may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , said, ‘ Each g ood deed is given the reward of ten good deeds or I may increase it, and each bad deed is penalized for one bad deed or I may forgive it. So whoever meets me, believing in me and me alone, with enough sins to fill the earth, I will meet them with enough forgiveness to fill the earth. ’”

Sanad : Affan via Abu-Awanah via Asim [Bin-Bahdalah] via Al-Marur-Bin-Suwayd via Abu-Dharr.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [583] .

Qudsi Hadith No. 547

Abu-Al-Darda' said that the Prophet , may God’s peace and blessings be upon him , said, “Your Lord, the Blessed and Sublime , said, ‘ If my servant s meet me with enough sins to fill the earth, believing in me and me alone, I shall meet them with enough forgiveness to fill the earth. ’”

Sanad : Al-Tabarani via Abu-Al-Darda ‘ .

Source : Majma ` Al-Zawa ‘ id by Al-Haythami.

Rating : Da` if [584] .

Qudsi Hadith No. 548

Abu-Al-Darda' said that the Prophet , may God’s peace and blessings be upon him , said that Gabriel, may peace be upon him , said that the Lord, the Almighty and Glorious , said, “ Oh, child of Adam! When you pray to me and beseech me and believe in me and me alone, I will forgive your sins that I know. And i f you meet me with enough misdeeds and sins to fill the earth, I will meet you with enough forgiveness to fill the earth , and I forgive you without care. ”

Sanad : Ibn-Abi-Dawud via Al-Husayn-Bin-Ali-Bin-Mihran via Ali-Bin-Muhammad Al-Manhurani via Al-` Ala ‘ {Ibn-Zaydal} via Shahr-Bin-Hawshab via Umm-Al-Darda ’ via Abu-Al-Darda ‘ .

Source : Al-Kamil Fi Dua fa ' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [585] .

Qudsi Hadith No. 549

Abu-Al-Darda' said, “God, the Sublime , said, ‘ Oh, child of Adam! When you pray to me and beseech me and believe in me and me alone, I will forgive all your p ast sins. And if you meet me with enough misdeeds and sins to fill heaven and earth, I will meet you with enough forgiveness to fill heaven and earth, and I forgive you without concern. ’”

Sanad : Al-Tabarani via Abu-Al-Darda ‘ .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Hasan [586] .

Qudsi Hadith No. 550

Ibn-` Abbas, may God be pleased with him and his father , said that the Prophet , may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , says, “ When you know I have the power to forgive sins, I shall forgive you without concern as long as you believe in me and me alone. ”

Sanad : Bakr-Bin-Muhammad-Bin-Hamdan Al-Sayrafi {in Merv [587] } v ia Abd-Al-Samad-Bin-Al-Fad l Al-Balkhi via H afs-Bin-U m a r Al-Adani via Al-Hakam-Bin-Aban via Ikrimah via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Hasan [588] .

Qudsi Hadith No. 551

Abu-Hurayrah said, “I heard the Prophet , may God’s peace and blessings be upon him , say, ‘ Some servant s committed a sin {or perhaps he said “sinned ”} and said, “ Lord! We sinned {or perhaps he said ‘ committed a sin ’ }, forgive us . ” The Lord replied, “ Have my servants known that they have a Lord who forgives sin and punishes sinners? I have forgiven my servants. ” After a while, the servants committed a sin {or “sinned”} and said, “Lord! We sinned {or ‘committed a sin’} again, forgive us.” The Lord replied, “ Have my servants known that they have a Lord who forgives sin and punishes sinners? I have forgiven my servants. ” After a while, the servants committed a sin {or perhaps he said “sinned”} and said, “Lord! We sinned {or perhaps he said ‘committed a sin’} again, forgive us.” The Lord replied, “ Have my servants known that they have a Lord who forgives sin and punishes sinners? I have forgiven my servants three times. Now they can do whatever they wish (i.e. I will keep forgiving them as long as they keep asking for forgiveness .) ”’ ”

Sanad : Ahmad-Bin-Ishaq via Amr-Bin-Asim via Hammam via Ishaq-Bin-Abdullah via Abd-Al-Rahman-Bin-Abi-` Amrah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 552

Abu-Hurayrah said that the Prophet , may God’s peace and blessings be upon him , said, “A servant committed a sin and said, ‘My Lord! Forgive my sin.’ God, the Blessed and Sublime , replied, ‘ My servant committed a sin and knew that they had a Lord who forgives sin and punishes sinners. ’ The servant sinned again and said, ‘Lord! Forgive my sin.’ God, the Blessed and Sublime , replied, ‘ My servant committed a sin and knew that they had a Lord who forgives sin and punishes sinners. ’ The servant sinned again and said, ‘Lord! Forgive my sin.’ God, the Blessed and Sublime , replied, ‘ My servant committed a sin and knew that they had a Lord who forgives sin and punishes sinners. Do whatever you wish for I have forgiven you. ’”

Abd-Al-Ala said, “I don’t know if he said ‘Do whatever you wish’ the third or the fourth time.”

Sanad : Abd-Al-Ala-Bin-Hammad via Hammad-Bin-Salamah via Ishaq-Bin-Abdullah-Bin-Abi-Talhah via Abd-Al-Rahman-Bin-Abi-` Amrah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 553

Anas-Bin-Malik said that God’s Messenger, may God’s peace and blessings be upon him , said, “Whenever two [deed] keepers [589] (i.e. two angels) ascend to God with what they have recorded [from a servant’s deeds] , day or night, and God finds good deeds at the beginning and at the end of a servant’s record, God says [to the angels], ‘ I hold you as witnesses that I have forgiven the [sinful] deeds of my servant in this record from beginning to end. ’”

Sanad : Ziyad-Bin-Ayyub via Mubashir-Bin-Isma` il Al-Halabi via Tammam-Bin-Najih via Al-Hasan via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [590] .

Qudsi Hadith No. 554

` Abdullah-Bin-Busr said that God’s Messenger, may God’s peace and blessings be upon him , said, “When people open their day with a good deed and close their day with a good deed, God, the Almighty and Glorious , says to the Lord’s angels, ‘ Do not record any of their sinful deeds in between. ’”

Sanad : Abu-Jafar Muhammad-Bin-Ahmad {in Isfahan} via Umm-Ibrahim Al-Jawzadaniyyah via Muhammad-Bin-Abdullah via Sulayman-Bin-Ahmad Al-Tabarani via Ibrahim-Bin-Muhammad-Bin-Irq Al-Himsi via Muhammad-Bin-Musaffa via Al-Jarrah-Bin-Yahya Al-Mu ' adhin via Amr-Bin-Abd-Al-Ahmusi via Abdullah-Bin-Busr.

Source : Al-Ahadith Al-Mukhtarah by Al-Diya ‘ Al-Maqdisi.

Rating : Hasan [591] .

Qudsi Hadith No. 555

Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , says, “ I swear by my Might that I shall not join for my servants two fears or two securities : If they fear me in life, I shall secure them on the day of resurrection and if they feel secure from me in life, I shall fill them with fear on the day of resurrection. ”

Sanad : Abd-Al-Wahhab-Bin-Atta ‘ via Muhammad-Bin-` Amr via Abu-Salamah via Abu-Hurayrah.

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Sahih [592] .

Qudsi Hadith No. 556

Shaddad-Bin-Aws said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ I swear by my Might that I shall not join for my servants two securities or two fears: If they feel secure from me in life, I shall fill them with fear on the day I gather them and if they fear me in life, I shall secure

them on the day I gather them . ”

Sanad : Sulayman-Bin-Ahmad via Muhammad-Bin-Al-Husayn Al-Khath ami via Ismail-Bin-Musa Al-Suddi via Muhammad-Bin-Yala TAbdullah-Bin-Muhammad-Bin-Jafar via Ahmad-Bin -Muhammad-Bin-Masqalah via Rizqu llah -Bin-Musa via Muhammad-Bin-Yala via ` Umar-Bin-Subh via Thawr via Makhul via Shaddad-Bin-Aws.

Source : Hilyat Al-Awliya ‘ by Abu-Nu ` aym Al-Asbahani.

Rating : Hasan [593] .

Qudsi Hadith No. 557

Shaddad-Bin-Aws, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ Repentance washes out sin. Good deeds erase bad deeds. And when servants remember their Lord during easy times, the Lord rescues them during difficult time s . That’s why God, the Sublime , says, ‘ I never join for my servants two securities or two fears: If they feel secure from me in life, they will fear me on the day I gather them and if they fear me in life, I will secure them on the day I gather them in Hazirat Al-Qudus (heaven) where they will always be secure and safe from my annihilation. ’”

Sanad : Muhammad-Bin-Ali via Ahmad-Bin-Ali-Bin-Al-Muthanna via Yahya-Bin-Hujr via Muhammad-Bin-Yala viaUmar-Bin-Subh via Thawr-Bin-Yazid vi a Makhul via Shaddad-Bin-Aws.

Source : Hilyat Al-Awliya ‘ by Abu-Nu ` aym Al-Asbahani.

Rating : Mawdu ` [594] .

Qudsi Hadith No. 558

Al-Mustanja ` said, “I came to the Prophet , may God’s peace and blessings be upon him , and he asked, ‘Do you want to ask your question, or should I tell you [what you came to ask about]?’ I replied, ‘Tell me.’ The Prophet said, ‘You came to ask me about the size of God’ s mercy, and I ’m tell ing you that God, the Sublime , said, “ I have never been angr y at anyone as I am angry at those servants of mine who commit a sin and think that it is too big to be forgiven. If I wanted to hasten punishment or if haste were something I’m interested in, I would hasten my punishment of those who have lost hope in my mercy. And if I were only to bestow mercy on my servants when they fear me, I would thank them and protect them from what they fear. ” ”

Sanad : Masud-Bin-Abi-Bakr-Bin-Uthman via his uncle Abu-Al-Ala ' Muhammad-Bin-Uthman-Bin-Abi-Bakr via Abu-Ali Al-Husayn-Bin-Abdullah-Bin-Yasin via Abu-Tahir Al-Husayn-Bin-Ali {in 408} via Ahmad-Bin-Muhammad Al-Muti Al-Faqih via Ah mad-Bin-Muhammad-Bin-Ahmad Al-Si njari via Abu-Abdullah Al-Husayn-Bin-Ahmad via Muhammad-Bin-Yusuf Al-Razi viaAli-Bin-Al-Qasim via Abdullah-Bin-Hisham via Najiyah-Bin-Muhammad-Bin-Al-Mustanja via his grandfather Al-Mustanja ` .

Source : Al-Tad win Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Unrated.

Qudsi Hadith No. 559

Ali-Bin-Rabiah said, “I rode behind Ali [Bin-Abi-Talib], may God be pleased with him . W hen he placed his foot o n the footrest, he said ‘ Bismi i llah (In the name of Allah)’. And when he sat on the back of the beast, he said ‘ Subhana Allah (Praise be to God)’ three times and said ‘Allah u Akbar (God is the Greatest)’ three times and recited the verse ‘ Praise be to the one who subjugated this [animal] for us for we couldn’t have done it on our own. ’ [595] ThenAli said , ‘There is no god but you. May praise be to you. I have wronged myself, so forgive my sins for me. There is no one who forgives sins but you. ’ Then Ali leaned to the side and laughed. I asked, ‘ Oh , Amir Al-Mu'minin ! Why are you laughing? ’Ali replied, ‘I was riding behind the Prophet , may God’s peace and blessings be upon him , and he laughed and I asked him the same question you asked me and he replied, “The Lord is amazed by God’s servants when they say ‘ There is no god but you. We have wronged ourselves , so forgive our sins for us . There is n o one who forgives sins but you, ’ and says ‘ My servants have come to know that they have a Lord who forgives and punishes . ”””

Sanad : Muhammad-Bin-Salih-Bin-Hani' via Al-Sari-Bin-Khuzaymah via Saaid-Bin-Sulayman Al-Wasiti via Fudayl-Bin-Marzuq via Maysarah-Bin-Habib Al-Nahdi via Al-Minhal-Bin-Amr via Ali-Bin-Rabiah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [596] .

Qudsi Hadith No. 560

Ibn-` Abbas said, “[The tribe of] Quraysh said to the Prophet , may God’s peace and blessings be upon him , ‘ Pray t o your Lord and ask God to turn [Mount] Safa into gold for us and we will believe in you.’ The Prophet asked, ‘You will believe in me?’ They replied, ‘Yes.’ The Prophet prayed. Gabriel came to the Prophet and said, ‘Your Lord, the Almighty and Glorious , sends peaceful greetings to you and says, “ If you wish I can turn Safa for them into gold but anyone who disbelieves after that I will punish them like I punish no one in the worlds. Or if you wish I can open for them the gate of repentance and mercy. ”’ The Prophet replied, ‘Open for them the gate of repentance and mercy.’”

Sanad : Abd-Al-Rahman via Sufyan via Salamah-Bin-Kuhayl viaImran Abu-Al-Hakam via Ibn-` Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [597] .

Qudsi Hadith No. 561

Ibn-` Abbas said, "Quraysh said to the Prophet , may God's peace and blessings be upon him , 'Pray to your Lord and ask God to turn Safa for us into gold and if it turns into gold we will know that what you told us [about God and the religion of Islam] is tru e .' The Prophet prayed to his Lord, the Almighty and Glorious . Gabriel came to the Prophet and told him [that God said], ' If you wish this Safa will turn into gold for them but anyone who disbelieves after that I will punish them like I punish no one in the worlds. Or if you wish I can open for them the gate s of repentance. ' The Prophet replied, ' Oh, Lord! No. Open for them the gate s of repentance.'"

Sanad : Waki via Sufyan via Salamah via Imran Abu-Al-Hakam Al-Sulami via Ibn-` Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [598] .

Qudsi Hadith No. 562

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God said, " I live up to the expectations of my servants . "

Sanad : Abu-Al-Yaman via Shu ayb via Abu-Al-Zinad via Al-A r aj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 563

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants and I 'm with them when they remember me . "

Sanad : Rawh via Zuhayr-Bin-Muhammad via Zayd-Bin-Aslam via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [599] .

Qudsi Hadith No. 564

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Sublime , says, " I live up to the expectations of my servants and I am with them if they remember me. If they remember me within themselves (i.e. privately), I remember them within myself. If they remember me in front of a group of people (i.e. in public), I remember them in front of a better group (i.e. a group of angels) that is better than them . If they come a span closer to me, I come a n arm's length closer to them. If they come a n arm's length closer to me, I come a ba` closer to them. And i f they come to me walking, I come to them jogging. "

Sanad : Umar-Bin-Hafs via his father via Al-A mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 565

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I live up to the expectations of my servants and I am with them when they remember me. If they remember me within themselves, I remember them within myself. If they remember me in front of a group of people, I remember them in front of a better group than theirs . If they come a span closer to me, I come a n arm's length closer to them. If they come a n arm's length closer to me, I come a ba` closer to them. And i f they come to me walking, I come to them jogging. To them are blessings and grace. "

Sanad : Surayj-Bin-Al-Nu man via Fulayh via Hilal-Bin- Ali via Abd-Al-Rahman-Bin-Abi- Amrah via Abu-Hurayrah.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [600] .

Qudsi Hadith No. 566

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants and I am with them when they pray to me . If they remember me within themselves, I remember them within myself. If they remember me in front of a group of people, I remember them in front of a group that is better and nicer . If they come a span closer to me, I come a n arm's length closer to them. If they come an arm's leng th closer to me, I come a ba` closer to them. And i f they come to me walking, I come to them jogging. "

Sanad : Muhammad-Bin-Ja far via Shu bah via Sulayman via Dhakwan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [601] .

Qudsi Hadith No. 567

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants and I am with them when they remember me. I swear to God that the Lord is happier when the Lord's servants repent than those who find their lost camels in the desert. Those who come a span closer to me, I will come a n arm's length closer to them. Those who come a n arm's length closer to me, I will come a ba` closer to them. And

those who come to me walking, I will come to them jogging. ”

Sanad : Suwayd-Bin-Sa` id via Hafs-Bin-Maysa rah via Zayd-Bin-Aslam via Abu-S alih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 568

Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said that God says, “ I live up to the expectations of my servants and I am with them when they pray to me. ”

Sanad : Abu-Kurayb Muhammad-Bin-Al-Ala ' via Waki via Ja` far-Bin-Burqan via Yazid-Bin-Al-Asamm via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 569

Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said , “ God, the Almighty and Glorious , ordered two servants to be thrown in hell. When one of the servants stood on the edge of hell, the servant looked around and said [to God], ‘I swear to the Lord that I expected good things from you.’ God, the Almighty and Glorious , said [to the angels], ‘ Pull the servant back for I live up to the expectations of my servants . ’ So God forgave the servant.”

Sanad : Abu-Al-Husayn-Bin-Bishran via Abu-Al-Hasan Ali-Bin-Muhammad Al-Misri via Jami-Bin-Sawadah via Ziyad-Bin-Yunus Al-Hadrami via Abd-Al-Rahman-Bin-Abi-Al-Zinad via Musa-Bin-Uqbah via a son of ` Ubadah-Bin-Al-Samit via Abu-Hurayrah.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Da ` if [602] .

Qudsi Hadith No. 570

Bahz-Bin-Hakim’s grandfather said that the Prophet, may God’s peace and blessings be upon him , said that God said, “ I live up to the expectations of my servants . ”

Sanad : Ahmad-Bin-Al-Mualla Al-Dimashqi and Al-Hasan-Bin-Ali Al-Mamari andAbdan-Bin-Ahmad via Hisham-Bin-` Ammar via Mukhayyis-Bin-Tamim via Bahz-Bin-Hakim via his father via his grandfather.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Unrated.

Qudsi Hadith No. 571

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ My servants! I live up to your expectations of me and I’m with you if you remember me. ”

Sanad : Abu-Abdullah Muhammad-Bin-Yaqub Al-Hafiz via Ibrahim-Bin-Abdullah Al-Sadi via Muhammad-Bin-Al-Qasim Al-Asadi via Al-Rabi ` -Bin-Subayh via Al-Hasan via Anas -Bin-Malik.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [603] .

Qudsi Hadith No. 572

Hayyan Abu-Al-Nadr said, “ I went with Wathilah-Bin-Al-Asqa ` to visit Abu-Al-Aswad Al-Jurashi who was sick and later died. Wathilah greeted Abu-Al-Aswad and sat down . Abu-Al-Aswad took the right hand of Wathilah and wiped it across his eyes and face because he pledge d allegiance to God’s Messenger, may God’s peace and blessings be upon him , with it. Wathilah told Abu-Al-Aswad, ‘I just have one thing to ask you.’ Abu-Al-Aswad replied, ‘What is it?’ Wathilah said , ‘ How are your expectations of your Lord?’ Abu-Al-Aswad nodded his head indicating that his expectations were good. Wathilah told Abu-Al-Aswad, ‘I have good news for you. I heard God’s Messenger, may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , said, “ I live up to the expectations of my servants of me. Let my servants expect whatever they wish of me. ””””

Sanad : Al-Walid-Bin-Muslim via Al-Walid-Bin-Sulayman {aka Ibn-Abi-Al-Sa ‘ ib} via Hayyan-Bin-Al-Nadr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [604] .

Qudsi Hadith No. 573

Hayyan Abu-Al-Nadr said, “I went to visit Yazid-Bin-Al-Aswad and I met Wathilah-Bin-Al-Asqa ` who also wan ted to visit him, so we went together. When Yazid saw Wathilah, he opened his hand and started pointing to him. Wathilah walked toward Yazid and sat down. Yazid took the palms of Wathilah and placed them on his face. Wathilah asked Yazid , ‘ How are your expectations of God ? ’ Yazid replied, ‘I swear to God that my expectations of the Lord are good. ’ Wathilah told Yazid , ‘I have good news for you. I heard God’s Messenger, may God’s peace and blessings be upon him , say that God, the Glorious and Sublime , said, “ I live up to the expectations of my servants of me. If they expect good things [they receive good things] and if they expect bad things [they receive bad things]. ””””

Sanad : Umar-Bin-Muhammad Al-Hamdani viaAmr-Bin-Uthman via his father via Muhammad-Bin-Al-Muhajir via Yazid-Bin-Ubaydah via Hayyan Abu-Al-Nadr.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [605] .

Qudsi Hadith No. 574

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " I live up to the expectations of my servants of me. If they expect good things of me, they receive good things. And if they expect bad things, they receive bad things. "

Sanad : Hasan-Bin-Musa via Ibn-Lahi`ah via Abu-Yunus via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [606] .

Qudsi Hadith No. 575

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God says [to the angels], " If my servants want to do a bad deed, do not record it against them until they do it. If they do it , record it as one bad deed, and if they abstain from doing it because of me , record it for them as one good deed . I f my servants want to do a good deed and do not do it, record it for them as one good deed , and if they do it , record it for them as ten good deeds to as many as seven hundred good deeds. "

Sanad : Qutaybah-Bin-Said via Al-Mughirah-Bin-Abd-Al-Rahman via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 576

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said [to the angels], " If my servants intend to do a bad dee d [and do not do it] , do not add it to their record , and i f they do it , add to their record [the penalty of] one bad deed . And i f my servants intend to do a good deed and do not do it, add to their record [the reward of] one good deed , a nd i f they do it , add to their record [the reward of] ten good deeds . "

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Zuhayr-Bin-Harb and Ishaq-Bin-Ibrahim via Sufyan-Bin-Uyaynah via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 577

Abu-Hurayrah said , " God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said —and God says the truth — [to the angels], ' If my servants intend to do a good deed [and do not do it] , add to their record one good deed , and if they do it , add to their record ten good deeds . And i f my servants intend to do a bad deed, do not add it to their record . I f they do the bad deed , add to their record one bad deed, and if they abstain from doing it {perhaps he said " if they do not do it " }, add to their record one good deed. ' Then the Messenger recited, ' To those who do a good deed are [the rewards of doing] ten good deeds .' [607] "

Sanad : Ibn-Abi-Umar via Sufyan via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [608] .

Qudsi Hadith No. 578

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said [to the angels], " When my servants intend to do a good deed, add to their record one good deed , and if they do the good deed, add to their record ten good deeds. And w hen my servants intend to do a bad deed, do not add it to their record . I f they do the bad deed, add to their record one bad deed, and if they do not do the bad deed, add to their record one good deed. "

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [609] .

Qudsi Hadith No. 579

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Glorious and Sublime , said [to the angels], " If my servants intent to do a bad deed and do not do it, add to their record one good deed, and if they do it , add to their record one bad deed, and if they repent, erase the bad deed. And i f my servants intend to do a good deed and do not do it, add to their record one good deed, and if they do it , add to their record ten good deeds to as many as seven hundred good deeds. "

Sanad : Ismail-Bin-Dawud-Bin-Wardan {in Egypt} via Zakariyya -Bin-Yahya Al-Waqqar via Ibn-Wahb via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [610] .

Qudsi Hadith No. 5 80

Hammam-Bin-Munabbih said, “These are some of the ha diths that Abu-Hurayrah told us. God’s Messenger, may God’s peace and blessings be upon him , said that God, the Glorious and Sublime , said, ‘ If my servants talk about doing a good deed and do not do it, I add to their record one good deed, and if they do it, I add to their record ten good deeds. And i f my servants talk about doing a bad deed and do not do it, I forgive them, and if they do it, I add to their record one bad deed . ’ God’s Messenger, may God’s peace and blessings be upon him , said, ‘ The angels said, “Our Lord! There are servants of yours—and God is more aware of their doings—who want to do a bad deed.” God replied, “ Watch them. If they do it, add to their record one bad deed , and if they do not do it, add to their record one good deed because they abstain from doing bad deed s for my sake. ”’ And God’s Messenger, may God’s peace and blessings be upon him , said, ‘When you become good Muslims, every good deed of yours is rewarded tenfold to seven-hundredfold and for every bad deed of yours you’ re penalized only once until you meet the Lord (i.e. until Judgment Day .) ’”

Sanad : Muhammad-Bin-Rafi via Abd-Al-Razzaq via Ma` mar via Hammam-Bin-Munabbih.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 581

Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Gloriou s , said, “ If my servants intend to do a good and do not do it, I add to their record one good deed, and if they do it, I add to their record ten good deeds to as many as seven hundred good deeds. And i f my servants intend to do a bad deed and do not do it, I do not add it to their record , and if they do it, I add to their record one bad deed. ”

Sanad : Yahya-Bin-Ayyub and Qutaybah and Ibn-Hujr via Isma il {aka Ibn-Ja far} via Al-` Ala ‘ via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 582

Ibn-` Abbas said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , said, “ God has written (i.e. predestinated) the good deeds and the bad deeds and explained them (i.e. their rewards and penalties) in detail. So those who intend to do a good deed and do not do it receive the full reward for doing one good deed. Those who intend to do a good deed and do it receive the reward for doing ten good deeds to as many as seven hundred good deeds or more. Those who intend to do a bad deed and do not do it receive the full reward for doing one good deed. And those who intend to do a bad deed and do it receive the penalty for doing one bad deed. ”

Sanad : Shayban-Bin-Farrukh via Abd-Al-Warith via Al-Ja d Abu-Uthman via Abu-Raja ' Al- Utaridi via Ibn-` Abbas.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 583

Ibn-` Abbas said that God’s Messenger, may God’s peace and blessings be upon him , said that God, said, “ Your Lord is merciful. Those who intend to do a good deed and do not do it receive the reward of doing one good deed, and those who do it receive the reward of doing ten good deeds to as many as seven hundred good deeds or more. And t hose who intend to do a bad deed and do not do it receive the reward of doing one good deed, and those who do it receive the penalty for doing one bad deed or God may erase it , and those who insist on committing sin shall perish. ”

Sanad : Muhammad-Bin-Ishaq Al-S aghani via Affan-Bin-Muslim via Ja far-Bin-Sulayman via Al-Ja d Abu- Uthman via Abu-Raja ‘ Al- Utaridi via Ibn- Abbas.

Source : Musnad Abu- Awanah by Abu- Awanah.

Rating : Unrated.

Qudsi Hadith No. 584

Safwan-Bin-Muhriz said, “ A man asked Ibn- Umar, ‘ What did you hear God’s Messenger, may God’s peace and blessings be upon him , say about najwa (the secret conversation between God and believer s on Judgment Day) ?’ Ibn- Umar replied, ‘The Messenger said, “ A believer comes near God and God covers the believer [so that no one else could hear the conversation] and God asks, ‘Did you do such and such [sinful] deed ?’ The believer replies, ‘Yes.’ And God asks, ‘ D id you do such and such [sinful] deed ?’ The believer replies, ‘Yes.’ When the believer acknowledges [the sin] , God says to the believer, ‘ I covered you in life (i.e. concealed your misdeeds) and I forgive you today. ’”””

Source : Musaddad via Abu-` Awanah via Qatadah via Safwan-Bin-Muhriz.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 585

Safwan-Bin-Muhriz said, "While Ibn-Umar was walking around [the Kaaba], a man came up to him and asked, 'Oh, Abu-Abd-Al-Rahman! {Or "Oh, Ibn-Umar!} Did you hear the Prophet , may God's peace and blessings be upon him , talk about the secret conversation?' Ibn-Umar replied, ' I heard the Prophet say, "A believer is brought close to the Lord {Hisham said 'a believer comes close to the Lord' } until the Lord covers the believer. God makes the believer acknowledge the sins the believer committed. God asks the believer, 'Do you know that you committed such and such sin ?' The believer replies, 'I know.' The believer says 'My Lord! I know' twice. God says, ' I concealed them for you in life and I'm forgiving them for you today. ' Then the believer's record of good deeds is folded. As for the others, or the unbelievers, they will be called in front of the witnesses and it will be said, 'These are the one s who lied about their Lord. Certainly, God's cur se is upon the wrongdoers .' [611] """

Sanad : Musaddad via Yazid-Bin-Zuray via Said and Hisham via Qatadah via Safwan-Bin-Muhriz.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 586

Safwan-Bin-Muhriz said, "A man asked Ibn-Umar, ' What did you hear God's Messenger, may God's peace and blessings be upon him , say about the secret conversation?' Ibn-Umar replied, 'I heard him say, "A believer is brought close to the Lord, the Almighty and Glorious , until the Lord covers the believer. God makes the believer acknowledge the sins the believer committed. God asks the believer, 'Do you know [the sins that you committed]?' The believer replies, 'Yes, Lord! I know.' God says, ' I concealed them for you in life and I'm forgiving them for you today. ' Then the believer is given a record of their good deeds . As for the unbelievers and hypocrites , they will be called in front of the creatures and it will be said [by the angels] , 'These are the one s who lied about God. ' """

Sanad : Zuhayr-Bin-Harb via Isma` il-Bin-Ibrahim via Hisham Al-Dastawa ' i via Qatadah via Safwan-Bin-Muhriz.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 587

Safwan-Bin-Muhriz Al-Mazini said, "While we were with Abdullah-Bin-Umar walking around the House (i.e. the Kaaba), a man came up to him and asked, 'Oh, Ibn-Umar! What d id you hear God's Messenger , may God's peace and blessings be upon him , say about the secret conversation?' Abdullah replied, 'I heard God's Messenger say, "On the day of resurrection, a believer is brought near the Lord until the believer is covered by the Lord. God makes the believer acknowledge the sins that the believer committed. God asks the believer, 'Do you know [the sins that you committed]?' The believer replies, 'Yes, Lord! I know.' God asks the believer this question as many times as the Lord wishes and then God says, ' I concealed them (your sins) for you in life and I'm forgiving them for you today. ' Then the believer is given a record , or a book, of the believer's good deeds in the right hand . As for the unbelievers and hypocrites, they will be called in front of the witnesses and it will be said, ' These are the ones who lied about their Lord. Certainly, God's curse is upon the wrongdoers.' [612] """

Sanad : Humayd-Bin-Masadah via Khalid-Bin-Al-Harith via Said via Qatadah via Safwan-Bin-Muhriz Al-Mazini.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [613] .

Qudsi Hadith No. 588

Safwan-Bin-Muhriz said, "While Ibn-Umar was walking around the House (i.e. the Kaaba), a man came up to him and asked, 'Oh, Abu-Abd-Al-Rahman! What did you hear God's Messenger , may God's peace and blessings be upon him , say about the secret conversation?' Ibn-`Umar replied, 'I heard God's Messenger say, "On the day of resurrection, a believer comes near the Lord like a yeanling (i.e. in a state of humbleness) . God covers the believer and asks, 'Do you know [such and such sin that you committed]?' The believer replies, 'Lord! I know.' And God asks the believer , 'Do you know [such and such sin that you committed]?' The believer replies, 'Lord! I know.' T hen God says, ' I concealed them for you in life and I'm forgiving them for you today. ' And t hen the believer is given a record of the believer's good deeds. As for the unbelievers and hypocrites, they will be called in front of the witnesses and it will be said, 'These are the ones who lied about their Lord. Certainly, God's curse is upon the wrongdoers.' [614] """

Sa` id said that Qatadah said, "On that day, no one will be shamed in public [except the unbelievers and hypocrites.] "

Sanad : Abd-Al-Wahab-Bin-Ata ' via Sa` id via Qatadah via Safwan-Bin-Muhriz.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [615] .

Qudsi Hadith No. 589

Abu-Dharr said , " God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, a man is brought [in front of the Lord]. God says [to the angels], " Show the man his small sins . " The man's big sins will be hidden from him. The man will be told [by the angels] " You did such and such [sinful] deed. You did such and such [sinful] deed. And you did such and such [sinful] deed. " T hree times. The man acknowledges the sins and does not deny them. The man is worried that the big sins will come. If God wants the man to be saved, God says [to the angels], " Replace each one of the man's bad deeds with a good deed . " The man says, " Oh, Lord! There are sins of mine that I haven't seen here yet. "' I saw God's Messenger laughing to the point where his molars became visible and then the Messenger recited, ' Those are the ones that God replaces their bad deeds with good deeds.' [616] "

Sanad: The son of Abu-Raja ' Al-Missisi via Waki via Al-Amash via Al-Ma` rur-Bin-Suwayd via Abu-Dharr.

Source: Musnad Abu-Awanah by Abu-Awanah.

Rating: Unrated.

Qudsi Hadith No. 590

Abu-Umamah said, “The first thin gs the children of Adam will be asked about [on Judgment Day] are their minor sins. A child of Adam will say, ‘But Lord, I swear by your M ight that I have major sins that I do not see here .’ God, the Almighty and Glorious , replies, ‘ I’m more aware of them than you. Go for I have forgiven you. ’”

Sanad : Al- Daylami via Abu-Umamah.

Source : Al-Jami` Al-Kabir by Al-Suyuti.

Rating : Da` if [617] .

Qudsi Hadith No. 591

Abu-Sa` id Al-Khudri, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “There was a man from the Children of Israel who killed ninety-nine people. The man went and asked a monk , ‘Can I be forgiven?’ The monk replied, ‘No.’ T he man killed the monk . The man kept asking. Someone told the man, ‘Go to such and such [righteous] town [and worship God like they do] .’ [On the way there,] the man died. When he died he moved his chest in the direction of the town he was going to. The angels of mercy and the angels of punishment quarreled over the man [as to whether he is saved or not] . God ordered it (the good town that the man was heading to) to move closer and ordered it (the evil town that the man was leaving) to move away, and then God said [to the angels], ‘Measure the distance [between the man and the good town and the distance between the man and the evil town] .’ The man was found to be a span closer to the good town, so he was forgiven.”

Sanad : Muhammad-Bin-Bashar via Muhammad-Bin-Abi-Adiyy via Shubah via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Sa` id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 592

Abu-Sa` id Al-Khudri said that God’s Prophet, may God’s peace and blessings be upon him , said, “Long ago, before your time, there was a man who killed ninety-nine people. He asked for the most knowledgeable person on earth. The man was told to go to a monk. The man went to the monk and asked, ‘ I killed ninety-nine people. Can I be forgiven?’ The monk replied, ‘No.’ The man killed the monk and became the killer of one hundred people. The man asked for the most knowledgeable person on earth. The man was told to go to a scholar. The man went to the scholar and asked, ‘I killed one hundred people. Can I be forgiven?’ The scholar replied, ‘Yes. Who is there to prevent you from being forgiven? Go to such and such land. There are people there who worship God. Worship with them and do not go back to your town for it is an evil place.’ The man went and when he reached midpoint he died. The angels of mercy and the angels of punishment quarreled over the man. The angels of mercy said, ‘The man came repenting and asking God for forgiveness.’ The angels of punishment said, ‘The man never did anything good.’ An angel in the form of a human being came to the angels. The angels asked the angel to resolve their dispute. The angel said to them [that God said], ‘ Measure the distance between the man and the two towns and to whichever town he is closer he belongs. ’ The angels measured the distance and found the man to be closer to the town that he was heading to, so the angels of mercy seized the man’s soul and he was saved.”

Qatadah said that Al-Hasan said, “We were told that when the man died, he moved his chest [in the direction of the town he was going to].”

Sanad : Muhammad-Bin-Al-Muthanna and Muhammad-Bin-Bashar via Muadh-Bin-Hisham via his father via Qatadah via Abu-Al-Siddiq via Abu-Said Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 593

Abu-Sa` id Al-Khudri said that God’s Prophet, may God’s peace and blessings be upon him , said, “There was a man who killed ninety-nine people. The man started asking if he could be forgiven. He went to a monk and asked him and the monk told him, ‘You cannot be forgiven.’ So the man killed the monk. The man continued to ask. Then the man went from a [wicked] town to a town that had righteous people. On the way there the man died and when dying he moved his chest in the direction of the town he was going to. The angels of mercy and the angels of punishment quarreled over the man. The man was a span closer to the righteous town and he was made one of its people (i.e. he was saved).”

In another hadith, reported by Muhammad-Bin-Bashar via Ibn-Abi-Adiyy via Shubah via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Said Al-Kh udri, Abu-Said Al-Khudri mentioned a hadith similar to the hadith reported by Muadh-Bin-Mu adh but added, “ God ordered it (the evil town that the man was leaving) to move away and ordered it (the good town that the man was heading to) to move closer . ”

Sanad : Ubaydallah-Bin-Mu adh Al-Anbari via his father via Shubah via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Sa` id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 594

Abu-Sa` id Al-Khudri said, “I only tell you what I heard God’s Messenger , may God’s peace and blessings be upon him , say. I heard the Messenger with my own ears say and understood that, ‘A servant [of God] killed ninety-nine people and wanted to repent. He asked for the most knowledgeable person on earth. The man was told to go to a certain person . The man went to th is person and asked, “ I killed ninety-nine people. Can I repent and be forgiven? ” The person replied, “After killing ninety-nine people!” The man took out his sword and killed him and became the killer of one hundred people. The man wanted to repent again and asked for the most knowledgeable person on earth. The man was told to go to a certain person. The man went to the person and asked, “ I killed one hundred people. Can I repent and be forgiven? ” The person replied, “

Who is there to prevent you from repenting and being forgiven? Leave the wicked town that you're in and g o to such and such righteous town . Worship your Lord there." The man went to the righteous town and died on the way there. The angels of mercy and the angels of punishment quarreled over the man. The Devil said, "I should take him because he never disobeyed me." The angels of mercy said, " The man came to repent."""

Hammam said , via Hamid Al-Tawil via Bakr-Bin-Abdullah Al-Muzani via Abu-Rafi, "God, the Almighty and Glorious , sent an angel to the man. " Then Hammam continued with Qatadah's hadith and said, "The angel said to the angels [that God said], ' See which one of the two towns the man is closer to and make him one of its people. '"

Qatadah said that Al-Hasan said, "When the man was dying he moved his chest in the direction of the town that he was going t o and God , the Almighty and Glorious , moved the righteous town closer to him and moved the wicked town away from him and the angels made the man one of the people of the righteous town. "

Sanad : Yazid via Hammam-Bin-Yahya via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [618] .

Qudsi Hadith No. 595

Ubaydah-Bin-Abi-Al-Muhajir said, "I heard Muawiyah-Bin-Abi-Sufyan say on this pulpit that he heard God's Messenger , may God's peace and blessings be upon him , say, 'There was a sinful Muslim [619] man who killed ninety- seven people unjustly . The man went and saw a monk and aske d, "Oh, monk! I killed ninety- seven people unjustly . Can I be forgiven? " The monk replied, " No. You can't be forgiven." The man killed the monk . The man went to another monk and asked, "Oh, monk! I killed ninety- eight people unjustly. Can I be forgiven?" The monk replied, 'No. You can't be forgiven." The man killed the monk. The man went to another monk and asked, "I killed ninety-nine people unjustly. Can I be forgiven?" The monk replied, " No. You can't be forgiven." The man killed the monk. The man went to another monk and asked, "I have done every sinfu l deed possible and killed one hundred people unjustly. Can I be forgiven?" The monk replied, "I swear to God that I would be lying if I told you that God doesn't forgive those who repent. There is monastery where people worship God. Go and worship with them." The man went to the monastery wanting to repent. When he was half way there, God sent an angel and took his life. The angels of punishment and the angels of mercy came and quarreled over the man. God sent to t hem an angel and said to them [that God said], " The man belongs to the town that he's closer to. " The angels measured the distance and found the man to be closer to the town of the righteous people by a distance of a fingertip and the man was forgiven. '"

Sanad : Abu-Al-Muzaffar Abd-Al-Munim-Bin-Abd-Al-Karim via Abu-Al- Fath U bdus-Bin-Abdullah Al-Hamdani via Abu-Bakr Muhammad-Bin-Ahmad-Bin-Hammuwayh Al-Tusi via Abu-Al-Abbas Muhammad-Bin-Yaqub-Bin-Maqil Al-Asamm via Al-Abbas-Bin-Al-Walid-Bin-Maz yad Al-Bayruti via his father via Ibn-Jabir via Ubaydah-Bin-Abi-Al- Muhajir .

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 596

Ubayy-Bin-Ka` b said that the Prophet, may God's peace and blessings be upon him , said, "Adam, may God's peace be upon him , was a tall man like a towering palm tree. He had a lot of hair on his head. When Adam did what he did (i.e. ate of the forbidden tree), his private parts were exposed. Adam had never seen them before, so he ran. One of the trees in heaven grabbed him by the head. Adam said to the tree, 'let go of me.' The tree replied. 'I won't.' The Lord, the Almighty and Glorious , call ed Adam, ' Are you running away from me? ' Adam replied , ' Oh, Lord! No. I 'm ashamed from you. ' God told Adam, ' A believer becomes ashamed from their Lord when they commit a sin. The believer knows , with the praise of God, the way out . The believer knows that the way out is through asking for God's forgiveness and the repentance to the Lord , the Almighty and Glorious . '"

Sanad : Yunus via Shayban via Qatadah via Al-Hasan via Ubayy-Bin-Ka` b.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Sahih [620] .

Qudsi Hadith No. 597

Ubayy-Bin-Ka` b, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "You r father Adam was tall like a towering palm tree. His height was sixty arms-lengths. He had a lot of hair. And his private parts were covered. When he did the wrong thing in heaven, he fled. He was met by a tree. The tree grabbed him by his forelock and detained him. His Lord, the Sublime , called him, ' Are you running away from me Adam? ' Adam replied, 'No. I'm ashamed from you because of what I did.' Adam was sent down to earth. When he died, God, the Almighty and Glorious , sent to him with the angels from heaven his burial clothing and balm. When Eve saw them, she wanted to enter in front of them. Adam told her, 'Leave me and the messengers of my Lord alone. You're the cause of my trouble. You're the reason behind what happened to me (i.e. expulsion from heaven.) ' When he died, they washed him with water and lotus jujube an odd number of times and shrouded him in an odd number of pieces of clothing. Then they buried him in a grave and said 'that's what should be done to the children of Adam after him [when they die.]'"

Sanad : Abdullah-Bin-Jafar-Bin-Ahmad via Ahmad-Bin-Yunus via Yala-Bin-Ubayd via Muhammad-Bin-Ishaq via Muhammad-Bin-Maymun via Al-Hasan via Ubayy-Bin-Ka` b.

Source : Al-` Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 598

Ibn-` Abbas, may God be please d with him and his father , said, " ' Adam received words from his Lord and the Lord accepted his repentance.' [621] Adam asked, 'Oh, Lord! Didn't you create me with your hand?' God replied, ' Certainly. ' Adam asked, 'Oh, Lord! Didn't you breathe into me of your spirit ?' God replied, ' Certainly. ' Adam asked, 'Oh,

Lord! Didn't you shelter me in your heaven ?' God replied, ' Certainly. ' Adam asked, 'Oh, Lord! Doesn't your mercy come before your wrath?' God replied, ' Certainly. ' Adam asked, 'Oh, Lord! If I repent and do good deeds will you return me to heaven?' God replied, ' Certainly. ' Th is is the meaning of 'Adam received words from his Lord.'"

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Al-Hasan-Bin-Ali-Bin-Affan via Al-Hasan-Bin-Atiyyah via Al-Hasan-Bin-Salih via Al-Minhal-Bin-Amr via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [622] .

Qudsi Hadith No. 599

`Ali, may God be pleased with him , said, " When Moses ran to [talk to] his Lord, a Samaritan collected all the jewelry he could from the Children of Israel and molded a cow. Then the Samaritan threw a handful of dust inside it and it mooed. The Samaritan told the Children of Israel, 'This is you r God and the God of Moses.' [623] Aaron to ld the Child of Israel, ' Oh, my people! Did n't your Lord make you a good promise?' [624] When Moses went back to the Children of Israel, after they had been led astray by the Samaritan, he grabbed his brother Aaron by the head and Aaron told him what happened. Moses told the Samaritan, 'What is the matter with you?' The Samaritan replied, ' I took a handful of the footprint dust of the [horse of the] messenger [Gabriel] and threw it [into the calf] . That's what my soul enticed me to do.' [625] Moses placed the calf on the edge of a river and filed it . All the people who drank the water who had worshiped the cow became yellow-faced like gold. They asked Moses, 'How can we repent?' Moses replied, 'Kill each other.' They took out their knives and killed their parents and brothers and sisters and anyone else they could find indiscriminately. Seventy thousand people were killed. Then God revealed to Moses, ' Order them to stop killing each other. I have forgiven those who were killed and accepted the repentance of those who survived. '"

Sanad : Ali-Bin-Hamshadh via Muhammad-Bin-Sulayman-Bin-Al-Harith via Ubaydallah-Bin-Musa via Israel via Abu-Ishaq via Umarah-Bin-Amr Al-Saluli and Abu-Abd-Al-Rahman Al-Salami via Ali.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [626] .

Qudsi Hadith No. 600

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says , " I'm better than concealing the misdeeds of my [Muslim] servants [in life] and then humiliating them [in the hereafter]. And I still forgive my servants whenever they ask me for forgiveness. "

Sanad : Muhammad-Bin-Zakariyya Al-Balkhi via Suwayd-Bin-Said via Suwayd-Bin-Abd-Al-`Aziz via Nuh-Bin-Dhakwan via his brother Ayyub-Bin-Dhakwan via Al-Hasan via Anas-Bin-Malik.

Source : Al-Dua fa ' Al-Kabir by Al-Uqayli.

Rating : Da`if [627] .

Qudsi Hadith No. 601

Anas said , " God, the Sublime , sa id , ' I become embarrassed when my servants raise their hands to me [in prayer] and I reject them. ' The angels said, ' Our Lord! T h e se servants are not worthy of your forgiveness. ' God, the Sublime , replied, ' But I am the Omnipotent and the one who forgives. I hold you as witness es that I have forgiven them. '"

Sanad : Al-Hakim Al-Tirmidhi via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 602

Al-Ghazali said that God's Messenger, may God's peace and blessings be upon him , said, "There was a man who never did anything good. He looked towards heaven and said, 'I have a Lord. Oh, Lord! Forgive me.' God, the Almighty and Glorious , replied, ' I have forgiven you. '"

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [628] .

Qudsi Hadith No. 603

Ibn-`Abbas said that God, the Almighty and Glorious , says, " Oh, son of Adam! I commanded you [to perform good deeds] and you held back. I commanded you [not to perform bad deeds] and you transgressed. I sheltered you and you sinned. I avoided you and you didn't care. Alas for those who when becoming sick they complain and cry and when they recover they rebel and disobey! Alas for those who when called by servants [of God] they run and obey and when called by the Glorious [God] they disregard and disobey. When you ask me [for something], I give [it to] you. When you pray to me, I answer you r prayer. When you get sick, I heal you. When you recover, I bless you. When you approach me, I welcome you. And when you repent, I forgive you. I am the Forgiving and the Merciful. "

Sanad : Al-Daylami via Ibn-`Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [629] .

Qudsi Hadith No. 604

Jabir-Bin-` Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "Before your time, a man from the Children of Israel found a skull. He look ed at it and said, 'Oh, Lord! You 're what you are and I 'm what I am. You're the one who forgives and I 'm the one who sins .' Then the man prostrated. The man was told [by God], ' Raise your head. I 'm the one who forgives and you're the one who sins. ' The man raised his head and he was forgiven."

Sanad : Ibn-Qutaybah via Ahmad-Bin-Al-Walid Al-Ummi via Said-Bin-Nusayr via Sayyar-Bin-Hatim via Jafar-Bin-Sulayman Al-Dubai via Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Al-Kamil Fi Dufafa ' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [630] .

Qudsi Hadith No. 605

Anas said that God, the Almighty and Glorious , says, " Who is more generous than me when I protect my servants in their sleep as if they didn't disobey me? It is because of my generosity that I accept the repentance of penitents as if they weren't repeat sinners . Who is it that knocks on my door [for help] and I do not answer? Who is it that asked me [for something] and I didn't give [it to] them? Am I stingy for my ser vants to attribute stinginess to me? "

Sanad : Al-Daylami via Abu-Hudbah via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [631] .

Qudsi Hadith No. 606

` Ali said, "God, the Sublime , reveals to the righteous gracious recorders (i.e. angels), ' Do not record any of my servants' [sinful] deeds when they're angry '" [632]

Sanad : Al-Daylami via ` Ali.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [633] .

Qudsi Hadith No. 60 7

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Glorious and Sublime , said to the soul, ' Exit [the body]. ' The soul replied, 'I hate to exit .' God said to the soul, ' Exit even if you hate it. '"

Sanad : Abbas-Bin-Abi-Talib via Musa-Bin-Ismail via Al-Rabi` -Bin-Muslim via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Sahih [634] .

Qudsi Hadith No. 608

Abu-Hurayrah said, "When the soul of a believer exits [the body] , it is met by two ang e ls who raise it [to heaven]. The soul has a nice smell like musk. The people of heaven say, 'This is a good soul that came from earth. May God bless you and bless the body that you inhabited.' The soul is taken to its Lord, the Almighty and Glorious , and the Lord says [to the angels], ' Take the soul to its final resting place (i.e. to heaven). ' And when the soul of an unbeliever exits [the body], it stinks and it is cursed. The people of heaven say, 'This is a malicious soul that came from earth.' The Lord says [to the angels], ' Take the soul to its final resting place (i.e. to hell). ' The Messenger, may God's peace and blessings be upon him , placed his handkerchief on his nose this way [to indicate the stinking smell of the unbelieving soul]."

Sanad : Ubaydallah-Bin-Umar Al-Qawariri via Hammad-Bin-Zayd via Budayl via ` Abdullah-Bin-Shaqiq via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 609

Anas-Bin-Malik said, "The Prophet, may God's peace and blessings be upon him , entered a date farm owned by Bani-Al-Najjar and heard a sound that scared him (the sound of nonbelievers being punished in the grave) . The Prophet asked, 'Whose graves are these?' The Prophet was told, 'Oh, God's Messenger! These are the graves of people who died before Islam.' The Prophet said, 'Pray to God to protect you from the torture of hell and from the insurrection of the Antichrist.' The people asked, 'Why is that, God's Messenger?' The Messenger replied, ' When believer s [die and] are placed in the grave, an angel comes to them and asks, " What were you worshiping? " The believer s reply , " We were worshiping God. " The believer s are asked, " What were you saying about this man [Muhammad]? " The believer s repl y , " He's God's servant and Messenger. " The believer s are not asked about anything else. Then t he believer s are taken to a place that was reserved for them in hell and they're told [by the angels] , " This place was reserved for you in hell but God protected you and blessed you and gave you a place in heaven instead. " The believer s reply , " Let us go and give the good news to our families . " The believer s are told [by God], " Remain where you are (i.e. in the grave) [for now] . " And when disbelievers [die and] are placed in the grave, an angel comes to them yelling and asks, " What were you worshiping? " The disbelievers reply, " We don't know. " The disbelievers are told, " You didn't know [the truth] and you didn't read [the holy book]. " The dis believers are asked, " What were you saying about this man [Muhammad]? " The dis believers reply, " We were saying what other people were saying . " Then the disbelievers are hit with a n iron hammer between their ears and they shout a cry that is heard by all the creatures except humans and jinn. ' "

Sanad : Muhammad-Bin-Sulayman Al-Anbari via Abd-Al-Wahab-Bin-Ata ' Al-Khaf f af {Abu-Nasr} via Sa` id via Qatadah via Anas-Bin-Malik.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [635] .

Qudsi Hadith No. 610

Al-Bara ' -Bin-Azib said, "We were with the Prophet, may God's peace and blessings be upon him , at the funeral of one of the Ansar . We proceeded until we reached the grave . The lahd [636] wasn't dug yet. The Messenger sat and we sat around him. We were so still and quiet a bird could perch on our heads. The Messenger had a stick in his hand and was striking the ground contemplatively. Then the Messenger raised his head and said ' pray to God to protect you from the torture of the grave,' twice or thrice. Then the Messenger said, 'When a believing servant [of God] is leaving the worldly life and moving towards the hereafter (i.e. dying), angels from heaven come down and sit a s far as the believer can see . The faces of the angels are white like the sun and the angels have with them a shroud from heaven and balm from heaven. Then the angel of death, may peace be upon him , comes and sits near the head of the believer and says, " Oh, good soul! Come out [of the body] to the forgiveness and acceptance of God. " The soul comes out [gently] like a drop of water comes out of the mouth of a waterskin. The angel of death takes the soul and then it is taken from him immediately by the other angels who place it in the shroud with the balm and comes out smelling like the best musk on earth. The angels ascend with the soul [to heaven]. Whenever they pass by a group of angels, they ask, " What is this nice smell? " The angels reply, ' This is so-and-so son of so-and-so. " The angels use the best names the believer used to be called by on earth. When the angels reach the lower heaven, they ask for the gate to be opened for them. The gate is opened and the people of every heaven accompany the soul to the next adjacent heaven until the soul reaches the seventh heaven. God, the Almighty and Glorious , says [to the angels], " Record the deeds of my servant inIlliyyin and take the servant back to earth for I created my servants from it and to it I shall return them and from it I shall take them out again. " The soul is returned back to the body . Two angels come and sit the believer and ask , " Who is your l ord? " The believer replies, " My l ord is God. " The two angels ask, " What is your religion? " The believer replies, " My religion is Islam. " The two angels ask, " Who is this man who was sent to you from God? " The believer replies, " He's God's Messenger, may God's peace and blessings be upon him . " The two angels ask, " And what did you do? " The believer replies, " I r ead the book of God and believed in it and saw the truth. " Then a caller from heaven (i.e. God) says, " My servant has told the truth. Give my servant bedding from heaven and clothes from heaven and open a gate of heaven for my servant. " The believer feels the breeze and smells the scent of heaven. The believer's grave is widened as far as the eye can see. Then a man with a good- looking face, wearing nice clothing and smelling nice, comes to the believer and says, " I have good news that will make you happy. This is the day that you were promised. " The believer asks the man, " Who are you? Your face brings good news. " The man replies, " I'm the good deed s that you performed. " The believer says, " Oh, my Lord! End this world so I can go back to my family and property. " And when a disbelieving servant is leaving the worldly life and moving towards the hereafter, angels from heaven come down and sit as far as the believer can see. The faces of the angels are black a nd they have with them sackcloth s . Then the angel of death comes and sits near the head of the dis believer and says, " Oh, malicious soul! Come out to the wrath and discontent of God. " The soul spreads around the body of the disbeliever and then it is snatched by the angel the way a skewer is snatched from wet wool [637] . The angel of death takes the soul and then it is taken from him immediately by the other angels who place it in those sackcloths and the soul comes out smelling like the most stinking corpse on earth. The angels ascend with the soul [to heaven]. Whenever they pass by a group of angels, they ask, " What is this malicious soul ? " The angels reply, " This is so-and-so son of so-and-so. " The angels use the ugliest names the dis believer used to be called by on earth. When the angels reach the lower heaven, they ask for the gate to be opened for them. Their request is de nied .' Then the Messenger recited, ' The gates of heaven will not be opened for them and they will not enter p aradise until a camel goes through the eye of a needle.' [638] The Messenger continued, 'Then God, the Almighty and Glorious , says [to the angels], " Record the deeds of the disbeliever in Sijjin in the lowest earth. " The soul of the disbeliever is thrown forcefully.' Then the Messenger recited, 'Those who believe in other gods besides Allah are like those who fall from heaven and are snatched by a bird or blown by the wind to a faraway place.' [639] The Messenger continued, 'Then t he soul of the disbeliever is returned back to the body. Two angels come and sit the dis believer and ask, " Who is your Lord? " The dis believer replies, "Ah—I don't know." The two angels ask, " What is your religion? " The dis believer replies, "Ah—I don't know." The two angels ask, " Who is this man who was sent to you from God? " The dis believer replies, "Ah—I don't know." Then a caller from heaven (i.e. God) says, " The disbeliever has lied . Give the disbeliever bedding from hellfire and open for the disbeliever a gate of hell . " The dis believer feels the heat and simoom of hell. The dis believer's grave tightens until the ribs of the dis believer interchange . Then a man with a n ugly face, wearing ugly clothing and smelling rancid , comes to the dis believer and says, " I have terrible news that will make you miserable . This is the day that you were promised. " The dis believer asks the man, " Who are you? Your face brings terrible news . " The man replies, " I'm the evil deed s that you performed. " The dis believer says, " Oh, my Lord. Do no t e nd this world (i.e. delay Judgment Day) . """

Sanad : Abu-Muawiyah via Al-Amash via Minhal-Bin-Amr via Zadhan via Al-Bara ' -Bin-Azib.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [640] .

Qudsi Hadith No. 611

Anas-Bin-Malik , said " God's Messenger, may God's peace and blessings be upon him , said, ' God, the Sublime , tells the angel of death, may peace be upon him , " Go and bring my supporter. I have tried my supporter in good times and in bad times and I have found my supporter to be the way I like my supporters to be. " The angel of death, accompanied by five hundred other angels, comes to the supporter carrying shrouds and balm from heaven. The angels also have with them scented plants where each one has at its head twenty colored leaves with distinct smells that are different from the smell of the supporter. The angels also have with them white musky silk. The angel of death comes to the supporter and sits near the supporter's head. The angel places the silk and musk under the chin of the supporter and the ang el opens for the supporter a gate to heaven. The supporter is busy at this time thinking sometimes about the soul , sometimes about the clothing, and sometimes about the reward for the good deeds. The angel of death says to the soul of the supporter , " Come out good so ul to the ' thornless lotus jujube, clusters of acacia trees, extended shade, and flowing water. ' [641] " The angel of death is gentler [with the soul] than a mother is with her infant. The angel of death knows that the s oul is loved by its Lord so the angel expresses, through gentleness , the Lord's affection and acceptance . The angel pulls out the soul [gently from the body of the supporter] the way a hair is pulled from dough. God, the Almighty and

Glorious , sa ys , “ Th e angels who take the lives of the believers say to them, ‘ Peace be upon you. Enter heaven [as a reward for] what you used to do. ’” [642] And God, the Almighty and Glorious , says, “ If the deceased is one of those who are close [to God] , the re is for the deceased rest, fragrance , and a paradise of bliss. ” [643] God, the Almighty and Glorious , says that the believer has rest in death, fragrance to smell, and a place of bliss. When the angel of death seizes the soul of the supporter, the soul tells the body, “ May God bless you on my behalf. You were quick in obeying God and slow in disobey ing God. You were saved [yourself] and you saved [me] . ” The body tells the soul the same thing. Every location on earth where the supporter obeyed G od and every gate of heaven through which the blessings of the supporter descended and the deeds of the supporter ascended cries over the supporter for forty nights. When the supporter is placed in the grave, the salat of the supporter comes and stand to the right of the supporter, the fasting of the supporter stands to the left of the supporter, the dhikr of the supporter stands next to the head of the supporter, the walking that the support did to perform good deeds comes and stands next to the legs of the supporter, and the patience of the supporter comes and stands near the grave. God sends [these] emancipators to free the supporter from punishment . S alat comes from the right of the supporter and says [to the angel], “ Leave the supporter alone. The supporter spent the entire life performing good deeds and only rested when placed in the grave. ” Fasting comes from the left of the supporter and says the same thing. All the things around the supporter come and say the same thing. At this time , whenever torture comes near the supporter from any direction, torture finds that the supporter has been shielded by God. Patience says to the rest of the deeds, “ The supporter didn’t prevent me from participating in the emancipati on . I just waited and wanted to see if you could do it on your own. When you’re not able to emancipate the supporter on your own , I interfere and help . And when you’re able to do so, I help the supporter at the time of judgment and reckoning . ” Then God sends two angels whose sight is like swift lightning and whose sound is like roaring thunder. Their canines are like horns and their breath is like fire. They speak redundantly [644] and the distance between the shoulders of each one of them equals to the distance walked in such and such days. They are void of any mercy or compassion. They are named Munkar and Nakir. Each one of them has a n iron hammer that can’t be carried even by Rabiah and Mudar [645] combined. The two angels come to the supporter and ask, “ Whom were you worshiping? Who is your Lord? And who is your prophet? ” ’ The people said to the Messenger, ‘Oh, God’s Messenger! Who can say anything after you described the two angels the way you described them?’ The Messenger, may God’s peace and blessings be upon him and his family , replied, ‘ God gives believers strength to express themselves confidently in the worldly life and in the hereafter and God leads astray the wrongdoers for God does whatever God wills. ’ [646] The Messenger continued, ‘The supporter replies , “I was worshiping Allah and no other g od. Islam is my religion, the religion that the prophets submitted to. And my Prophet is Muhammad, may God’s peace and blessings be upon him , the last of the prophet s .” The two angels tell the supporter, “You have told the tru th .” Then t he two ang els widen the grave of the supporter forty arms-lengths from the front, forty arms-lengths from the back, forty arms-lengths from the right, and forty arms-lengths from the left and say to the supporter, “ You have passed the last stage.”’ The Messenger said, ‘I swear to God that the supporter becomes at this point the happiest the supporter has ever been.’ The Messenger continued , ‘Then the two angels say to the supporter, “Supporter of God! Look above you.” The supporter looks up and sees an open gate to heaven. Then the two angels tell the supporter, “This is your home.”’ The Messenger said, ‘I swear to God that the supporter becomes at this point the happiest the supporter has ever been .’ { Yazid Al-Raqashi said that Aisha said, ‘Ninety-nine gates of heaven are opened for the supporter and the supporter is kept cool and comforted until the day of resurrection.’} The Messenger con tinued, ‘Then God says to the angel of death, “ Go and bring my enemy. I blessed and helped my enemy [but my enemy rebelled]. Bring my enemy so I can take revenge against them . ” The angel of death, accompanied by five hundred other angels helping the angel carry a whip of hellfire ember , comes to the enemy in the ugliest image any human has ever seen. The angel has twelve eyes and carries a thorny skewer of fire. The angel of death, may peace be upon him , comes and hits the enemy with that skewer and the thorn s plunge in every one of the enemy’s veins . Then the angel of death snatches the soul of the enemy from the toenails and throws it in the heel bones. The enemy of God becomes stupefied. Then t he angels hit the enemy with that whip on the face, then on the rear, then on the chest, and then on the throat. Then the angel of death says to the soul , “ Come out soul to ‘ a simoom and scalding water . And to a shade of black smoke that provides neither coolness nor pleasure ’ [647] .” When the angel of death seizes the soul of the enemy , the soul tells the body, “May God punish you. You were quick in dis obeying God and slow in obey ing God. You were destroyed [yourself] and you destroyed [me] .” The body tells the soul the same thing. Every location on earth where the enemy disobeyed God and every gate of heaven through which the blessings of the enemy descended and the deeds of the enemy ascended curse s the enemy for forty nights. When the enem y is placed in the grave, God tightens the grave and the ribs of the enemy interchange, the right ribs penetrate the left ribs and the left ribs penetrate the right ribs. Then G od sends to the grave of the enemy black snakes like the necks of camels. They start nibbling at the enemy’s nose and two big toes until they meet in the middle. Then God sends to the enemy two angels whose sight is like lightning and whose canines are like horns. Their breath is like fire. They speak redundantly and the distance between the shoulders of each one of them equals to the distance walked in such and such days . God removed from them any mercy or compassion. They are named Munkar and Nakir. Each one of them has an iron hammer that can’t be carried even by Rabiah and Mudar combined. The two angels come to the grave and smack the enem y and sparks fly and the n the enemy goes back to the way the enem y was . The two angels ask, “ Oh, enemy of God! Whom were you worshiping? Wh at is your religion? And who is your prophet?” The enemy replies, “I don’t know .” The two angels tell the enemy , “ Enemy of God! You didn’t know and you didn’t care. ” The two angels come to the grave and smack the enemy and sparks fly and then the enemy goes back to the way the enemy was. Then the two angels say to the enemy, “Enemy of God! Look above you.” The enemy looks up and sees an open gate to heaven. The two angels tell the enemy, “Enemy of God! Had you obeyed God, this would have been your home.”’ The Messenger said, ‘I swear to God that the enemy becomes at this point more miserable than the enemy has ever been.’ The Messenger continued , ‘ Then the two angels say to the enemy, “Enemy of God! Look underneath you.” The enemy look s underneath and sees an open gate to hell. The two angels say to the enemy, “Enemy of God! This is your home.”’ The Messenger said, ‘I swear to God that the enemy becomes at this point more miserable than the enemy has ever been.’ {Yazid Al-Raqashi said that Aisha said, ‘Ninety-nine gates of hell are opened for the enemy and the enemy is kept hot and discomforted until the day of resurrection.’}”

Sanad : Abu-Al-Qasim Abd-Al-Aziz-Bin-Ali Al-Azji via Abu-Bakr Muhammad-Bin-Ahmad Al-M ufid {in Jurjaraya [648] in 372} via Abu-Al-Fadl Al-Abbas-Bin-Yusuf Al-Shakli via Yahya-Bin- Abi- Talib via Maruf Al-Karkhi via Bakr-Bin-Khunays via Dirar-Bin-Amr [Al-Malti] via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Al-Amali Al- Khamisiyyah by Al-Shajari.

Rating : Da` if [649] .

Qudsi Hadith No. 612

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God hold s earth [in the left hand] and rolls up heaven in the Lord's right hand and then says, ' I am the King. Where are the kings of earth? '"

Sanad : Muhammad-Bin-Muqatil via Abdullah via Yunus via Al-Zuhri via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 613

Ibn-` Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God seizes the earth while God is holding the heavens in the Lord's right hand and then says, ' I am the K ing. '"

Sanad : Muqaddam-Bin-Muhammad-Bin-Yahya via his uncle Al-Qasim-Bin-Yahya via Ubaydallah via Nafi via Ibn-` Umar.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 614

Ubaydallah-Bin-Miqsam said, "I sawAbdullah-Bin -Umar illustrating a hadith . Ibn-Umar said, ' God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , takes the Lord's heavens and earths in the Lord's two hand s and says, ' I am God. { [While saying this, t he Messenger] Clinched and released his fists [illustrating God's ability to terminate and creat e] . } I am the King. ' I saw the pulpit shaking (due to the mentioning of the Lord) from the bottom to the point where I said , 'Will it fall with the Messenger in it ? '" ""

Sanad : Said-Bin-Mansur via Yaqub {aka Ibn-Abd-Al-Rahman} via Abu-Hazim viaUbaydallah-Bin-Miqsam.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 615

Abdullah- B in-Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , rolls up the heavens and takes them in the Lord's right hand and says, ' I am the King. Where are the tyrants? Where are the arrogant people ? ' Then God rolls up the earths and takes them in the Lord's left hand and says, ' I am the King. Where are the tyrants? Where are the arrogant people? '"

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Abu-Usamah via Umar-Bin-Hamzah via Salim-Bin-Abdullah via Abdullah-Bin-Umar.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 616

Abdullah-Bin-Umar, may God be pleased with him , said, "I saw God's Messenger, may God's peace and blessings be upon him , on this pulpit {he means the pulpit of the Messenger} say ing , 'On the day of resurrection, God, the Almighty and Glorious , gathers the seven heavens and the seven earths in the Lord's hand and says, " I am God. I am the Merciful. I am the King. I am the Holy. I am the Perfection . I am the Guar antor . I am the Guardian . I am the Almighty. I am the Enforcer . I am the Superior. I am the one who started life when it was nothing and resurrected it [after death] . Where are the kings? Where are the enforcers ? ""'

Sanad : Abu-Ali Al-Rudhbari and Abu-Al-Husayn-Bin-Al-Fadl Al- Qattan and Abu-Abdullah Al -Husayn-Bin-Umar-Bin-Burhan and Abu-MuhammadAbdullah-Bin-Yahya-Bin-Abd-Al-Jabbar via Ismail-Bin-Muhammad Al-Saffar via Al-Hasan-Bin-Arafah via Muhammad-Bin-Salih Al-Wasiti via Sulayman-Bin-Muhammad viaUmar-Bin-Nafivia his father viaAbdullah-Bin-` Umar.

Source : Al-Asma ' Wa Al-Sifat by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 617

Abdullah [Bin-Masud] said, "A Jewish man came to the Prophet, may God's peace and blessings be upon him , and said, 'Oh, Muhammad! [On the day of resurrection,] God hold s the heavens by one finger, the earths by one finger, the mountains by one finger, the trees by one finger, the creatures by one finger and then says, " I am the King. "' God's Messenger laughed to the point where his molars became visible and then recited. ' They underrate the ability of God .' [650] "

Yahya-Bin-Said via Fudayl-Bin-Iyad via Mansur via Ibrahim added, "The Messenger laughed in wonder and in agreement with the Jewish man."

Sanad : Musaddad via Yahya-Bin-Said via Sufyan via Mansur and Sulayman via Ibrahim via Abidah via `Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 618

`Abdullah said, "A man from the People of the Book came to the Prophet, may God's peace and blessings be upon him , and said, 'Oh, Abu-Al-Qasim! [On the day of resurrection,] God holds the heavens on one finger, the earths on one finger, the trees and soil on one finger, the creatures on one finger and then says, " I am the King. I am the King . "' I saw the Prophet laugh ing to the point where his molars became visible and then the Prophet recited. 'They underrate the ability of God.' [651] "

Sanad : Umar-Bin-Hafs-Bin-Ghiyath via his father via Al-Amash via Ibrahim via Alqamah via Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 619

`Abdullah-Bin-Unays said that he heard God's Messenger, may God's peace and blessings be upon him , say, "God gathers the servants on Judgment Day and says to them in a voice that is heard by those who are far away as well as it is heard by those who are nearby, ' I am the King. I am the Judge. ' "

Sanad : Jabir via `Abdullah-Bin-Unays.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 620

Mujahid, may God be pleased with him , said, "Ibn-Abbas, may God be pleased with him , asked, 'Do you know how big hell is?' I replied, 'I don't know.' Ibn-Abbas said, 'Of course you don't know. The distance between the ir earlobes and their s houlders (of those who are in hell) equals to the distance traveled in forty autumns and the path is filled with wadis of pus and blood.' I asked, 'Rivers?' He replied, 'No. Wadis.' Then Ibn-`Abbas said, 'Aisha, Mother of the Believe r s, may God be pleased with her , asked God's Messenger, may God's peace and blessings be upon him , about the verse, " They underrate the ability of God. On the day of resurrection, God holds the entire earth in the Lord's [left] hand and rolls up the heavens in the Lord's right hand, " [652] and the Messenger said, " God says, ' I am the Omnipotent. I am… . I am… , ' and glorifies the Lord. " [When the Messenger said those words on the pulpit] The pulpit shook to the point where we thought it was going to collapse. ' "

Sanad : Abdullah-Bin-Muhammad-Bin-Musa Al-Adl via Muhammad-Bin-Ayyub via Yahya-Bin-Al-Mughirah Al-Sadi via Harun-Bin-Al-Mughirah via Anbasah via Habib-Bin-Abi-`Amrah via Mujahid.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [653] .

Qudsi Hadith No. 621

Ibn-`Abbas, may God be pleased with him , said, " When the time of the hour of resurrection comes, a caller (an angel) shouts, 'Oh, people! The hour has arrived.' The angel is heard by the living and the dead. Then God descends to the lower heaven and calls, ' To whom does the dominion belong today? [It belongs] to God, the One, the Conqueror. ' [654] "

Sanad : Abu-Zakariyya Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq via Jarir via Sulayman Al-Taymi via Abu-Nadrah via Ibn-`Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [655] .

Qudsi Hadith No. 622

Abu-Malik Al-Ash`ari said that God's Messenger, may God's peace and blessings be upon him , said [that God, the Almighty and Glorious , said], " There are three things that I have kept hidden from my servants which if they saw they would never commit a sin. If they saw me they would know for sure what I do with my creatures when I take their lives and hold the heavens in my hand and then hold the earth s and then say, 'I am the King. Who is there who has a kingdom other than me?' And t hen I show them paradise and they know for sure all the good things that I have prepared for them in it. And t hen I show them hell and they know for sure all the terrible things that I have prepared for them. I 've kept these things hidden from them on purpose because I want to know what they will do after I explain these things to them. "

Sanad : Hashim-Bin-Marthad via Muhammad-Bin-Isma ' il-Bin-Ayyash via his father via Damdam-Bin-Zurah via Shurayh-Bin-Ubayd via Abu-Malik Al-Ashari.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [656] .

Qudsi Hadith No. 623

Ibn-`Abbas, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , preached and said, 'Oh, people! [On the day of resurrection] You will be gathered by God barefoot, naked, and uncircumcised. ' Then the Messenger recited the verse, ' The way we produced the first creation we will bring it

back. This is our promise. And we shall deliver. ' [657] Then the Messenger said, 'The first creature to be clothed on the day of resurrection is [Prophet] Abraham.' Then the Messenger said, ' A few p eople from my nation will be brought and they will be taken toward the left (i.e. to hell). I will ask, "Oh, Lord! These are my companions ." God will repl y , " You don't know what they came up with after you left them. " I will say what the righteous servant [Jesus son of Mary] said, " I watched them when I was with them. But when you took me up [to heaven] , you became the overseer. You are the one who oversees everything. " [658] God will say , " The se people have been apostatizing since you left them. " ""

Sanad : Abu-Al-Walid via Shubah via Al-Mughirah-Bin-Al-Numan via Saaid-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 624

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, a group of my companions will come to me. They will be kept away from the basin. I will say, 'Oh, Lord! These are my companions.' God will reply , ' You don't know what they invented after you left them. They became apostates. ""

Sanad : Ahmad-Bin-Shabib-Bin-Saaid Al-Habati via his father via Yunus via Ibn-Shihab via Saaid-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 625

As ma ' [Bin t -Abi-Bakr] said that the Prophet, may God's peace and blessings be upon him , said, "[On the day of resurrection] I will be at my basin waiting for people to come to me. So me people will be taken away from the basin in front of me. I will say, 'These are my people.' It will be said [by God], ' You don't know. These people apostatized. ""

Ibn-Abi-Mulaykah said, "Oh, God! We ask you to protect us from becoming apostates or insurrectionists."

Sanad : Ali-Bin-Abdullah via Bishr-Bin-Al-Sari via Nafi-Bin-Umar via Ibn-Abi-Mulaykah via Asma ' .

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 626

Anas said that the Prophet, may God's peace and blessings be upon him , said, "[On the day of resurrection] Some of my companions will come to the basin . As soon as I recognize them they will be taken away in front of me. I will say, 'These are my companions.' Someone (God) will reply , ' You don't know what they fabricated after you left them. ""

Sanad : Muslim-Bin-Ibrahim via Wuhayb via Abd-Al-Aziz via Anas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 627

Anas said, "One day, while God's Messenger, may God's peace and blessings be upon him , was with us in the mosque , he fell asleep and then he raised his head laughing. We asked, ' What made you laugh, God's Messenger?' The Messenger replied, 'A sura was revealed to me earlier' Then the Messenger recited, ' In the Name of God, the Merciful, the Compa ssionate. We gave you the kawtha r. So offer s a lat to yo ur Lord and sacrifice. Indeed, the one who hate s you is the one cut off .' [659] Then the Messenger asked, ' Do you know what the kawthar is?' We replied, 'God and God's Messenger know best.' The Messenger said, 'It is a river that my Lord, the Almighty and Glorious , promised me. It is full of good things. It is a basin that my nation comes to on the day of resurrection. It has as many jars as the number of stars. Some servants will be taken away from there. I will say, " Lord! These servants are from my nation. " God will reply , " You don't know what these servants fabricated after you left them. " ""

Sanad : Ali-Bin-Hujr Al-Sadi via Ali-Bin-Mushir T Abu-Bakr-Bin-Abi-Shaybah viaAli-Bin-Mushir via Al-Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 628

Aisha said, " While God's Messenger, may God's peace and blessings be upon him , was with his companions, I heard him say, '[On the day of resurrection] I will be at the basin waiting for you. I swear to God that some of you will be taken away in front of me. I will say, "Lord! These people are my companions and they are from my nation." God will reply, " You don't know what they did after you left them. They became apostates. """

Sanad : Ibn-Abi-Umar via Yahya-Bin-Sulaym via Ibn-Khuthaym viaAbdullah-Bin-`Ubaydallah-Bin-Abi-Mulaykah via Aisha.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 629

Abdullah [Bin-Masud] said that the Prophet, may God's peace and blessings be upon him , said [to the sahabah] , "[On the day of resurrection] I will get to the basin before you. Some of you will be lifted towards me and when I lean down to give them [water] they will be pulled away from me. I will say, 'Lord! These are my companions.' God will reply, ' You don't know what they invented after you left them. '"

Sanad : Musa-Bin-Ismail via Abu-Awanah via Mughirah via Abu-Wa ' il via ` Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 630

Abdullah [Bin-Masud] said that the Prophet, may God's peace and blessings be upon him , said [to the sahabah], "[On the day of resurrection] I will get to the basin before you. I will try to save some people but to no avail. I will say, 'Oh, Lord! These are my companions.' God will reply, ' You don't know what they invented after you left them . '"

Sanad : Abu-Muawiyah via Al-Amash via Shaqiq via ` Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [660] .

Qudsi Hadith No. 631

Abdullah-Bin-Masud said, "While God's Messenger, may God's peace and blessings be upon him , was on his ear-chopped [661] she-camel on Mount Arafat, he asked [the sahabah] , ' Do you know what day this is, what month this is, and what land this is?' They replied, 'This is a sacred land, a s a cred month, and a s a cred day.' The Messenger said, ' Your property and you r blood are as sacred as this month of yours in this land of yours on this day of yours.' Then the Messenger said, '[On the day of resurrection], I will get to the basin before you [to be ready to help you]. I pride myself , in front of other nations [662] , on your multitude so do not embarrass me [by committing sin]. I will try to save some people but they will be pulled away from me. I will say, "Oh, Lord! These are my companions." The Lord will reply, " You don't know what they fabricated after you left them. """

Sanad : Ismail-Bin-Tawbah via Zafir-Bin-Sulayman via Abu-Sinan via Amr-Bin-Murrah via Murrah via Abdullah-Bin-Masud.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [663] .

Qudsi Hadith No. 632

` Umar-Bin-Al-Khattab said that God's Messenger, may God's peace and blessings be upon him , said " I 'm hold ing you back from hellfire. I 'm hold ing you back and you 're rush ing heedlessly like butterflies and grasshoppers rush into fire. [On the day of resurrection] I will get to the basin before you. You will come to me in groups and individually. I will recognize you from your marks and names the way one recognizes a horse or one recognizes a lost camel of theirs. You will be taken to the left (i.e. toward hell). I will say, 'Lord. These are my people. These are my people.' The Lord will reply, ' Oh, Muhammad! You don't know what they invented after you left them . They became apostates. ' I will not recognize any of you who will come on the day of resurrection carrying [on the ir neck s] a bleating ewe saying, 'Oh, Muhammad! [Help me.] ' I will say to them, 'I have nothing for you. You were told what to do [and you disobeyed]. ' I will not recognize any of you who will come on the day of resurrection carrying a growling camel saying, 'Oh, Muhammad!' I will say to them, 'I have nothing for you. You were told what to do.' And I will not recognize any of you who will come on the day of resurrection carrying [their hoarding] sacks saying, 'Oh, Muhammad!' I will say to them, 'I have nothing for you. You were told what to do.' "

Sanad : Al-Fadl-Bin-Sahl via Malik-Bin-Ismail via Ya qub-Bin-Abdullah Al-Qummi via Hafs-Bin-Humayd via Ikrimah via Ibn-` Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [664] .

Qudsi Hadith No. 633

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said "I'm holding you back from hellfire. I 'm saying, 'Stay away from hell. Stay away from transgression.' When I die, I shall precede you and meet you at the basin. Those who will come will be saved. A group [of you, however,] wil l come and will be taken toward the left (i.e. to hell). I will say, 'But Lord, these people are from my nation!' It will be said [by God], ' You don't know what they invented after you left them. They became apostates. '"

Sanad : Jafar-Bin-Ahmad Al-Shami Al-Kufi via Abu-Kurayb via Mukhtar-Bin-Ghassan via Abu-Muhayyah Yahya-Bin-Yala via his father via Abd-Al-Malik-Bin-Said-Bin-Jubayr via his father via Ibn-` Abbas.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Unrated.

Qudsi Hadith No. 634

Ibn-Mas ` ud and Hudhayfah [Bin-Al-Yaman] sa id that God's Messenger, may God's peace and blessings be upon him , said "I will precede you to the basin and wait for you there. Some of you will be raised [to get water] but as soon as I recognize them they will be snatched away from me. I will say, 'Lord! These are my friends. These are my friends.' It will said [by God], ' You don't know what they fabricated after you left them. '"

Sanad : Surayj-Bin-Al-Numan via Hushaym via Al-Mughirah via Abu-Wa ' il via Ibn-Masud RT Hushaym via Husayn [Bin-` Abd-Al-Rahman] via Abu-Wa ' il via Hudhayfah.

Source : Musnad Ahmad by Ah m a d.

Rating : Unrated.

Qudsi Hadith No. 635

Hudhayfah said that God's Messenger, may God's peace and blessings be upon him , said "I will precede you to the basin. I will try to save some people but to no avail. I will say, 'Oh, Lord! These are my friends.' It will be said [by God], ' You don't know what they fabricated after you left them. '"

Sanad : Ibn-Fudayl via Husayn via Shaqiq via Hudhayfah.

Source : Musannaf Ibn-Abi-Shaybah by Ibn-Abi-Shaybah.

Rating : Unrated.

Qudsi Hadith No. 636

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " When God created heave n and hell, God sent Gabriel and said, ' Look at heaven and see what I have prepared for its dwellers. ' Gabriel went and looked at heaven and what God prepared for its dwellers. Gabriel returned to the Lord and said, 'I swear by your M ight that anyone who hears about it will want to enter it.' So God made it difficult to enter heaven [by requiring its dwellers to perform righteous deeds and refrain from performing sinful deeds.] Then God told Gabriel, ' Go back and look at heaven and see what I have prepared for its dwellers. ' Gabriel went back and saw how difficult it was to enter heaven. Gabriel returned to the Lord and said, 'I swear by your Might that I'm fearful that no one will be able to enter it.' Then God said to Gabriel, ' Go to hell and see what I have prepared for its dwellers. ' Gabriel went to hell and saw its dwellers stacked one above the other. Gabriel returned to the Lord and said, 'I swear by your Might that no one who hears about it will want to enter it.' So God made it easy to enter he ll [by seducing its dwellers to perform sinful deeds and refrain from performing righteous deeds.] Gabriel said to the Lord, 'I swear by your Might that I'm fearful that no one will be able to resist not entering it.'"

Sanad : Muhammad-Bin-Bishr via Muhammad-Bin-` Amr via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [665] .

Qudsi Hadith No. 637

Abu-Sa ` id Al-Khudri said that the Prophet, may God's peace and blessings be upon him , said, "Moses said, 'Oh, Lord! You are not generous to your believing servants in the worldly life!' O ne of the gate s of heaven was o pen ed to Moses and M oses looked inside. God t old Moses, ' This is what I have prepared for the believers. ' Moses said, 'Oh, Lord! I swear by your Might and Glory that if one were without arms and legs and dragged on the face , from birth to the day of resurrection , that reward would make them forget all of that .' Then Moses said, 'Oh, Lord! You are generous to your disbelieving servants in the worldly life!' One of the gates of hell was opened to Moses and M oses looked inside. God told Moses, ' This is what I have prepared for the dis believers. ' Moses said, 'Oh, Lord! I swear by your Might and Glory that if one lived in total luxury , from birth to the day of resurrection , that punishment would make them forget all of that.'"

Sanad : Yahya-Bin-Ishaq via Ibn-Lahiah via Darraj via Abu-Al-Haytham via Abu-Said Al-Khudri.

Source : Musnad Ah m a d by Ahmad.

Rating : Da` if [666] .

Qudsi Hadith No. 638

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, the most sinful affluent people in the worldly life will be brought and immersed once in hellfire. They will be asked [by God], ' Oh, children of Adam! D o you remember any of the luxuries that you had? Do you recall any of the blessings that you encountered? ' They will reply, 'No, God. We swear we don't . ' Then the most righteous destitute people in the worldly life will be brought and immersed once in heaven. They will be asked [by God], ' Oh, children of Adam! Do you remember any of the sufferings that you had? Do you recall any of the difficulties that you encountered? ' They will reply, 'No, God. We swear we don't. We never had any sufferings and we never encountered any difficulties.'"

Sanad : ` Amr-Al-Naqid via Yazid-Bin-Harun via Hammad-Bin-Salamah via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 639

Anas said that God's Messenger, may God's peace and blessings be upon him , said, "[On the day of resurrection,] the most afflicted people in the worldly life of the people of heaven will be brought. God will say [to the angels] , ' Submerge them once in heaven . ' They will submerge them once. God , the Almighty and Glorious , will ask them, ' Oh, children of Adam! Have you encountered any difficulties or anything you hated? ' They will reply, ' No. We swear by your Might that we have never encountered anything we hated.' Then the most affluent people in the worldly life of the people of hell will be brought. God will say [to the angels] , ' Submerge them once in hell. ' [They will submerge them once.] God will ask them, ' Oh, children of Adam! Have you seen an ything good? Have you encountered anything pleasing? ' They will say, 'No. We swear by your Might that we have not seen anything good or encountered anything pleasing. '"

Sanad : ` Affan via Hammad via Thabit via Anas.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [667] .

Qudsi Hadith No. 640

`Umar-Bin-Al-Khattab said, " Gabriel came to the Prophet, may God's peace and blessings be upon him , unexpectedly. The Messenger stood up and said to Gabriel, ' What's wrong?' Gabriel replied, 'God, the Almighty and Glorious , just ordered the keys to hell fire .' The Messenger asked, 'Oh, Gabriel! Describe hellfire for me and tell me about hell.' Gabriel replied, 'God, the Blessed and Sublime , ordered hell to be created. Then God started a fire and let it burn for a thousand years until it became white. Then God let it burn for a thousand years until it became red. Then God let it burn for a thousand years until it became black. So it is pitch-black with lightless sparks and eternal flames. I swear to God that if just a tiny hole, the size of an eye of a needle, opened in hell, it would burn all the inhabitants of earth to death . I swear to God that if a piece of clothing of the clothes of hell were hung between heaven and earth, it would burn all the inhabitants of earth to death. I swear to God that if the people of earth looked at one of the treasurers of hell , all the people wou ld die from the treasure r ' s ugly face and rancid smell. I swear to God that if one of the links of the chains of he ll , which God described in the Lord's book (the Qur ' an) , were placed on the mountains of the worldly life, it would go th r ough them until it reaches the lowest earth. ' T he Messenger said, 'That' s enough, Gabriel. I might have a heart attack and die [from what you're saying] .' The Messenger saw Gabriel crying and said, 'Are you crying Gabriel when you have the stature that you do?' Gabriel replied, 'Why shouldn't I cry? God might be thinking of me differently. How do I know? I might become like Satan who was one of the angels. Or become like [the fallen angels] Harut and Marut. ' The Messenger and Gabriel started to cry and continued crying until they were told [by an angel], 'Oh, Gabriel and Muhammad! God, the Almighty and Glorious , has protected you and made you immune to disobeying the Lord.' Then Gabriel ascended [to heaven] and the Messenger left. The Messenger passed by a group of people from the Ansar who were laughing and playing. The Messenger told them, 'Are laughing when there is hell in the future ? If you knew what I know you would laugh a little and cry a lot. You wouldn't indulge yourselves in eating and drinking . And y ou would stand on hilltops and pray to God, the Almighty and G lorious .' The Messenger was called [by God], ' Oh, Muhammad! Do not depress my people. I sent you to make things easier and not more difficult. ' The Messenger said [to the Ansar], ' Do righteous deeds and come closer [to God].'"

Sanad : Abu-Muslim via Al-Hakam-Bin-Marwan Al-Kufi via Sallam Al-Tawil via Al-Ajlah-Bin-Abdullah Al-Kindi viaAdiyy-Bin-`Adiyy Al-Kindi.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Mawdu` [668] .

Qudsi Hadith No. 641

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute . Hell said [proudly] , ' I have been given the arrogant and the tyra nnical . ' Heaven said, 'How come I only get the weak, the downfallen, and the naked?' God said to heaven, ' You are my place of mercy for whomever I wish of my servants. ' And God said to hell, ' You are my place of punishment for whomever I wish of my servants. ' Then God said, ' Each one of you will get its fill. ' People will be thrown in hell and hell will say, 'Are there any more?' Hell will not become full until God places the Lord' s leg {or perhaps he said ' foot ' } in it and then hell will say, 'Enough! Enough! Enough!' At that time hell will become full and it will gather and coalesce. God will not treat any of the Lord's creatures unfairly. As for heaven, God will create enough people to fill it."

Sanad : Ma`mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Sahih [669] .

Qudsi Hadith No. 642

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute. Hell said, 'I have been given the arrogant and the tyrannical . ' Heaven said, 'How come I only get the weak and the downfallen?' God, the Blessed and Sublime , said to heaven, ' You are my place of mercy for whomever I wish of my servants. ' And God said to hell, ' You are my place of punishment for whomever I wish of my servants. ' Each one of them will get its fill. Hell will not become full until God places the Lord's leg in it and then hell will say, 'Enough! Enough!' At that time hell will become full and it will gather and coalesce. God , the Almighty and Glorious , will not be unfair to any of the Lord's creatures. As for heaven, God will create enough people to fill it."

Sanad : Abdullah-Bin-Muhammad viaAbd-Al-Razzaq via Ma`mar via Hammam via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari .

Rating : Sahih.

Qudsi Hadith No. 643

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute. Hell said, 'I have been given the arrogant and the tyrannical . ' Heaven said, 'How come I only get the weak, the downfallen, and the naive ?' God said to heaven, ' You are my place of mercy for whomever I wish of my servants. ' And God said to hell, ' You are my place of punishment for whomever I wish of my servants. ' Then God said, ' Each one of you will get its fill. ' Hell will not become full until God , the Blessed and Sublime , places the Lord's leg in it and then hell will say, 'Enough! Enough! Enough!' At that time hell will become full and it will gather and coalesce. God will not be unfair to any of the Lord's creatures. As for heaven, God will create enough people to fill it."

Sanad : Muhammad-Bin-Rafiviaabd-Al-Razzaq via Ma`mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim .

Rating : Sahih.

Qudsi Hadith No. 644

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute and took it to their Lord . Heaven said, 'Oh, Lord! How come no one enters heaven but the weak and downfallen people?' Hell said, 'I have been given the arrogant people. ' God, the Sublime , said to heaven, ' You are my place of

mercy . ' And God said to hell, ' You are my place of punishment for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' In regard to heaven, God will not be unfair to any of the Lord's creatures. As for hell, God will create whomever God wishes and they will be thrown in it. Hell will say ' are there any more,' three times. Hell will not become full until God places the Lord's foot in it and then hell will gather and coalesce and say, 'Enough! Enough! Enough! ' "

Sanad : Ubaydallah-Bin-Sad-Bin-Ibrahim via Yaqub via his father via Salih-Bin-Kaysan via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 645

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Hell and h eaven complained. Hell said, 'Why am I a place for the arrogant and the tyrannical?' Heaven said, 'Why am I a place for the weak and the needy?' God, the Almighty and Glorious , said to hell, ' You are my place of punishment for whomever I wish {or perhaps he said "place of punishment for whomever I wish to choose "} . ' And God said to heaven, ' You are my place of mercy for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' "

Sanad : Ibn-Abi-Umar via Sufyan via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 646

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "Heaven and hell complained. Heaven said, 'Oh, Lord! Why am I only a place for the poor and downfallen people?' Hell said, 'Why am I only a place for the tyrannical and the arrogant?' God said to hell, ' You are my place of punishment for whomever I wish. ' And God said to heaven, ' You are my place of mercy for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' In regard to heaven, God will create whomever the Lord wishes to fill it. As for hell, people will be thrown in it and hell will keep asking 'are there any more?' until God places the Lord's foot in it. At that time, hell will become full and it will gather and coalesce and say, 'Enough! Enough! Enough!'"

Sanad : Abd-Al-Razzaq via Mamar via Ayyub via Ibn-Sirin via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [670] .

Qudsi Hadith No. 647

Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, " Heaven and hell bragged. Hell said, ' I am the place for tyrants, arrogant people, kings, and nobles.' Heaven said, 'I am the place for the weak, the poor, and the needy.' God, the Blessed and Sublime , said to hell, ' You are my place of punishment for whomever I wish. ' And God said to heaven, ' You are my place of mercy for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' Wicked people will be thrown in hell and hell will ask, 'Are there any more?' Wicked people will be thrown in hell and hell will ask, 'Are there any more?' Wicked people will be thrown in hell and hell will ask, 'Are there any more?' That continues until God, the Blessed and Sublime , puts the Lord's foot over it and then hell withdraws and says, ' Enough! Enough!' As for heaven, God will create enough people to fill it and people will remain there for as long as the Lord wishes."

Sanad : Hasan and Rawh via Hammad-Bin-Salamah via Ata ' -Bin-Al-Sa ' ib via Ubaydallah -Bin-Abdullah-Bin-Utbah via Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [671] .

Qudsi Hadith No. 648

Abu-Sa` id said , " God's Messenger, may God's peace and blessings be upon him , said, ' God says, " Oh, Adam! " Adam replies, " Yes, Most Gracious Lord. I'm at your service. " God says to Adam, " Bring out the people of hell. " Adam ask s , " Who are the people of hell? " God replies , " They are nine hundred ninety-nine out of every one thousand. " That will take place [on the day of resurrection] when , due to the fear of God's severe punishment, t he young become grey-haired and all pregnant women abort their babies a nd you see people look drunk while, in actuality, they are not. ' That distressed the sahabah who asked, 'Oh, God's Messenger! W hich one of us is that individual?' The Messenger replied, 'I have good news for you. E very one thousand will consist of people from Gog and Magog [who will enter hell] and one from you [who will enter heaven]. I swear to God I hope you will comprise o ne-third of the people who enter heaven.' We praised God (i.e. said ' A l - hamdu L illah ') and glorified the Lord (i.e. said ' A llahu A kbar') and then the Messenger said, ' I swear to God I hope you will comprise one-half of the people who enter heaven for you are among the nations as [singular] a s a whit e hair on the skin of a black ox or the nail-like hairless whit e spot on the inside of a donkey's upper forel eg . ' "

Sanad : Yusuf-Bin-Musa via Jarir via Al-Amash via Abu-Salih via Abu-Said.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 649

Abu-Sa` id Al-Khudri said, "The Prophet, may God's peace and blessings be upon him , said, 'On the day of resurrection, God, the Almighty and Glorious , says, " Oh, Adam! " Adam replies, "Yes, our Lord! I'm at your ser vice." A caller (an angel) say s [to Adam] , " God orders you to bring a group from your descendants to hell." Adam asks, "Oh, Lord! Which group is that?" God replies, " From every one thousand {I think he said} bring nine hundred ninety-nine. " At that time, pregnant women will abort their unborn babies and the young will become grey-haired and " you will see people [look] drunk when they are not drunk but [this is due to the fact that] God's punishment is severe."

[672] ' Th e people became distressed to the point where their faces changed color. So the Prophet told them, ' For every nine hundred ninety-nine people from Gog and Magog [who will go to hell] there will be one from you [who will go to heaven]. Among the people you are as [distinct as] a black hair on the side of a white ox or a white hair on the side of a black ox . I hope you will comprise a quarter of the people of heaven.' We (the companions) said, 'Allahu A kbar.' Then the Prophet said, 'I hope you will comprise a third of the people of heaven.' We said, ' A llahu Akbar .' Then the Prophet said, 'I hope you will comprise a half of the people of heaven.' We said, ' A llahu Akbar .'"

Sanad : Umar-Bin-Hafs via his father via Al-Amash via Abu-Salih via Abu-Sa`id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 650

Abu-Hurayrah said, "The Prophet, may God's peace and blessings be upon him , said, 'The first one to be called on the day of resurrection is Adam. Adam and his descendants will face each other. It will be said [by the ang e l s to the descendents], " This is your father Adam. " Adam will say, " I'm here Lord. I'm at your service. " God will say to Adam, " Bring out the people of hell from your descendants. " Adam will ask , " Oh, Lord! How many people should I bring out? " God will reply , " Bring out ninety-nine out of every one hundred. "' The sahabah asked, 'Oh, God's Messenger! If out of every one hundred of us, ninety-nine will be taken [to hell], who will remain [to go to heaven]?' The Messenger replied, 'My nation among the nations is like a white hair on a black ox .'"

Sanad : Isma` il via his brother via Sulayman via Thawr via Abu-Al-Ghayth via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 651

Ibn-` Abbas, may God be pleased with him and his father , said, "God's Messenger, may God's peace and blessings be upon him , recited this verse while with his companions 'Oh, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing , ' [673] and asked, 'Do you know on what day this will happen ?' They replied, 'God and God's Messenger know best.' The Messenger said, ' That's the day when God tells Adam, " Go and bring the people of hell {or he (the narrator) might have said 'take a group to hell'}. " Adam will ask, " Oh, Lord! How many? " God will reply, " From every one thousand, nine hundred ninety-nine [will go] to hell and one [will go] to heaven. "' The people (i.e. the companions) found this news to be distress ing and they became dejected and sad. So the Messenger told them, 'I hope you will comprise half the people of heaven.' The companions became happy. The Prophet told them, ' I have good news for you. Know that you are between two [evil] creatures, Gog and Magog, who always outnumber whoever they are with. You are among the people {or among the nations} like a mark on the side of a camel or a nail-like hairless white spot on the foreleg of a she-camel. Indeed, m y nation is one part of a thousand parts.'"

Sanad : Abu-Bakr- B in-Ishaq via Muhammad-Bin-Shadhan Al-Jawhari via Said-Bin-Sulayman via Abbad-Bin-Al-Awwam via Hilal-Bin-Khabbab via Ikrimah via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [674] .

Qudsi Hadith No. 652

` Imran-Bin-Husayn said, " T he following verses were revealed to the Prophet, may God's peace and blessings be upon him , when he was traveling: 'Oh, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing. On the day you see it, every nursing female will forget her nursling and every pregnant woman will abort her unborn baby and you will see people [look] drunk when they are not drunk but [that's due to the fear of] God's punishment [which] is severe. ' [675] So the Messenger asked [the sahabah], 'Do you know what day that is?' T hey replied, 'God and God's Messenger know best.' The Messenger said, 'That's the day when God tells Adam, " Send forth the people of hell. " Adam will ask , " Oh, Lord! Who are the people of hell? " God will reply, " Nine hundred ninety-nine people to hell for every person who goes to heaven. "' Muslims star ted to cry. So the Messenger told them, 'Come closer [to God] and perform righteous deeds. There has never been a [divine] prophecy that wasn't preceded by a period of ignorance. T h ese people [who are going to hell] will be taken from the period of igno rance and if they run out they will be substituted for by hypocrites. You are to other nations like a nail-like hairless white spot on the foreleg of a beast or a mark on the side of a camel. I hope you will comprise a quarter of the people of heaven.' The sahabah said, ' A llahu Akbar . ' Then the Messenger said, 'I hope you will comprise a third of the people of heaven.' The sahabah said, ' A llahu Akbar . ' Then the Messenger said, 'I hope you will comprise a half of the people of heaven.' The sahabah said, ' A llahu Akbar .' {I don't know if he said 'I hope you will comprise two-thirds of the people of heaven,' or not}."

Sanad : Ibn-Abi-Umar via Sufyan-Bin-Uyaynah via Ibn-Judan via Al-Hasan via Imran-Bin-Husayn.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [676] .

Qudsi Hadith No. 653

` Imran-Bin-Husayn said, "We were on a trip with the Prophet, may God's peace and blessings be upon him . The Messenger got ahead of his companions and recited these two verses loudly : 'Oh, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing. On the day you see it, every nursing female will forget her nursling and every pregnant woman will abort her unborn baby and you will see people [look] drunk when they are not drunk but [that's due to the fact that] God's punishment is severe.' When the companions heard that, they impelled their beasts and knew that the Messenger had something to say. The Messenger asked, 'Do you know what day that is?' They replied, 'God and God's Messenger know best.' The Messenger said, 'That's a day whe n God calls Adam. The Lord will say, " Oh, Adam. Send forth the people of hell. " Adam will ask, " Who are the people of hell? " God will reply, " From every one thousand, nine hundred ninety-nine will go to hell and one will go to heaven. " ' The people became despondent and never smiled. When the Messenger saw them in that condition, he told them, ' Perform righteous deeds for I have good news for you. I swear to God that you are with two [evil] creatures, Gog and Magog, who always outnumber whoever they are with and with those [unbelievers] who died from the children of Adam (i.e. people) and the children of Satan (i.e. jinn) . ' Some of their sadness disappeared. The Messenger told them, ' Perform righteous deeds for I have good

news for you. I swear to God that you are among the people like nothing but a [distinctive] mark on the side of a camel or a nail-like hairless white spot on the foreleg of a she-camel.'"

Sanad : Muhammad-Bin-Bashar via Yahya-Bin-Said via Hisham-Bin-Abi-Abdullah via Qatadah via Al-Hasan via `Imran-Bin-Husayn.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [677] .

Qudsi Hadith No. 654

Anas, may God be pleased with him , said, "When the verse ' O h, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing,' was revealed to the Prophet while he was on a trip, he recited it loudly until his companions went back to [see] him. The Prophet said, 'Do you know what day that is? It's the day when God says to Adam, " Oh, Adam! Go and bring the people of hell. From every one thousand people, bring nine-hundred ninety-nine. "' That news was difficult for Muslims to take . So the Prophet told them, 'Perform righteous deeds and come closer [to God] for I have good news for you. I swear to God that you are among the nations like nothing but a mark on the side of a camel or a nail-like hairless white spot on the foreleg of a beast. You are with two creatures, Gog and Magog, who always outnumber whoever they are with and with those who perished from the unbelievers of humans and jinn.'"

Sanad : Abu-Abdullah Muhammad-Bin-Ali-Bin-Abd-Al-Hamid Al-Sanani {in Mecca} via Ishaq-Bin-Ibrahim Al-Dabari via Abd-Al-Razzaq via Mamar via Qatadah via Anas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [678] .

Qudsi Hadith No. 655

Abdullah [Bin-Masud] said, "God's Messenger, may God's peace and blessings be upon him , said [to his companions], 'On the day of resurrection, God, the Almighty and Glorious , sends a caller (an angel) who says, "Oh, Adam! God orders you to send forth a group from your descendants to hell." Adam will ask, "Oh, Lord! How many?" It will be said to him [by God], " From every one hundred, send forth ninety-nine. "' A man asked the Messenger, ' Who is that one individual from us who will be saved [while all those others go to hell] , God's Messenger?' The Messenger replied, 'Do you know that you are among the people like nothing but a [unique] mark on the chest of a camel?'"

Sanad : Ammar-Bin-Muhammad {son of Sufyan Al-Thawri's sister} via Ibrahim [Bin-Muslim Al-Hajari] via Abu-Al-Ahwas via Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [679] .

Qudsi Hadith No. 656

Abu-Al-Darda ' said, "The Prophet, may God's peace and blessings be upon him , said, 'On the day of resurrection, God, the Sublime , will say to Adam, may peace be upon him , " Prepare nine hundred ninety-nine from your descendants to go to hell and one to go to heaven. "' The companions of the Prophet cried and cried [when they heard that] . Then the Prophet told them, 'Raise your heads. I swear to God that my nation amongst the nation s is like a white hair on the skin of a black ox .' The companions felt relieved."

S anad : Haytham via Abu-Al-Rabi` via Yunus via Abu-Idris via Abu-Al-Darda ' .

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [680] .

Qudsi Hadith No. 657

Salman [Al-Farisi] said that the Prophet, may God's peace and blessings be upon him , said, " On the day of resurrection a scale is brought. The scale is big enough to weigh the heavens and the earth. The angel s ask, 'Oh, Lord! Who is this scale for?' God, the Sublime , repl ies , ' For whoever I wish of my [righteous] creatures . ' The angels say, 'Oh, Praiseworthy Lord! We can never worship you enough.' And a bridge as sharp as the edge of a razor is pl aced over hell. The angels ask, 'Who will cross this bridge [to heaven]? ' God repl ies , ' Whoever I wish of my creatures. ' The angels say, 'Oh, Praiseworthy Lord! We can never worship you enough.'"

Sanad : Muhammad-Bin-Salih-Bin-Hani ' via Al-Musayyab-Bin-Zuhayr via Hudbah-Bin-Khalid via Hammad-Bin-Salamah via Thabit via Abu-`Uthman via Salman.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [681] .

Qudsi Hadith No. 658

Aisha, may God be pleased with her , said, "God, the Almighty and Glorious , created a scale whose pans are as big as the heavens and the earth. The angels asked, 'Oh, our Lord! What is this scale for?' God replied, ' I use it to weigh anything I want. ' And God created a bridge over hell as sharp as the edge of a sword {or the edge of a razor}. The angels asked, 'Oh, our Lord! Who will cross this bridge [to heaven] ?' God replied, ' Whoever I wish. '"

Sanad : Al-Daylami via Aisha.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [682] .

Qudsi Hadith No. 659

Abdullah-Bin-Ukaym said, "I heard Abdullah-Bin-Masud in this mosque swear and say, ' [On the day of resurrection] God will be with each one of you alone the way you are alone with the moon on a full- moon night. God will say to you, " C hild of Adam! What made you disobey me? Child of Adam! What made you disobey me? Child of Adam! How did you answer the messengers [of God] ? Child of Adam! What did you do with what you learned [about God] ? Child of Adam! What did you do with what you learned? Child of Adam! What did you do with what you learned? " ' "

Sanad : Bishr -Bin-Musa via Yahya-Bin-Isha q Al-Saylahini via Abu-Awanah vi Hilal Al-Wazzan viaAbdullah-Bin-` Ukaym.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Unrated .

Qudsi Hadith No. 660

Abdullah-Bin-Ukaym said, "I heard Abdullah-Bin-Masud swear before narrating the hadith. He said, 'I swear to God that on the day of resurrection , God will be with each one of you alone the way you are alone with the moon on a full- moon night. God will say to you, " Child of Adam! What made you disobey me? Child of Adam! What made you disobey me? Child of Adam! What made you disobey me? What did you do with what you learned? Child of Adam! How did you answer the messengers? " ""

Sanad : Abu-Yazid Al-Qaratisi via Asad-Bin-Musa via Sharik [Bin-Abdullah] via Hilal Al-Wazzan viaAbdullah-Bin-` Ukaym.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [683] .

Qudsi Hadith No. 661

Thawban, may God be pleased with him , said, " God's Prophet, may God's peace and blessings be upon him , said, ' On the day of resurrection, the people of jahiliyah come carrying their idols on their backs. God , the Blessed and Sublime , ask s them [, " What were you worshi ping "] ! They reply, " Our Lord! You didn't send a messenger to us. And we didn't hear from you. Had you sent a messenger to us, we would've been you r most obedient servants. " God ask s them, " If I order you now to do something, will you obey me ? " They reply, " Yes. " God order s them to enter hell. They go to hell and when they come near it, they hear hell's fury and roar. They go back to their Lord and say, " Our Lord! Take us out of it {or protect us from it}. " God say s to them, " Did n't you say that if I ordered you to do something you would obey me? " God make s them keep their word and tell s them, " Go to hell and enter it. " They go to hell and once they see it, they get scared and go back and say, " Our Lord! We got scared from it and we were not able to enter it. " God say s to them, " Enter hell in humiliati on . "' God's Prophet, may God's peace and blessings be upon him , said, 'Had they (the idolaters) enter ed it (hell) the first time [God ordered them to do so] , they would have found it cool and safe.'"

Sanad : Ibrahim-Bin-Said Al-Jawhari via Rayhan-Bin-Said via `Abbad-Bin-Mansur via Ayyub via Abu-Qilabah via Abu-Asma ' via Thawban.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : da` if [684] .

Qudsi Hadith No. 662

Mu` adh [Bin-Jabal] said, " On the day of resurrection, God calls in a fine, not horrific, voice, ' Oh, my servants! I am God. There is no god but me. I am the most merciful of all. I am the wisest of all. And I am the quickest to impart justice. Oh, my servants! Be neither afraid nor sad today. Bring your defense and prepare your answers for you will be judge d and held accountable. Oh, my a ngels! Line them (the servants) up on the tips of their toes for judgment. ' "

Sanad : Al-Daylami via Mu` adh .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [685] .

Qudsi Hadith No. 663

Zayd-Bin-Arqam said that God's Messenger, may God's peace and blessings be upon him , said [that God sa ys to the angels on Judgment Day], " Do not take the sinners of my servants who worship ed me and believe d that there is no god but me to heaven or to hell. I will take them there myself because I know them best. Do not do anything of the sort unless you are told to do so. And do not judge the servants [of God] without [permission from] their Lord. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Abu-Kurayb via Muhammad -Bin-Yala Zunbur via Umar-Bin-Al-Subh via Khalid-Bin-Maymun via Nafi-Bin-Al-Harith via Zayd-Bin-Arqam.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [686] .

Qudsi Hadith No. 664

`Ali-Bin-Abi- Talib said that God, the Sublime , says [to the a ngels on Judgment Day], " Do not take my servants who worshiped me but also sinned to heaven or to hell until the Lord judges them. "

Sanad : Al-Daylami via Mu` adh .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [687] .

Qudsi Hadith No. 665

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " The first question that someone {a servant } will be asked [by God] concerning the blessings [of the Lord] is, ' Didn't we make you healthy and give you cold water to drink? [So what have you done to thank the Lord ?] '"

Sanad : Abd-Bin-Humayd via Shababah viaAbdullah-Bin-Al-Ala ' via Al-Dahhak-Bin-Abd-Al-Rahman-Bin-Arzam Al-Ashari via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [688] .

Qudsi Hadith No. 666

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says on the day of resurrection, ' Child of Adam! I carried you on horses and came ls. I gave you spouse s . And I made you take one-fourth of the spoils of war and become a leader . So what have you done to thank me? '"

S anad : Bahz and Affan via Hammad via Ishaq-Bin-Abdullah via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : unrated .

Qudsi Hadith No. 667

Abu-Hurayrah and Abu-Sa` id said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, a servant [of God] is brought [by the angels]. God asks the servant, ' Didn't I give you the ability to hear and see? Didn't I give you wealth and children? Didn't I give you cattle and land? Didn't I allow you to lead and take one-fourth of the spoils of war? Did you think that this day [of judgment] would come? ' The servant replies, 'No.' God say s to the servant, ' Today I shall forget you the way you forgot me. '"

Al-Tirmidhi said, "The meaning of 'I shall forget you' is 'I shall punish you.' Some scholars said that the meaning of the verse 'today we shall forget them' [689] is 'today we shall punish them'."

Sanad : Abdullah-Bin-Muhammad Al-Zuhri Al-Basri via Malik-Bin-Suayr via Abu-Muhammad Al-Tamimi Al-Kufi via Al-Amash via Abu-Salih via Abu-Hurayrah and Abu-Said.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [690] .

Qudsi Hadith No. 668

` Abdullah-Bin-Salam said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , says t o the servants of the Lord, ' Didn't you pray to me when you were sick and I healed you? Didn't you pray to me to find for you a noble spouse and I did? Didn't I . . . . Didn't I . . . . [So what have you done to thank me?] ' "

Sanad : Abu-Abdullah Al-Husayn-Bin-Al-Hasan Al-Ghada ' iri via Ismail-Bin-Muhammad Al-Saffar via Abbas-Bin-Muhammad Al-Duri via Hajjaj-Bin-Nusayr via Shubah-Bin-Al-Hajjaj via Said-Bin-Abi-Burdah via his father viaAbdullah-Bin-Salam.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [691] .

Qudsi Hadith No. 669

Bahz-Bin-Hakim's grandfather said, " I went to the Prophet, may God's peace and blessings be upon him , and said, 'I swear to God that I'm coming to you after I have sworn more times than this not to come to you or follow your religion {Bahz brought his palms next to each other [indicating that he swore more times than he has fingers].} I've come to you as someone who knows nothing except what is taught by God, the Blessed and Sublime , and God's Messenger. So I ask you, for God's sake , " What are you deliver ing to us from God? "' The Messenger replied, 'Islam.' I asked, 'What are the signs of Islam?' The Messenger replied, 'It is to say "I have embraced Allah as the only God , " offer salat , pay zakat , never violate other Muslims —Muslims support each other—, never abandon Islam — God does not accept any of the deeds of those who abandon Islam—, and forsake polytheists for Muslims. Why do I need to hold you back from hell fire (i.e. why do you still commit sin)? [On the day of resurrection,] m y Lord, the Almighty and Glorious , will call me and ask, " Have you told my servants [about the religion] ? " I will say, "My Lord! Yes, I have." So l et th ose who are present tell those who are absent [about the religion]. You will be gagged and called [to appear in front of God for judgment]. The first thing to testify will be your thighs [that will say if you were involved in any immoral acts] and your palms [that will say if you committed any sins with your hands .]' I asked, 'Oh, God's Prophet! Is this our religion?' The Messenger replied, 'This is your religion . God will reward you for any good deed s that you perform.'"

Sanad : Isma` il via Bahz-Bin-Hakim via his father via his grandfather.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [692] .

Qudsi Hadith No. 670

Anas said, “No body part will be punished more than the tongue. [On Judgment Day,] the tongue says, ‘Oh, Lord! You ’ve punished me more than any other body part.’ God replies, ‘ It’s because you said something that reached the East and the West and caused people to be killed. I swear by my Might that I shall punish you more than any other body part. ’”

Sanad : Abu-Nu`aym via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 671

Anas said, “No body part will be punished more than the tongue. [On Judgment Day,] the tongue says, ‘Oh, Lord! You’ve punished me more than any other body part.’ God replies, ‘ It’s because you said something that reached the East and the West and caused people to be ki lled, money to be stolen, and people to be raped. I swear by my Might that I shall punish you more than any other body part. ’”

Sanad : Abu-Nuaym via Aban [Bin-Abi-Ayyash] via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [693] .

Qudsi Hadith No. 672

Jabir-Bin-Abdullah said, “I received news thatAbdullah-Bin-Unays had heard a hadith from God’s Messenger, may God’s peace and blessings be upon him . So I bought a camel and went to see him in Syria. The trip took a month. When I got there, I told the gatekeeper, ‘Tell him Jabir is here.’ Unays said, ‘ Son of `Abdullah?’ I replied, ‘Yes.’ Unays came out putting on his clothes. He hugged me and I hugged him. I said to him, ‘I received news that you had heard a hadith from the Messenger about qisas [694] and I feared that you would die or I would die before I hear it. ’ Unays said, ‘I heard God’s Messenger, may God’s peace and blessings be upon him , say, “ On the day of resurrection, people {or perhaps he said ‘ servants ’ } are gathered naked, uncircumcised, and intact . ” We (the sahabah) asked, “What is ‘intact’ ?” The Messenger replied, “ Devoid of any worldly life diseases or disabilities.” The Messenger continued, “Then God calls them in a voice that is heard by tho se who are near [and those are far], ‘ I am the King. I am the Judge. No one of the people of hell who has a grievance agai nst any of the people of heaven shall enter hell until I settle that grievance (i.e. enforce qisas) . And no one of the people of heaven who m any of the people of hell has a grievance against shall enter heaven until I settle that grievance. This will take place for all grievances even a slap on the face. ’ ” We asked, “ How is qisas enforced when we come to the Lord, the Almighty and Glorious , naked, uncircumcised, and intact? ” The Messenger replied, “ Those who are wronged will be credited (given hasanat) and the wrongdoers will be penalized (given sayyi ‘ at) . ” [Then the Messenger recited, “ Today (i.e. on the day of resurrection) , every soul will be compensated for what it did. There will be no injustice today. ” [695]] ’”

Sanad : Yazid-Bin-Harun via Hammam-Bin-Yahya via Al-Qasim-Bin-Abd-Al-Wahid Al-Makki viaAbdullah-Bin-Muhammad-Bin-Aqil via Jabir-Bin-Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [696] .

Qudsi Hadith No. 673

Yazid-Bin-Al-Asamm said, “In commenting on the verse , ‘ N ations like you,’ [697] Abu-Hurayrah said, ‘ On the day of resurrection, all creatures, beasts, animals, birds, and everything else are gathered. God impart s justice to the point where justice is exacted for a hornless sheep from a horned sheep [that headbutted it] . Then [after enforcing qisas] God says to the sheep, “ Become dust . ” Thereupon the verse, “T he nonbeliever says, ‘ I wish I were dust. ’ [698] (I.e . nonbelievers wish that they were like animals that , after qisas , are turned into dust and are sent neither to hell nor to heaven.) ” ’”

Sanad : Abu-Abdullah Muhammad-Bin-Ali Al-Sanani {in Mecca} via Ishaq-Bin-Ibrahim-Bin-Abbad via Abd-Al-Razzaq via Mamar via Ja`far Al-Jidhri via Yazid-Bin-Al-Asamm.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [699] .

Qudsi Hadith No. 674

Abu-Hurayrah said, “ [On the day of resurrection] God judges between the Lord’s creatures : the jinn, the people, and the animals. On t hat day, God exacts justice [even] for hornless sheep from horned sheep [that headbutted them] . When all the disputes between the sheep are settled [through qisas] , God says to the sheep, ‘ Become dust. ’ That’s when a nonbeliever says, ‘I wish I were dust.’”

Sanad : Abu-Kurayb via Al-Muharibi Abd-Al-Rahman-Bin-Muhammad via Ismail-Bin-RafiAl-Madani via Yazid-Bin-Ziyad via Muhammad-Bin-Kab Al-Qurazi via a man from the Ansar via Abu-Hurayrah.

Source : Tafsir Al-Tabari by Al-Tabari.

Rating : Sahih [700] .

Qudsi Hadith No. 675

Thawban said that the Prophet, may God’s peace and blessings be upon him , said, “On the day of resurrection, [God] the Enforcer comes and bends the Lord’s leg across the bridge [hung over hell on the way to heaven] and says, ‘ I swear by my Might and Glory that no wrongdoer shall pass [before qisas is enforced] . ’ God judges between the

creatures fairly to the point where justice is exacted for a hornless sheep from a one-horned sheep that headbutted it. ”

Sanad : Ahmad-Bin-Muhammad-Bin-Yahya-Bin-Hamzah via Ishaq-Bin-Ibrahim Abu-Al-Nadr via Yazid-Bin-Rabiah via Abu-Al-Ashath via Thawban.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [701] .

Qudsi Hadith No. 676

Sulayman-Bin-Habib Al-Muharibi said, “I went on a raid. When I passed by Homs [702] , I went to the market to buy things that a traveler can not do without. When I looked at the gate of the mosque, I said, ‘Why don’t I go inside and offer a two-raka salat. When I went inside , I saw Thabit-Bin-Mabad, Ibn-Abi-Zakariyya, and Makhul with a group of people from Damascus. I went and sat with them. They talked a little and the n said, ‘We need to see Abu- Umamah Al-Bahili.’ So they went and I went with them. We entered [his house] and saw a weak, old man. His mind and reasoning were better than his looks. The first thing he said was, ‘This gathering of yours is about the message of God. It is incumbent upon you to spread that message. God’s Messenger, may God’s peace and blessings be upon him , delivered the message that he was sent with and his companions spread what they heard [from the Messenger] . So spread what you hear.’ He said, ‘ T hree people are under the protection of God, the A lmighty and Glorious : O ne who leaves [home to fight] for the sake of God until they [get killed and] go to heaven or go back [home] with reward [from God] and plunder. [One who goes to the mosque until they [die and] go to heaven or go back [home] with reward [from God] and plunder. And one who enters their home in peace [and avoids i nsurrection].’ Then he said, ‘In hell there is a brid ge that has seven arches. Judgment takes place on the middle arch. A servant is brought to the middle arch [by angels] and asked [by God], “ How much debt do you have? ” ’ Then he read the verse, ‘They will not hide anything from God.’ [703] Al-Bahili continued, ‘The servant replies, “Oh, Lord! I owe this and that.” The servant is told [by God], “ Pay your debt. ” The servant replies, “I have nothing. And I don’t know how to pay.” God says [to the angels], “ Take from (i.e. reduce) the servant’s hasanat (i.e. the rewards for the good deeds that the servant did. ” When all the hasanat are exhausted, they (the angels) say, “The servant’s hasanat have been exhausted.” God says to them, “ Take from the creditors’ sayyi‘at (i.e. the penalties for the bad deeds that the creditors did. ” So they (the angels) made the servant pay back. I’ve been told that there are people who come with mountains of hasanat but they are reduced little by little until they are all gone.’”

Sanad : Bakr-Bin-Sahl Al-Dimyati via `Abdullah-Bin-Yusuf via Kulthum-Bin-Ziyad via Sulayman-Bin-Habib Al-Muharibi.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [704] .

Qudsi Hadith No. 677

Abu-Burdah-Bin-Niyar said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , holds a debtor accountable to the creditor more than the Lord holds anyone accountable to anyone else. The debtor says [on Judgment Day], ‘Oh, Lord! How am I going to pay the creditor s when you hav e me barefoot and naked ? How?’ God, the Almighty and Glorious , replies, ‘ I will take from your hasanat (rewards) the equivalent of what they gave you and give them to the creditors. And if you do not have enough hasan a t, I will take from their sayyi‘at (penalties) and add them to yours. ’”

Sanad : Hafs-Bin-Umar viaAbdullah-Bin-Raja‘ via Hammad-Bin-Shuayb via Mansur via Al-Shabi via Abu-Burdah-Bin-Niyar.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if . [705]

Qudsi Hadith No. 678

Abu-Umamah said that God’s Messenger, may God’s peace and blessings be upon him , said, “ Whoever takes out a loan and intends to pay it back [and dies] , G od pay s it back for them on the day of resurrection . And whoever takes out a loan and does not intend to pay it back [and dies], God, the Almighty and Glorious , say s to them on the day of resurrection, ‘ You thought I wouldn’t make you pay back your debt? ’ Hasanat (rewards) will be deducted from the debtor’s record and added to the record of the creditor. If the debtor doesn’t have any hasanat, sayyi‘at (penalties) will be deducted from the creditor’s record and added to the record of the debtor.”

Sanad : Abu-Muslim Al-Kashi via Hajjaj-Bin-Al-Minhal via Hammad-Bin-Salamah via Ja` far-Bin-Al-Zubayr via Al-Qasim via Abu-Umamah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [706] .

Qudsi Hadith No. 679

Ibn-`Abbas, may God be pleased with him and his father , said that the Prophet, may God’s peace and blessings be upon him , said that the Trustworthy Spirit (i.e. Gabriel) said that God, the Blessed and Sublime , said, “ Servants are brought [on Judgment Day] with their sayyi‘at (penalties) and their hasanat (rewards). Qisas {or judgment} is enforced. If the servants have any hasanat left [after qisas] they enter heaven. ”

Sanad : Al-Hasan-Bin-Qazaah via Al-Mutamir-Bin-Sulayman via Al-Hakam-Bin-Aban via Al-Ghitrif via Jabir-Bin-Zayd via Ibn-`Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [707] .

Qudsi Hadith No. 680

Anas, may God be pleased with him , said, “ While God’s Messenger, may God’s peace and blessings be upon him , was sitting, we saw him laugh to the point where his two front teeth became visible. `Umar asked him, ‘ What made you laugh, most dear God’s Messenger?’ The Messenger replied, ‘[On Judgment Day] two people from my nation appear in front of the Almighty Lord. One of them says, “Oh, Lord! Make my companion pay for the wrongdoing that they did to me. ” God ask s the petitioner, “ What do you want to do with your companion who has no hasanat (rewards) left [to be taken away]? ” The petitioner replies, “Let the companion have some of my hasanat.”’ The

Messenger cried profusely and said, 'That day is dreadful . People need others to help them .' The Messenger continued, 'God says to the petitioner, " Look up and see the gardens of heaven. " The petitioner looks up and says, " Oh, Lord! I see cities of gold and palaces of gold crowned with pearls. For which prophet is this? Or for which true believer is this? Or for which martyr is this?" God replies, " This is for the one who paid the price. " The petitioner asks, "Oh, Lord! Who owns that? " God replies, " You do. " The petitioner asks, "How?" God replies, " For pardoning your companion. " The petitioner says, "Oh, Lord! I am pardon ing my companion." God, the Almighty and Glorious , says to the petitioner, " Take your companion by the hand to heaven. "' Then the Messenger said, ' " Fear the Lord and resolve your disputes" [708] for God, the Sublime , resolves the disputes of Muslims.'"

Sanad : Abu-Mansur Muhammad-Bin-Qasim Al-Ataki via Abu-Abdullah Muhammad-Bin-Ahmad-Bin-Anas Al-Qurashi via Abdullah-Bin-Bakr Al-Sahmi via Abbad-Bin-Shaybah Al-Habati via Sa`id-Bin-Anas via Anas-Bin-Malik.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Da`if [709] .

Qudsi Hadith No. 681

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, the people of heaven go to heaven and the people of hell go to hell and what remain are the people who need to be judged [through qisas] (i.e. people who wronged other people) . Someone (God) calls from under the throne and says , ' Oh, you people! Resolve your disputes among yourselves and your reward will come from me. '"

Sanad : Suwayd-Bin-Said and Bishr-Bin-Mu adh via Al-Hakam-Bin-Sinan [Al-Bahili] via Sadus { Sahib Al-Sabiri (seller of fine clothing) } via Anas-Bin-Malik.

Source : Husn Al- Zan Bil lah by Ibn-Abi-Al-Dunya.

Rating : Da`if [710] .

Qudsi Hadith No. 682

Anas said, "On the day of resurrection, a caller (an angel) says from the middle of the throne, 'Oh, you nation of Muhammad! God, the Sublime , says, " I am forgiving you for the wrongdoings that you committed against me and what is left are the wrongdoings that you committed again st one another [which have to be resolved through qisas]. So forgive each other and I shall have mercy on you and send you to heaven. """

Sanad : Abu-Sa`id Ahmad-Bin-Ibrahim Al-Muqri ' via Anas.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da`if [711] .

Qudsi Hadith No. 683

Anas said that God, the Sublime , said, " When you are wronged , you may file a claim against those who wronged you. And when you wrong others, they may file a claim against you. If you wish , we can resolve your claims [through qisas]. Or if you wish, I can delay the judgment until the day of resurrection where I will forgive both of you. "

Sanad : Al-Hakim via Ibrahim-Bin-Zayd Al-Aslami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [712] .

Qudsi Hadith No. 684

Anas-Bin-Malik said, "We were with God's Messenger, may God's peace and blessings be upon him , and he laughed. The Messenger asked, 'Do you know what made me laugh?' We replied, 'God and God's Messenger know best.' The Messenger said, ' I laughed because of t he way a [nonbelieving] servant talks to the Lord [o n Judgment Day] . A servant asks the Lord, "Didn't you say that you would be fair to me?" God replies, " Yes, I did. " The servant says, "Then I want no one to testify except my body parts." God replies, " Today, your body parts will testify and the gracious writers [of deeds] (i.e. the angels who recorded the servant's deeds) will be witnesses to the testimony. " The servant is gagged and the body parts are told [by God] , " Talk. " The body parts pronounce the [sinful] deeds that the servant performed. Then the servant is allowed to talk again and says to the body parts , " Damn you! Get away! I used to fight on your behalf [and that's how you pay me back] ! """

Sanad : Abu-Bakr-Bin-Al-Nadr-Bin-Abi-Al-Nadr via Abu-Al-Nadr Hashim-Bin-Al-Qasim via Ubaydallah Al-Ashjai via Sufyan Al-Thawri via Ubayd Al-Muktib via Fudayl via Al-Shabi via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 685

Abu-Sa`id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, the nonbelievers will be shown their deeds. They will deny them and dispute them. It will be said to them [by God], ' These are your neighbors and they are testifying against you. ' The nonbelievers will say, 'They are lying.' It will be said to them [by God], ' These are your relatives and tribespeople and they are testifying against you. ' The nonbelievers will say, 'They are lying.' God will say to them (the neighbors, relatives, and tribespeople), ' Swear that you are telling the truth. ' They will swear. Then God will gag the nonbelievers. T hen the tongues of the nonbelievers will testify [as to the sinful deeds that the nonbelievers did] . A nd then God will place the nonbelievers in hellfire."

Sanad : Ibn-Lahiah via Darraj via Abu-Al-Haytham via Abu-Said Al-Khudri.

Source : Al-Zuhd by Asad-Bin-Musa.

Rating : Da` if [713] .

Qudsi Hadith No. 686

Al-Aswad-Bin-Sari` said , " God's Prophet, may God's peace and blessings be upon him , said, ' On the day of resurrection, there are four types of people: The deaf, who don't hear anything, the imbecile s , the senile s , and those who died in a period that had no messenger . The deaf say , " Lord! Islam came and we didn't hear anything. " The imbecile s say , " Lord! Islam came and the children were throwing dung at us . " The senile s say , " Lord! Islam came and we didn't understand anything. " And those who died in a period that had no messenger say , " Lord! None of your messengers came to us [to tell us about you] . " The y promise God that they will obey the orders of the Lord once they hear them . God orders them and says, " E nter hell . " [Some of them refuse to obey the order of the Lord.] ' The Messenger said, ' I swear to God if they entered hell [and listened to the Lord] , they would find it to be cool and safe.'"

Ali via Muadh-Bin-Hisham via his father via Al-Hasan via Abu-Rafi` via Abu-Hurayrah reported a similar hadith but said at the end that the Messenger said, "Those who enter hell [and listen to God], find hell to be cool and safe. And those who refuse to enter hell [as instructed by God], are dragged [by the angels] and thrown in hellfire."

Sanad : Ali-Bin-Abdullah via Muadh-Bin-Hisham via his father via Qatadah via Al-Ahnaf-Bin-Qays via Al-Aswad-Bin-Sari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [714] .

Qudsi Hadith No. 687

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, four [types of people] are brought [by the angels in front of the Lord] : infants, imbeciles, those who died in a period that had no messenger, and seniles. Each group gives its excuses [for not embracing Islam]. The Lord, the Blessed and Sublime , says to a section of hell, ' Rise. ' Then God says to them, ' I used to send to my servants messengers from among themselves , and I myself a messenger to you. Enter this [hell]. ' Those who have been predestinated to misery say, 'Oh, Lord! How can we enter it when we used to run away from it?' And those who have been predestinated to happiness go and enter it quickly. God, the Blessed and Sublime , says [to those who refuse to obey the Lord and enter hell], ' You are my messengers' most disbelieving and disobedient people. ' Then God puts those [who obey the Lord] in heaven and those [who disobey the Lord] in hell."

Sanad : Abu-Khaythamah Zuhayr-Bin-Harb via Jarir via Layth [Bin-Abi-Sulaym] via `Abd-Al-Warith [Al-Ansari] via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da` if [715] .

Qudsi Hadith No. 688

Mu`adh-Bin-Jabal said , " God's Messenger, may God's peace and blessings be upon him , said, ' On the day of resurrection, the imbeciles, those who died in a period that had no messenger, and those who died while children are brought [by the angels in front of the Lord]. The imbeciles say, " Oh, Lord! Had you given us brain, no one with brain would have been happier than us. " Those who died in a period that had no messenger say, " Oh, Lord! Had you given us a covenant, no one with a covenant would have been happier than us. " And those who died while children say, " Oh, Lord! Had you given us long life, no one with long life would have been happier than us. " The Lord, the Praiseworthy , asks them, " If I order you to do something now will you obey me? " They reply, "Yes. We swear by your Might, our Lord." God tells them, " Go and enter hell. "' The Messenger said, 'If they enter it, it won't hurt them.' The Messenger continued, 'When they get close to hell, hawkish birds come out and they think they have destroyed everything that God has ever created. So they [get scared and] return quickly. They say to God, " We swear by your Might that we went to enter hell but hawkish birds came out and we thought they destroyed ever ything you had ever created." God orders them to go there a second time and a third time but they always say what they said the first time. Then God, the Praiseworthy , says to them, " I knew what you would be doing before I created you. I know how you were created. And I know what will happen to you. " Then God says to hell, " Take them. " And hell takes them.'"

Sanad : Abu-Amr Muhammad-Bin-Ahmad-Bin-Hamdan via Al-Hasan-Bin-Sufyan via Hisham-Bin-Ammar via Amr-Bin-Waqid via Yunus-Bin-Maysarah-Bin-Halbas via Abu-Idris Al-Khawlani via Muadh-Bin-Jabal.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Matruk [716] .

Qudsi Hadith No. 689

Al-Hasan said, " Abu-Hurayrah preached to us from the pulpit of [the mosque of] God's Messenger, may God's peace and blessings be upon him , and said, 'I heard God's Messenger say, "On the day of resurrection, God, the Sublime , tells Adam about three excuses and says, ' Oh, Adam! If I didn' t curse liars , detest lying and treachery, and punish those who do them I would have mercy today on all your children due to the severe punishment that I have prepared for them. But I have to do this (i.e. punish the wrongdoers) since I said if my messenger s were to be called liars and my orders were to be disobeyed I would fill hell with jinn and people together. ' And God, the Almighty and Glorious , says to Adam, ' Oh, Adam! Be aware that I do not put any of your descendents in hell except those who I know that if I were to return them to the world ly life they would go back to committing sin and they would not repent or amend. ' And God says, ' Oh, Adam! I have made you a judge between me and your descendents. Go to the scale and see how their deeds are being weighed. If their good deeds outweigh their bad deeds even by an atom they go to heaven. I want you to know that I do not put any of them in hell except the wrongdoers. """

Sanad : Muhammad-Bin-Yahya-Bin-Ziyad Al-Abzari Al-Basri via Abd-Al-Ala-Bin-Hammad Al-Narsi via Abu-Asim Al-Abbadani Ubaydallah-Bin-Abdullah via Al-Fad l -Bin-`Isa Al-Raqashi via Al-Hasan.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Matruk. [717]

Qudsi Hadith No. 690

Hudhayfah, may God be pleased with him , said "Ashab Al-A` raf [718] are those people who have done enough good deeds to save themselves from entering hell but also have done enough bad deeds that prevent them from entering heaven. 'When they look at the people of hell, they say, "Our Lord! Do not put us with the wrongdoers. "' [719] While they are looking, the Lord sees them and tells them, ' Go and enter heaven for I am forgiving you. '"

Sanad : Abu-Al-Hasan Ali-Bin-Muhammad-Bin-Uqbah Al-Shaybani via Al-Haytham-Bin-Khalid via Ubaydallah-Bin-Musa via Yunus-Bin-Abi-Ishaq via Al-Shabi via Silah-Bin-Zufar via Hudhayfah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [720] .

Qudsi Hadith No. 691

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, deat h is brought and placed on the S irat (i.e. the Hell Bridge). Someone (God) says , ' Oh, you people of heaven! ' The people of heaven go scared and frightened because they do not want to leave their place [in heaven and die]. And someone (God) says , ' Oh, you people of he ll ! ' The people of hell go happy and joyous because they want to leave their place [in hell and die]. God asks them, ' Do you know what this is? ' They reply, 'Yes, our Lord . This is death.' God orders them (the angels) to slaughter death and death is slaughtered on the Sirat. T hen God says to the two teams (the people of heaven and the people of hell) , ' You will live forever and never die. '"

Sanad : Abdullah-Bin-Sulayman-Bin-Al-Ashath Al-Sijistani {in Baghdad} via Ali-Bin-Khashram via Al-Fadl-Bin-Musa via Muhammad-Bin-Amr via Abu-Salamah via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [721] .

Qudsi Hadith No. 692

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, death is brought like a white ram and placed between heaven and hell. Then a caller (God) calls, ' Oh, people of Heaven! ' The people of heaven re ply , ' Yes, our Lord! We are at your service .' God asks them, ' Do you know what this is? ' They reply, 'Yes, our Lord. This is death.' [Then a caller calls, ' Oh, people of Hell! ' The people of hell reply, 'Yes, our Lord! We are at your service.' God asks them, ' Do you know what this is? ' They reply, 'Yes, our Lord. This is death.'] Then death is slaughtered the way a sheep is slaughtered. And the people of heaven are secured forever in heaven and the people of hell are damned forever in hell."

Sanad : Nafi` -Bin-Khalid Al-Tahi via Nuh-Bin-Qays via Khalid-Bin-Qays via Qatadah via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Sahih [722] .

Qudsi Hadith No. 693

Abu-Sa` id said, " God's Messenger, may God's peace and blessings be upon him , said, ' On the day of resurrection, death is brought like a white ram {Abu-Kurayb added " and placed between heaven and hell " }. Someone (God) says , " Oh, people of heaven! Do you know what this is? " The people of heaven raise their heads and look and say, " Yes. This is death. " And someone (God) says , " Oh, people of he ll ! Do you know what this is? " The people of he ll raise their heads and look and say, " Yes. This is death. " Then someone (God) order s that the ram be slaughtered and the ram is slaughtered. Then someone (God) says , " Oh, people of h e aven! You shall live forever and never die! Oh, people of hell! You shall live forever and never die. "' Then the Messenger read, 'Warn them that on the da y of regret, th e matter is decided while they are inattentive and while they are unbelievers.' [723] Then the Messenger pointed with his hand to the earthly life [indicating that all people are not paying enough attention to the hereafter]."

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Abu-Kurayb via Abu-Muawiyah via Al-Amash via Abu-Salih via Abu-Sa` id.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 694

Safwan-Bin-Amr said, "I heard Ayfa-Bin-Abd-Al-Kalai say on the pulpit of Homs , 'I heard God's Messenger, may God's peace and blessings be upon him , say, " [On Judgment Day] God, the Sublime , puts the people of heaven in heaven and the people of hell in hell . Then God asks the people of heaven, ' How many years were you on earth? ' [724] They reply, ' We were there a day or part of a day (in comparison to the everlasting hereafter) .' [725] God says to them, ' You 've done good deeds on that day or part of a day. You deserve my approval and reward. Stay in heaven forever. ' And then God asks the people of hell, ' How many years were you on earth? ' They reply, 'We were there a day or part of a day.' God says to them, ' You've done bad deeds on that day or part of a day. You deserve my disapproval and punishment. Stay in hell forever. ' The people of hell say to the Lord, 'Our Lord! Take us out of it and if we ever return [to disobeying you] we shall indeed be wrongdoers.' [726] God says to them, ' Remain there , in humiliation, and say nothing to me . ' [727] Th at's the last time they talk to their Lord, the Almighty and Glorious ." "

Sanad : Abu-Musa Muhammad-Bin-Amr {in writing} via Abu-Zakariyya ' via Muhammad-Bin-Abd-Al-Wahid Al-Muhad d ith [the hadith reporter] via Ibrahim-Bin-Amir Al-Alawi { I mam of Bistam [728] Mosque} via his father Amir-Bin-Muhammad via Abu-Bakr Ahmad-Bin-Ibrahim Al-Ismaili via Abu-Abdullah Al-Sufi via Ahmad-Bin-Al-Hasan via Al-Hakam-Bin-Musa via Al-Walid via Safwan-Bin-Amr.

Source : Usd Al-Ghabah by Ibn-Al-Athir.

Rating : Da` if [729] .

Qudsi Hadith No. 695

Mabad-Bin-Hilal Al-Anazi said, " We, a group of people from Basra, met and went to Anas-Bin-Malik. We took with us Thabit Al-Bunani so he can ask Anas for us about the intercession hadith. When we got there, Anas was in his p a lace [730] offering the Duha Salat. We asked for his permission to enter and he gave us permission while he was sitting on his bed. We said to Thabit, ' Do not ask Anas about anything before you ask him about the intercession hadith.' Thabit said, 'Oh, Abu-Hamzah! These are your brothers from Basra. They came to ask you about the intercession hadith.' Anas replied, 'Muhammad, may God's peace and blessing s be upon him , told us, " On the day or resurrection, people intermix . They come to Adam and say, ' Intercede with your Lord for us. ' Adam replies, ' I'm incapable of doing that. You should go to Abraham for he is God's friend .' They come to Abraham. Abraham tells them, 'I'm incapable of doing that. You should go to Moses for he is the one who talks to God . ' They come to Moses. Moses tells them, 'I'm incapable of doing that. You should go to Jesus for he is the one who was created by God's spirit. ' They come to Jesus. Jesus tells them, 'I'm incapable of doing that. You should go to Muhammad, may God's peace and blessing s be upon him .' They come to me and I say, ' I 'm capable of doing that.' I ask [the Lord] for permission [to intercede] , and permission is granted. God inspires me with praises , which I do not know now, to praise the Lord with and I praise the Lord with those praises and prostrate before God. God says, ' Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply , 'Oh, Lord! My nation! My n ation!' God says , ' Go and take out of there (i.e. remove from hell) anyone who h as the weight of a grain of bar l e y of faith in their heart. ' I go and do that. Then I go back and praise the Lord with those praises and prostrate before God. God says, ' Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply , 'Oh, Lord! My nation! My n ation!' God says , ' Go and take out of there anyone who has the weight of an atom or a seed of mustard of faith in their heart. ' I go and do that. Then I go back and praise the Lord with those praises and prostrate before God. God says, ' Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply , 'Oh, Lord! My nation! My n ation!' God says , ' Go and take out of hell anyone who has the weight of the smallest of the smallest of the smallest seed of mustard of faith in their heart. ' I go and do that." ' When we left Anas, I said to some of our companions, 'Why don't we go and stop by Al-Hasan [Al-Basri] and tell him about what Anas-Bin-Malik told us. He is staying in the house of Abu-Khalifah . ' We came to Al-Hasa n and greeted him. He gave us permission [to enter and we did so]. We told him, 'Oh, Abu-Sa` id! We came to you from the home of your brother Anas-Bin-Malik. He told us a hadith about intercession that we ha d never heard .' Al-Hasan asked , ' Then what ?' We told Al-Hasan the hadith and told him where Anas stopped. Al-Hasan asked, ' Then what?' We told Al-Hasan, 'Anas didn't say anything else.' Al-Hasan replied, ' Anas told me the hadith twenty years ago when he was young. I don't know if he forgot or if he didn't want you to rely on what he was saying.' We said, 'Oh, Abu-Said! Then tell us the hadith.' Al-Hasan laughed and said, 'People were created hasty. I was about to tell you the hadith. Anas told me what he told you but added, "Then I go back there a fourth time. I praise the Lord with those praises and prostrate before God." God says, " Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. " I reply , "Oh, Lord! Allow me [to intercede for] those who say , 'There is no god but Allah.'" God says , " I swear by my Might, Glory, Sublimity, and Greatness that I shall take out of hell those who say, 'There is no god but Allah. """"

Sanad : Sulayman-Bin-Harb via Hammad-Bin-Zayd via Mabad-Bin-Hilal Al-Anazi.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 696

Anas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " On the day of resurrection, believers are detained for so long that they start doubting [that they have been saved]. They say, 'Why don't we ask someone to intercede with our Lord for us so that God may relieve us from this place. ' They come to Adam and say, 'You're Adam. The people's father. God created you with the Lord's hand. God p ut you in the Lord's heaven. God made the angels prostrate before you. And God taught you the names of everything. Why don't you intercede with your Lord for us so that God may relieve us from this place of ours?' Adam replies, 'I'm not up to the task.' Adam mentions the sin that he committed , which is eating of the forbidden tree , and says, 'Go to Noah for he's the first prophet that God sent to the people of earth.' They come to Noah and Noah tells them, 'I'm not up to the task.' Noah mentions the sin that he committed [731] , which is asking his Lord about things that he doesn't know anything about, and says, ' Go to Abraham for he 's God's friend.' They come to Abraham and Abraham tells them, 'I'm not up to the task. ' Abraham mentions the three lies [732] that he told and says, ' Go to Moses for he's a servant whom God gave the Torah to, talked t o , and spoke to in secret.' They come to Moses and Moses tells them, 'I'm not up to the task.' Moses mentions the sin that he committed, which is killing a person , and says, 'Go to Jesus for he's God's servant and messenger and he was brought to life by [a breath of] God's spirit .' They come to Jesus and Jesus tells them, 'I'm not up to the task. Go to Muhammad, may God's peace and blessings be upon him , for he's a servant whom God has forgiven his past and future sins.' The y come to me. I ask [the angels] for permission to see God in the Lord's house and permission is granted. When I see the Lord, I fall in prostration. God leaves me in this position for as long as the Lord wishes and then God says, ' Muhammad! Lift up [your hea d]. Say and you will be heard. Intercede and your intercession will be accepted. And ask and you will be given. ' I lift up my head and thank the Lord with praises and prayers that I will be taught by God. Then I intercede [for some people] and God places a limit on my intercession. I go out [and take out people from hell] and place them in heaven. "

Qatadah said [that he heard Anas also say] , " I heard the Messenger say, 'I go out and take them out of hell and put them in heaven. Then I go back a second time. I ask for permission to see God in the Lord's house and permission is granted. When I see the Lord, I fall in prostration. God leaves me in this position for as long as the Lord wishes and then God says, " Muhammad! Lift up [your hea d]. Say and you will be heard. Intercede and your intercession will be accepted. And ask and you will be given. " I lift up my head and thank the Lord with praises and prayers that I will be taught by God. Then I intercede [for some people] and God places a limit on my intercess ion. I go out [and take out people from hell] and place them in heaven.'"

Qatadah said [that he heard Anas also say] , "I heard the Messe nger say, 'I go out and take them out of hell and put them in heaven. Then I go back a third time. I ask for permission to see God in the Lord's house and permission is granted. When I see the Lord, I fall in prostration. God leaves me in this position for as long as the Lord wishes and then God say s, " Muhammad! Lift up [your hea d]. Say and you will be heard. Intercede and your intercession will be accepted. And ask and you will be given. " I lift up my head and thank the Lord with praises and prayers that I will be taught by God. Then I intercede [for some people] and God places a limit on my intercess ion. I go out [and take out people from hell] and place them in heaven.'"

Qatadah said [that he heard Anas also say] , " I heard the Messenger say, 'I go out and take them out of hell and put them in heaven until no one remains in hell except those who are detained by the Qur ' an, i.e. those who have to stay in hell forever.' "

Qatadah said, " Then Anas recited this verse, ' Y our Lord may grant you a praiseworthy position , ' [733] and said, ' This is the praiseworthy position that your Prophet, may God's peace and blessings be upon him , was promised. '"

Sanad : Hajjaj-Bin-Minhal via Hammam-Bin-Yahya via Qatadah via Anas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 697

Anas says that God's Messenger, may God's peace and blessings be upon him , said, "The day of resurrection lasts for so long that some people say to each other, 'Let's go to the father of human beings Adam and ask him to intercede with our Lord, the Almighty and Glorious , for us to judge between us.' The y come to Adam and say, 'Oh, Adam! You're the one whom God created with the Lord's hand and God placed you in the Lord's heaven. Intercede with your Lord for us to judge between us.' Adam replies, 'I'm not capable of doing that. But go to Noah for he's the head of the prophets.' They come to Noah and say, ' Intercede with your Lord for us to judge between us.' Noah replies, 'I'm not capable of doing that. But go to Abraham for he's the friend of God, the Almighty and Glorious .' They come to Abraham and say, 'Intercede with your Lord for us to judge between us.' Abraham replies, 'I'm not capable of doing that. But go to Moses for he' s the one whom God, the Almighty and Glorious , c hose to deliver the Lord's message and the Lord spoke to him directly.' They come to Moses and say, 'Intercede with your Lo rd, the Almighty and Glorious , for us to judge between us.' Moses replies, 'I'm not capable of doing that. But go to Jesus for he's the one whom God created with the Lord' s spirit .' They come to Jesus and say, 'Intercede with your Lord for us to judge between us.' Jesus replies, 'I'm not capable of doing that. But go to Muhammad, may God's peace and blessings be upon him , for he's the last of the prophets. He's here today. And all his early and late sins have been forgiven.' Jesus asks, 'If there w ere food in a sealed jar, would it be possible to get the food without breaking the seal?' They reply, 'No.' Jesus says, 'Similarly, Muhammad, may God's peace and blessings be upon him , is the seal of the prophets.' Then they come to me and say, 'Oh, Muhammad! Intercede with your Lord for us to judge between us.' I reply, 'I will do so.' I come to the gate of heaven and knock and ask for permission to enter. Someone (an angel) asks, 'Who are you?' I reply, 'Muhammad.' The gate is opened. And I fall in prostration. I praise the Lord, the Almighty and Glorious , with praises that no one has ever praised the Lord with before me and no one will ever praise the Lord with after me. God says, ' Raise your head. Say and you will be heard. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply, 'Oh, Lord! My people! My p eople!' God says, ' Take out [from hell and put in heaven] everyone who h as the weight of a grain of bar l e y of faith in their heart. ' I take them out. Then I fall in prostration. I praise the Lord with praises that no has ever praised the Lord with before me and no one will ever praise the Lord with after me. God says, ' Raise your head. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply, 'Oh, Lord! My peo ple! My p eople!' God says, ' Take out [from hell and put in heaven] everyone who has the weight of a caryopsis of faith in their heart. ' I take them out. Then I fall in prostration and say what I said before. God replies, ' Take out [from hell and put in heaven] everyone who has the weight of an atom of faith in their heart. ' I take them out."

Sanad : `Affan via Hammad-Bin-Salamah via Thabit via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [734] .

Qudsi Hadith No. 698

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say, "On the day of resurrection, I'm the first person whose skull appears when the earth cracks. No bragging. I'm given the banner of praise. No bragging. On the day of resurrection, I'm the master of people. No bragging. On the day of resurrection, I'm the first one to enter heaven. No bragging. I come to the gate of heaven and knock. They (the angels) ask, 'Who is this?' I reply, 'I'm Muhammad.' They open the gate for me and I enter. I find the Almighty [God] in front of me. I prostrate before the Lord. God says, ' Raise your head, Muhammad. Talk and you will be heard. Say and what you say will be accepted from you. And intercede and your intercession will be accepted. ' I raise my head and say, 'Oh, Lord! My people! My people!' God replies, ' Go to your people and if you find anyone who has in their heart the weight of a gr ain of bar l e y of faith, take them to heaven. ' I go. I f I find anyone who has in their heart that weight, I take them to heaven. I find the Almighty [God] in front of me. I prostrate before the Lord. God says, ' Raise your head, Muhammad. Talk and you will be heard. Say and what you say will be accepted from you. And intercede and your intercession will be accepted. ' I raise my head and say, 'Oh, Lord! My people! My people!' God replies, ' Go to your people and if you find anyone who has in their heart the weight of a seed of mustard of faith, take them to heaven. ' I go. I f I find anyone who has in their heart that weight, I take them to heaven. The judgment of people ends. And the rest of my people are taken to hell with the people of hell. The people of hell ask them, 'Why are you in hell? You were worshipping Allah and you believed in no god but Allah!' God says, ' I swear by my Might that I shall free them from hell. ' God sends to them an gels who remove them from hell only after they get burnt and become like coal . They enter the R iver of L ife and grow [quickly] like a seed grows on the bank of a stream. Between their eyes, it's written, ' Emancipated by God.' They enter heaven. The people of heaven say, ' These are the people of hell.' The Almighty replies , ' No. These are the people who have been emancipated [from hell] by the Almighty. '"

Sanad : Abdullah-Bin-Salih via Al-Layth via Yazid {son of Abdullah-Bin-Al-Had} via Amr-Bin-Abi-Amr via Anas-Bin-Malik.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Unrated.

Qudsi Hadith No. 69 9

Anas said that the Prophet, may God's peace and blessings be upon him , said, "[On the day of resurrection] I continuously intercede with my Lord for people and my intercessions are continuously accepted until I finally say, 'Oh, Lord! Accept my intercession for those who say, "There is no god but Allah." ' God replies, ' This does n't concern you, Muhammad. It c oncerns me. I swear by my Might , Forbearance, and Mercy that I shall never leave in hell anyone {perhaps he said " any servant "] who says, " There is no god but Allah. """

Sanad : Harun-Bin-Abdullah via Hammad-Bin-Masadah via Imran Al-Ammi via Al-Hasan via Anas.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Unrated.

Qudsi Hadith No. 700

Anas said [that the Prophet, may God's peace and blessings be upon him , said ,] "[On the day of resurrection] I say, 'Oh, Lord! Accept my intercession for those who say,

“There is no god but Allah.” ’ God replies, ‘ This is for me to decide. ’ ”

S anad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [735] .

Qudsi Hadith No. 701

Abu-Bakr Al-Siddiq said, “One day, God’s Messenger, may God’s peace and blessings be upon him , offered the Dawn Salat and sat. When the morning came, he laughed. He kept sitting in his place until he offered the Noon Salat, the Afternoon Salat, and the Sunset Salat. He did all of that without talking. Then he offered the Evening Salat. Then he we went home. The people asked me , ‘Why don’t you ask the Messenger if there’s anything wrong. He did today something that he’s never done before.’ I asked the Messenger and he said, ‘ Yes. I saw [in a vision] what happens in life and the hereafter. [On the day of resurrection] the predecessors and successors are gathered in one level area. The people are overwhelmed by that. So they go to Adam, may peace be upon him , soaked in sweat, and say, “ Oh, Adam! You ’re the father of human beings and the choice of God, the Almighty and Glorious . Why don’t you intercede with your Lord for us? ” Adam replies, “ I’m in the same position as you are. Go to your father after your father. Go to Noah. ‘God chose Adam, Noah, the family of Abraham, and the family of ` Imran over the people of the worlds. ’ [736] ” They go to Noah, may peace be upon him , and say, “Intercede with your Lord for us for you ’ve been chosen by God and God has answered your prayer for the Lord did not leave ‘ a single nonbeliev ing inhabitant on earth. ’ [737] ” Noah replies, “I’m incapable of doing that. Go to Abraham, may peace be upon him , for God, the Almighty and Glorious , took him as a friend. ” They go to Abraham. Abraham say s , “I’m incapable of doing that. But go to Moses , may peace be upon him , for God, the Almighty and Glorious , spoke to him directly.” Moses says, “I’m incapable of doing that. But go to Jesus son of Mary for he heals those who are born blind and the leper s and he bring s the dead back to life.” Jesus says, “I’m incapable of doing that. But go to the master of the children of Adam for he’s the first one to appear [from the grave] when the earth cracks on the day of resurrection. Go to Muhammad, may God’s peace and blessings be upon him . He will intercede with your Lord, the Almighty and Glorious , for you. ” I go [to the Lord to intercede for them] . Gabriel, may peace be upon him , comes to the Lord. God, the Almighty and Glorious , tells Gabriel, “ Let the Messenger in and give him the good news that heaven awaits him. ” Gabriel takes me in . I prostrate before the Lord for one w eek . God, the Almighty and Glorious , says to me , “ Raise your head, Muhammad. Say and you will be heard. And intercede and your intercession will be accepted. ” I raise my head. I look and see my Lord, the Almighty and Glorious , and prostrate for another week. God, the Almighty and Glorious , says to me, “ Raise your head. Say and you will be heard. And intercede and your intercession will be accepted. ” When I fall down to prostrate , Gabriel, may peace be upon him , holds my armpits and God, the Almighty and Glorious , inspires me with prayers the Lord has never inspired any human being with before. I say , “ Oh, Lord! You created me as the master of the children of Adam. No bragging. And the first one to appear when the earth cracks on the day of resurrection. No Bragging. And m ore people will come to my basin [in heaven] than those who live between Sanaa and Aylah. ” Then someone (God) says [to the angels], “ Call the true believers. ” The true believers intercede [for who m ever they wish]. Then someone (God) says [to the angels], “ Call the prophets. ” A prophet comes with a group of people [that they are interceding for], a prophet comes with five or six people, and a prophet comes with no one. Then someone (God) says [to the angels], “ Call the martyrs. ” The martyrs intercede for who m ever they wish. After the martyrs intercede, God, the Almighty and Glorious , says [to the interceders] , “ I’m the most m erciful of all. Take to my heaven all those who believe in no god but me. ” All those who believe in no god but Allah enter heaven. Then God, the Almighty and Glorious , says [to the angels], “ Look in hell. Do you see anyone who has ever done any good deed? ” They look and find in hell a man. God ask s him, “ Have you ever done a good deed? ” The man replies, “No. But I used to treat people well in selling and buying.” God, the Almighty and Glorious , says [to the angels], “ Treat my servant well the way he treated my servants well. ” Then they (the angels) take out of hell [another] man. God asks him, “ Have you ever done a good deed? ” The man replies, “No. But I ordered my son s to do the following: ‘When I die, burn my body in fire. Then grind me until I become like kohl . Then take me to the sea and disperse me in the wind . I swear to God that the Lord of the Worlds won’t be able to get hold of me. ’” God, the Almighty and Glorious , asks the man, “ Why did you do that? ” The man replies, “Because I feared you.” God, the Almighty and Glorious , tells the man, “ Look at the kingdom of the greatest king. That is yours and ten times that. ” The man says [to God] , “ Why are you ridiculing me? You are the King!” That’s what made me laugh in the morning.’”

Sanad : Ibrahim-Bin-Ishaq Al-Talaqani via Al-Nadr-Bin-Shumayl Al-Mazini via Abu-Na`amah via Abu-Hunaydah Al-Bara ' -Bin-Nawfal via Walan Al-Adawi via Hudhayfah via Abu-Bakr Al-Siddiq.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [738] .

Qudsi Hadith No. 702

Abu-Hurayrah, may God be pleased with him , said, “God’s Messenger, may God’s peace and blessings be upon him , was brought some meat [to eat]. He was handed a forearm [of an animal] , which he used to like . So he took a bite. Then the Messenger said , ‘ I am the master of people on the day of resurrection. Do you know why that is? God gathers the predecessors and successors (i.e. all people) in one level area where they can hear a caller and can be seen. The sun comes so close to them that their problems and afflictions become intolerable and unbearable. So the people say [to each other], “Don’ t you see what has happened to us ? Aren’t we going to find someone to intercede with our Lord for us ?” Some people say to others, “ We should go to Adam.” So t hey come to Adam, may peace be upon him , and say to him, “You’re the father of human beings. God created you with the Lord’s hand and breathed into you of the Lord’s spirit and ordered the angels to prostrate before you and they did so. Intercede with your Lord for us. Don’t you see the condition we’re in? Don’t you see what has happened to us?” Adam replies, “ God got angry today like he never had n or ever will. God forbade m e to eat of the tree but I disobeyed the Lord. My soul ! My soul! My soul! (I.e. I’m the one who needs to be interceded for!) Go to someone else. Go to Noah .” They come to Noah and say, “ Oh, Noah! You’re the first messenger sent to the people of earth. And God called you a ‘grateful servant’ [739] . Intercede with your Lord for us. Don’t you see the condition we’re in?” Noah replies, “ M y Lord , the Almighty and Glorious , got angry today like he never had n or ever will. I made a request for my people (i.e. for my unbelieving son to be saved from the flood) [and was turned down] . My soul! My soul! My soul! Go to someone else. Go to Abraham.” They come to Abraham and say, “Oh, Abraham! You’re God’s prophet and friend from the people of earth. Intercede with your Lord for us. Don’t you see the condition we’re in?” Abraham says to them, “My Lord got angry today like he never had nor ever will. I told three lies {Abu-Hayyan mentioned them in the hadith}. My soul! My soul! My soul! Go to someone else. Go to Moses.” They come to Moses and say, “Oh, Moses! You’re God’s messenger. God gave you preference over the people for the Lord gave you a message and spoke to you. Intercede with your Lord for us. Don’t you see the condition we’re in?” Moses replies, “My Lord got angry today like he never had n or ever will. I killed someone whom I wasn’t ordered to kill. My soul! My soul! My soul! Go to someone else. Go to Jesus son of Mary.” They come to Jesus and say, “Oh, Jesus! You’re God’ s messenger, God’s word that the Lord said to Mary (God said ‘Be’ [740] and Jesus came into being), and a spirit from God. And you talked to people when you were ‘a child in the cradle’ [741] . Intercede with your Lord for us. Don’t you see the condition we’re in?” Jesus replies, “My Lord got angry today like he never had n or ever will. {He didn’t mention a sin} My soul! My soul! My soul! Go to someone else. Go to Muhammad.” They come to Muhammad and say, “Oh, Muhammad! You’re God’s Messenger and the last of the prophets.

And all your early and late sins have been forgiven. Intercede with your Lord for us. Don't you see the condition we're in?" [When I hear this] I leave and come under the throne [of God]. I fall in prostration before my Lord, the Almighty and Glorious . Then God inspires me with praises and thanks to the Lord that God has never inspired anyone else before. Then God says, " Oh, Muhammad! Raise you head. Ask and you will be given. And intercede and your intercession will be accepted. " I raise my head and say, "My nation! Oh, Lord! My nation! Oh, Lord! My nation! Oh, Lord!" God replies, " Oh, Muhammad! Take those of your servants who will not be judged through the rightmost gate of heaven. They will share the rest of the gates with the people. " ' Then the Messenger said, 'I swear to God that the distance between the two posts of a gate in heaven is the distance between Mecca and Himyar [742] or Mecca and Bo sra [743] . '"

Sanad : Muhammad-Bin-Muqatil via Abdullah via Abu-Hayyan Al-Taymi via Abu-Zurah-Bin-`Umar-Bin-Jarir via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 703

Abu-Nadrah said, " Ibn-`Abbas preached to us from the Basra pulpit and said, ' God's Messenger, may God's peace and blessings be upon him , said, " Each p rophet has a prayer that is answered . All prophets use their prayer in life except me. I save my prayer [until the hereafter] to intercede for my followers. On the day of resurrection, I'm the master of the children of Adam. No bragging. I'm the first one to appear [from the grave] when earth cracks. No Bragging. I hold in my hand the banner of praise. No bragging. Adam and the ones who came after him (i.e. the rest of the prophets) are under my banner. No bragging. The day of resurrection last s for so long that people say to each other, 'Let's go to Adam, the father of human beings, and ask him to intercede with our Lord, the Almighty and Glorious , for us to judge between us.' They come to Adam, may God's peace and blessings be upon him , and say, 'Oh, Adam! You're the one whom God created with the Lord' s hand. God made you live in heaven A nd God made the Lord's angels prostrate before you. Intercede with our Lord for us to judge between us.' Adam replies, 'I'm not up to the task. I was taken out of heaven because of my sin. I don't care today about anyone but m e . But go to Noah, head of the prophets.' They come to Noah and say, 'Oh, Noah! Intercede with our Lord for us to judge between us.' Noah replies, ' I'm not up to the task. I prayed and drowned the people of earth. I don't care today about anyone but m e . But go to Abraham, God's friend.' They come to Abraham, may peace be upon him , and say, ' Intercede with our Lord for us to judge between us.' Abraham replies, 'I'm not up to the task. I lied in Islam three times.' I swear to God that Abraham told those three lies for the sake of God's religion . The three lies are when he said ' I'm sick (Abraham did this to remain behind and destroy the idols) ' [744] and when he said ' The biggest one of them , this one, did it . Ask them (the idols) if they can talk! (Abraham did this to show the nonbelievers that idols are no gods) ' [745] and when he said his wife was his sister when he came to the king [746] (Abraham did this because the king wanted Abraham's wife for himself and he would've killed her husband had he known that she was married.) Abraham continued, 'I don't care today about anyone but m e . But go to Moses, may peace be upon him , for God chose him and gave him a message and spoke to him.' They come to Moses and say, 'Oh, Moses! You're the one God chose and gave you the Lord's message and spoke to you. Intercede with our Lord for us to judge between us.' Moses replies , ' I'm not up to the task. I killed a person who didn't kill anybody. I don't care today about anyone but m e . But go to Jesus, for he's God's spirit (i.e. God breathed into him and he came to life) and God's word (i.e. God said "Be" and he was created). ' They come to Jesus and say, 'Oh, Jesus! Intercede with our Lord for us to judge between us.' Jesus replies, 'I'm not up to the task. I was taken as a god other than Allah. I don't care today about anyone but m e . But let me ask you, "If there were food in a sealed jar, would it be possible to get the food out of the jar without breaking the seal? "' They reply, 'No.' Jesus says, 'Muhammad, may God's peace and blessings be upon him , is the seal of the prophets. He's here today. And his early and late sins have been forgiven.'" The Messenger said, "So they come to me and say, 'Oh, Muhammad! Intercede with your Lord for us to judge between us.' I reply, 'I'm up to the task. I will keep interceding with God, the Almighty and Glorious , until God accepts the intercession for whoever the Lord wills and wishes. ' " The Messenger continued, " When God, the Blessed and Sublime , wants to judge between the Lord's creatures, a caller (an angel) calls, ' Where are Ahmad (i.e. Muhammad) and his followers? ' We are the first and the last. We are the last generation of nations and our nation is judged first. Other nations let us pass through. We go. Our faces are so white [from prostration] and our skin is so bright [from wudu] . Other nations say, 'All the people of this nation look like prophets!' We come to the heaven's gate. I take the door's ring and knock. Someone (an angel) asks, 'Who is this?' I reply, 'I'm Muhammad.' The door is opened for me. I come to my Lord, the Almighty and Glorious , and see God on the Lords' throne {or bed. Hammad wasn't sure}. So I fall in prostration before God. I praise the Lord with praises that no one before me praised the Lord with and no one will praise the Lord with after me. Then God says, ' Oh, Muhammad! Raise your head. Ask and you will be given. Say and you will be heard. And intercede and your intercession will be accepted. ' I raise my head and say, 'Oh, Lord! My nation! My nation!' God replies, ' Take out [of hell] who has in their heart the weight of such and such {Hammad doesn't know exactly what was said} [of faith] . ' Then I prostrate again and repeat what I said before. God says, ' Raise your head. Say and you will be heard. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply, 'Oh, Lord! My nation! My nation!' God says, ' Take out [of hell] who has in their heart the weight of such and such [of faith]. ' {Lighter weight than the first was mentioned.} Then I prostrate again and repeat what I said before. God says, ' Raise your head. Say and you will be heard. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply, 'Oh, Lord! My nation! My nation!' God says, ' Take out [of hell] who has in their heart the weight of such and such [of faith]. ' {Lighter weight was mentioned.}"""

Sanad : Affan via Hammad-Bin-Salamah viaAli-Bin-Zayd via Abu-Nadrah.

Source : Musnad Ah m a d b y Ah m a d.

Rating : Sahih [747] .

Qudsi Hadith No. 704

Harb-Bin-Shurayh said, "I asked Abu-Jafar Muhammad-Bin-Ali-Bin-Al-Husayn, 'May God bless you. Do y ou see this intercession that Iraq is talk ing about? Is it true?' He asked, 'What intercession?' I replied, 'The intercession of Muhammad, may God's peace and blessings be upon him .' He said, 'Yes. I swear to God it is. I swear to God that my uncle Muhammad-Bin-Ali-Bin-Al-Hanifah told me thatAli-Bin-Abi-Talib said that God's Messenger, may God's peace and blessings be upon him , said, "I will intercede for my nation until my Lord asks me, ' Are you satisfied, Muhammad? ' I will reply, 'Yes . I'm satisfied. ' "' Then Abu-Ja`far came to me and asked, ' You say, "Oh, you people of Iraq! The most hopeful verse in the book of God is, 'Say: "Oh, my servants who have transgressed against themselves ! Do not lose hope in the mercy of God. God forgives all sins. God is the Most Forgiving, the Most Merciful."' [748] "' I replied, 'Yes. We say that.' He said, 'But we, Ahl Al-Bayt [749] , say that the most hopeful verse in the book of God is, "You r Lord shall give you , and you shall be satisfied." [750] It is [about] the intercession [of the Prophet] .'"

Sanad : Ibn-Mardawayh via Harb-Bin-Shurayh.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 705

Harb-Bin-Surayj Al-Bazzar said, “I asked Abu-Jafar Muhammad-Bin-Ali, ‘Do you see this intercession that the people of Iraq are talking about? Is it true?’ He asked, ‘What intercession?’ I replied, ‘The intercession of Muhammad, may God’s peace and blessings be upon him .’ He said, ‘Yes. I swear to God it is. I swear to God that my uncle Muhammad-Bin-Al-Han afiyyah told me that `Ali , may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “ [On the day of resurrection] I intercede for my nation until my Lord , the Blessed and Sublime , asks me, ‘ Are you satisfied, Muhammad? ’ I reply, ‘Yes, Lord. I’m satisfied.’” ”

Sanad : Muhammad-Bin-Yazid Al-Madhari via Amr-Bin-Asim via Harb-Bin-Surayj Al-Bazzar.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [751] .

Qudsi Hadith No. 706

Jabir [Bin-`Abdullah] , may God be pleased with him , said , “ God’s Messenger, may God’s peace and blessings be upon him , said, ‘ On the day of resurrection, God expands the earth and each one of the children of Adam has only enough space for their feet to stand on. The first one of human beings is called to be judged and they prostrate [before the Lord]. Then I’m called. I stand and say to the Lord, “ Oh, God! This {pointing to Gabriel who is to the right of God. I swear to God that Gabriel has never seen the Lord before} told me that you sent him to me. ” Gabriel remains silent and not talking until God says, “ Yes. This is true. ” Then I’m allowed to intercede. I say, “ Oh, Lord! Your servants worshiped you in all corners of the world. ”’ This is the ‘ praiseworthy position ’ [752] [of intercession that the Prophet has].”

Sanad : Ismail-Bin-Muhammad-Bin-Al-Fadl Al-Sharani via his grandfather via Ibrahim-Bin-Hamzah Al-Zubayri via Ibrahim-Bin-Sad via Ibn-Shihab via Ali-Bin-Husayn via Jabir.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [753] .

Qudsi Hadith No. 707

[Abdullah] Ibn-Abbas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “[On Judgment Day] pulpits of gold are placed for the prophets. All t he prophets sit in the ir pulpits except me. I remain standing before the Lord fearing that I might be sent to heaven while my people are left behind . I say, ‘Oh, God ! My people ! My people !’ God, the Sublime , asks , ‘ What do you want me to do with your people , Muhammad ? ’ I reply , ‘Oh, God ! Judge them fairly . ’ God calls my people and holds them to account. Some of them enter heaven because of the mercy of God and some of them enter heaven because of my intercession. I continue to intercede for as long as I continue to receive records of people who have been sent to hell and until the angel, the treasurer of hell, says, ‘Oh, Muhammad! You’ve left no room for God’s anger or resentment toward your people ! ”’

Sanad : Ibrahim-Bin-Abdullah-Bin-Ayyub Al-Mukharrimi via Said-Bin-Muhammad Al-Jarmi via Abd-Al-Wahid-Bin-Wasil Abu-Ubaydah Al-Haddad via Muhammad-Bin-Thabit Al-Bunani via Ubaydallah-Bin-Abdullah-Bin-Al-Harith-Bin-Nawfal via his father via Ibn-`Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [754] .

Qudsi Hadith No. 708

`Ubadah-Bin-Al-Samit said , “God’s Messenger, may God’s peace and blessings be upon him , said that God, the Sublime , said, ‘ Oh, Muhammad! Every prophet and messenger that I sent asked me for something which I gave to them. Ask me for something, Muhammad. ’ I replied, ‘I ask you to accept my intercession for my people on the day of resurrection.’ Abu-Bakr asked, ‘What is intercession, God’s Messenger?’ The Messenger replied, ‘I say to the Lord, “Oh, Lord! Where is my intercession that I have saved with you? ” The Lord replies, “ Yes. ” And my Lord takes out the rest of my people from hell and puts them in heaven.”’

Sanad : Abd-Al-Wahhab-Bin-Al-Dahhak via Ismail-Bin-Ayyash via Rashid-Bin-Dawud via Abd-Al-Rahman-Bin-Hassan via Rawh-Bin-Zinba via Ubadah-Bin-Al-Samit.

Source : Al-Sunnah by Ibn-Abi-`Asim.

Rating : Matruk [755] .

Qudsi Hadith No. 709

`Ubadah-Bin-Al-Samit said, “One night [while traveling] , the sahabah [woke up in the middle of the night to pray and] discovered that the Prophet , may God’s peace and blessings be upon him , was missing. The sahabah always made the Prophet [sleep] in the middle of them [for protection] . They became worried and thought that God, the Blessed and Sublime , chose for the Prophet companions other than them. So when they saw the shadow of the Prophet and then saw him , they shouted, ‘Allahu Akbar!’ Then they said , ‘Oh, God’s Messenger! We became worried and thought that God, the Blessed and Sublime , chose for you companions other than us.’ The Messenger replied, ‘ No, absolutely not. You are my companions in life and the hereafter. God, the Sublime , woke me up and said, “ Oh, Muhammad! Every prophet and messenger that I sent asked me for something which I gave to them. So ask me for something, Muhammad, and I will give it to you. ” I replied, “ I ask you to accept my intercession for my people on the day of resurrection. ”’ Abu-Bakr asked, ‘Oh, God’s Messenger! What is intercession?’ The Messenger replied, ‘I say to the Lord, “Oh, Lord! Where is my intercession that I have saved with you?” The Lord, the Blessed and Sublime , replies, “ Yes. ” And my Lord, the Blessed and Sublime , takes out the rest of my people from hell and puts them in heaven.”’

Sanad : Al-Hakam-Bin-Nafi via Ismail-Bin-Ayyash via Rashid-Bin-Dawud Al-Sanani via Abd-Al-Rahman-Bin-Hassan via Rawh-Bin-Zinba via `Ubadah-Bin-Al-Samit.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [756] .

Qudsi Hadith No. 710

`Ubadah-Bin-Al-Samit said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, I will be the master of people . No bragging or pretending. On the day of resurrection, all people will be under my banner waiting for relief. I will hold in my hand the banner of praise. I will walk and the people will walk with me until I reach the gate of heaven. I will ask for permission to enter. Someone (an angel) will ask, 'Who is this?' I will reply, 'Muhammad.' They (the angels) will say, 'Welcome to Muhammad.' When I see my Lord, the Almighty and Glorious , I will fall in prostration before the Lord in gratitude. The Lord will say, ' Raise your head. Ask and you will be given. And intercede and your intercession will be accepted. ' Then all those who have been burnt will leave hell due to God's mercy and my intercession."

Sanad : Al-Hakim via `Ubadah-Bin-Al-Samit.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [757] .

Qudsi Hadith No. 711

Anas [Bin-Malik] said, " God's Prophet, may God's peace and blessings be upon him , spoke to me and said, ' [On Judgment Day] while I'm waiting for my nation to cross the Sirat (the Hell Bridge), Jesus comes to me and says, "Oh, Muhammad! These prophets came to complain to you {or to gather with you} and pray to God, the Almighty and Glorious , to judge the [waiting and confined] nations [soon] due to the difficult condition that they 're in. The creatures are drown ing in sweat. For a believer, it feels [merely] like a cold. But for a nonbeliever, it feels like death. " I tell Jesus, " Wait until I come back. " I leave and go under the throne [of God] and find what no chose n angel or sent prophet has ever found. God, the Almighty and Glorious , reveals to Gabriel, " Go to Muhammad and tell him, ' Raise your head. Ask and you will be given. And intercede and your intercession will be accepted. ' " I intercede and ask that for every ninety-nine people of my nation who are in hell, one should be taken out. I continue to intercede with my Lord, the Almighty and Glorious , for my people and my Lord, the Almighty and Glorious , continues to accept my intercession until the Lord, the Almighty and Glorious , says to me, " Oh, Muhammad! P lace in heaven from your nation, the creatures of God, the Almighty and Glorious , all those who acknowledged sincerely that there is no god but Allah even for one day and died believing in that. """

Sanad : Yunus-Bin-Muhammad via Harb-Bin-Maymun Abu-Al-Khattab Al-Ansari via Al-Nadr-Bin-Anas via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [758] .

Qudsi Hadith No. 712

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said , " God, the Almighty and Glorious , says [to the angels], ' Take out of hell those who have in their hea rt the weight of a grain of bar l e y of faith.' Then God says, 'Take out of hell those who have in their heart the weight of a seed of mustard of faith.' And then God says, ' I swear by Might and Glory that I shall never make those who believe in me for an hour, day or night, like those who do not believe in me. '"

Sanad : Muhammad-Bin-Abdus-Bin-Jarir Al-Suri {in the city of Sur [759] } via Hisham-Bin-Ammar via Marwan-Bin-Muawiyah Al-Fazari via Tarif Abu-Sufyan Al-Sadi via `Abdullah-Bin-Al-Harith via Anas-Bin-Malik.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [760] .

Qudsi Hadith No. 713

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "I asked my Lord, the Almighty and Glorious , and the Lord promised to put seventy thousand people from my nation in heaven with their faces as bright as a full moon. I asked for more and the Lord increased each one thousand to seventy thousands. I asked, ' Oh, Lord! What if that's more than the number of Muhajirun?' God replied, ' I will complete the number for you with Bedouins. '"

Sanad : Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [761] .

Qudsi Hadith No. 714

Al-Albani said [that God's Messenger, may God's peace and blessings be upon him , said], "I interceded with God, the Almighty and Glorious , for my nation. God replied, ' I will place seventy thousands of them in heaven without judgment. ' I said, 'Oh, God! Increase the number for me.' God said '[a s much as] this is for you' while God grabbing a handful [of sand] from the front side of the Lord, the right side of the Lord , and the left side of the Lord (i.e. God increased the number tremendously but by an unspecified amount.)"

Sanad : Al-Albani.

Source : Al-Silsilah Al-Sahihah by Al-Albani.

Rating : Sahih [762] .

Qudsi Hadith No. 715

Abu-Hurayrah said, " God's Messenger, may God's peace and blessings be upon him , said, 'I interceded with God, the Almighty and Glorious , for my nation. God replied, " I will place seventy thousands of them in heaven without judgment. " I said, " Oh, Lord! Increase the number for me. " God said " [as much as] this is for you" while God

grabbing a handful [of sand] from the front of the Lord, the right of the Lord, and the left of the Lord. ' Abu-Bakr said, ' That's sufficient, God's Messenger.' ` Umar replied , 'Let God's Messenger increase the number for us the way God, the Sublime , increased the number for us.' God's Messenger said, 'Abu-Bakr is right.'"

Sanad : Ziyad-Bin- Ay y ub via A bu-Muawiyah via Ishaq-Bin-Abi-F arwah via Said Al-Maqburi via Abu-Hurayrah T Asim via Ibn-Abi-Dhib via Al-Maqburi via his father via Abu-Hurayrah.

Source : Musnad Ibn-Al-Jad by Ibn-Al-Jad.

Rating : Unrated.

Qudsi Hadith No. 71 6

Aisha said, " One day, I discovered that God's Messenger, may God's peace and blessings be upon him , was missing. So I went to look for him. I found him in a room offering salat. I saw on his head three lights. When the Messenger finished praying, he asked me, 'Did you see the lights?' I replied, 'Yes.' The n the Messenger said, 'Someone came to me from my Lord and gave me the good news that God will put seventy thousand people from my nation in heaven without judgment or punishment. Then someone came to me and gave me the good news that God will put in heaven, without judgment or punishment, seventy thousand people in place of each one of the seventy thousands. Then someone came to me and gave me the good news that God will put in heaven, without judgment or punishment, seventy thousand people in place of each one of the multiplied seventy thousands. I said , " Oh, Lord! This exceeds the number of my people. " The Lord replied, " I will complete the number for you with Bedouins who do not fast or pray. " "

Sanad : Al-Kalabadhi via Aisha.

Source : Fath Al-Bari by Ibn-Hajar.

Rating : Da` if [763] .

Qudsi Hadith No. 71 7

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God gave me a choice: either have half of my people forgiven or my intercession accepted [on Judgment Day]. I chose the intercession and hoped that it would include more of my people. If it weren't for the righteous servants , I would hasten my [one and only] request [to save them]. When God saved Isaac from being sacrificed [764] [by his father Abraham], God said [to Abraham], ' Oh, father of Isaac! Make your [one and only] request and it will be fulfilled . ' He [Abraham] replied, ' If it weren't for the temptation of Satan , I wouldn't hasten my request. Oh, God! I ask that you forgive and place in heaven all those who died believing in you and you alone and performed good deeds.'"

Sanad : Muhammad-Bin-Abdullah-Bin-Umayr via Safwan-Bin-Salih via Al-Walid-Bin-Muslim via Abd-Al-Rahman-Bin-Zayd-Bin-Aslam via his father viaAta ' -Bin-Yasar via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [765] .

Qudsi Hadith No. 718

Abu-Sa` id Al-Khudri, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "[On Judgment Day] God, the Sublime , puts the people of heaven in heaven and the people of hell in hell and then says [to the angels], ' Take out of hell those who have in their heart the weight of a seed of mustard of faith. ' They come out of hell blackened. Then they 're thrown in the River of Haya (River of Rain) or the River of Hayah (River of Life) {Malik was not sure}, and they grow like a seed grows on the bank of a stream. Can't you see how it grows yellow and twisted?"

Sanad : Ismail via Malik viaAmr-Bin-Yahya Al-Mazini via his father via Abu-Sa` id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 719

Abu-Sa` id [Al-Khudri] said , " God's Messenger, may God's peace and blessings be upon him , said, 'When the believers are saved by God from going to hell and become secure, your valid argument with your friends in life is not more difficult to make than the believers' argument with their Lord [in the hereafter] to save their brothers and sisters who are placed in hell. The believers say, " Oh, our Lord! Our brothers and sisters used to offer salat with us, fast with us, and make hajj with us. But you placed them in hell! " God replies, " Go and take out of hell those that you know. " They come to them and recognize them from their looks. Hell does not damage the m beyond recognition. Some of them are burnt up to the middle of their shanks and some are burnt up to their feet. They take them out of hell and say, " Oh, our Lord! We took out the ones you ordered us to take out. " Then God says to them, " Take out of hell those who had in their heart the weight of a dinar of faith. Then take out those who had in their heart the weight of a half dinar of faith. And then take out those who had in their heart the weight of a seed of mustard of faith. " ' If you don't believe this, just read the verse, ' God is never unfair by the slightest. And if there are any good deeds, God multiplies the m. And God grants great rewards.' [766] The Messenger continued, 'Then they say, "Oh, our Lord! We took out the ones you ordered us to take out. No good person is there now." God say, " The angels interceded, the prophets interceded, and the believers interceded. W hat remains is the intercession of the Most Merciful of All (i.e. God). " Then God takes a handful {or perhaps he said "two handfuls"} of people [from hell] who never did any good deed for the sake of God. They are burnt like coal. Then they're taken to water called the water of life. The water is poured over them and they grow like a seed grows on the bank of a stream. The y come out with their bodies like pearls and their necks marked with a seal that reads "Emancipated by God." God says to them, " Enter heaven . If you wish, I have something even better than this for you. " They ask, "Our Lord! What could be better than this?" God replies, " My acceptance of you where I would never be angry at you. " "

Sanad : Abd-Al-Razzaq via Mamar via Zayd-Bin-Aslam via Ata ' -Bin-Yasar via Abu-Said.

Source : Musnad Ahmad by Ahmad .

Rating : Sahih [767] .

Qudsi Hadith No. 720

Abu-Sa` id Al-Khudri, may God be pleased with him , said , “I heard God’s Messenger, may God’s peace and blessings be upon him , sa y , ‘ [On Judgment Day] the Sirat (the bridge) is placed across hell. On it are thorns like those of the Neurada procumbens [768] plant. Some people walk it successfully [to heaven] and some people get injured and fall into the abyss. When God, the Sublime , finishes judging people, the believers do not see with them [in heaven] some of the people who used to offer salat like they did, pay zakat like they did, fast like they did, make hajj like they did, and participate in jihad like they did. So they say to God, “ Our Lord! There are servants of yours who were with us in life and they offered salat like we did, paid zakat like we did, fasted like we did, made hajj like we did, and participated in jihad like we did. But we don’t see them here! ” God tells them, “ Go to hell and take out of there anyone of them that you see. ” They go and find them burnt in proportion to their misdeeds. Some are burnt up to their feet, some are burnt up to their knees, some are burnt up to their waist, some are burnt up to their breasts, and some are burnt up to their neck —all with the face still intact . They take them out of hell and p lace them in the water of life.’ They (the sahabah) asked the Messenger, ‘Oh, God’s Prophet! What is the water of life?’ The Messenger replied, ‘It is the bathing water for the people of heaven.’ The Messenger continued, ‘ Then they grow in it like a seed grows on the bank of a stream. Then the prophets intercede for all those who acknowledged sincerely that there is no god but Allah and th ose are taken out of hell. Then God shows compassion toward s all those who are in hell and the Lord take s out of there anyone who has in their heart the weight of an atom of faith . ’”

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Abu-Zurah Abd-Al-Rahman-Bin-Amr Al-Dimashqi via Ahmad-Bin-Khalid Al-Wahbi via Muhammad-Bin-Ishaq via Abdullah-Bin-Al-Mughirah-Bin-Muayqib via Sulayman-Bin-Amr Al-Utwari via Layth {who was under the guardianship of Abu-Said} via Abu-Sa` id Al-Khudri.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [769] .

Qudsi Hadith No. 721

Jabir said that God’s Messenger, may God’s peace and blessings be upon him , said, “[On Judgment Day] after the people of heaven are distinguished from the people of hell and the people of heaven go to heaven and the people of hell go to hell, the messengers intercede [with God] and God tells them, ‘ Go {or “leave”} and take out [of hell] those that you know . ’ The messengers go and take them out. They find them burnt. They throw them in {or ‘over’} a river called Life. Their burn s fall on the edge of the river and they come out as white as cotton [770] . Then t he messengers intercede and God tells them, ‘ Go {or “leave”} and take out [of hell] all those who have in their heart the weight of a carat of faith. ’ The messengers go and take them out [of hell]. Then t he messengers intercede and God tells them, ‘ Go {or “leave”} and take out [of hell] all those who have in their heart the weight of a seed of mustard of faith . ’ And t hen God, the Almighty and Glorious , says, ‘ I now take out [of hell] those that I know and have mercy on. ’ God takes out [of hell] a lot more people than the messenger s did . It is written on their necks ‘Emancipated by God, the Almighty and Glorious.’ They enter heaven and they are called in it ‘the Jahannamiyyin (the people of hell).’”

Sanad : Abu-Al-Nadr via Zuhayr via Abu-Al-Zubayr via Jabir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [771] .

Qudsi Hadith No. 722

Hudhayfah said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the day of resurrection, Abrahams says, ‘Oh, Lord!’ The Lord replies, ‘ Here I am!’ Abraham asks, ‘Why did you burn my children?’ The Lord says [to the angels], ‘ Take out of hell those who have in their heart the weight of a caryopsis of faith, the weight of a grain of barley of faith. ’”

Sanad : Ali-Bin-Ismail Alluwayah via Surayj-Bin-Yunus via Marwan-Bin-Muawiyah via Abu-Malik Al-Ashjai via Ribi-Bin-Hirash via Hudhayfah.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 723

Some of the sahabah said that they heard God’s Messenger, may God’s peace and blessings be upon him , say, “On the day of resurrection, children are told [by the angels], ‘Enter heaven.’ They reply, ‘ Oh, Lord! We shall not enter heaven until our fathers and mothers enter heaven before us.’ So they (the children and their fathers and mothers) come [before the Lord]. God, the Almighty and Glorious , says [to the angels], ‘ Why do I see them (the children) full of anger? ’ The children reply, ‘Oh, Lord! How about our fathers and mothers?’ God replies, ‘ Enter heaven you and your parents. ’”

Sanad : Abu-Al-Mu ghirah via Hariz via Shurahbil- B in-Shuf` ah via some of the sahabah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [772] .

Qudsi Hadith No. 724

Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , raises the rank of a righteous servant in heaven. The servant asks, ‘Oh, Lord! What is this for?’ God replies, ‘ It’s because your children asked for forgiveness for you. ’”

Sanad : Yazid via Hammad-Bin-Salamah via ` Asim-Bin-Abi-Al-Najud via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [773] .

Qudsi Hadith No. 725

Anas said, “God’s Messenger, may God’s peace and blessings be upon him , said, ‘On the day of resurrection, the protractors and the spenders are brought . ’ T he sahabah asked, ‘Who are they?’ The M essenger replied, ‘The spenders are th ose who sacrifice their own blood while fighting for the sake of God seeking from God not to turn down any of their requests on the day of resurrection. As for the protractors, they are the children of the believers who when the gathering [of people on Judgment Day] becomes difficult for them to tolerate, they start crying. God—and God knows best— asks, “ What is this noise? ” Gabriel replies, “ Yes, Lord! These are the voices of the children of the believers. The situation is difficult for them to tolerate. ” God says to Gabriel, “ Let them rest in the shade of my throne. ” Then God says to Gabriel, “ Oh, Gabriel! Put them in heaven and let them live in luxury. ” Gabriel takes them to heaven and they start crying the way sheep cry when they’re separated from their mothers. God—and God knows best—asks, “ Oh, Gabriel! How are the children doing? ” Gabriel replies, “Yes, Lord. They want their fathers and mothers.” God, the Almighty and Glorious , says to Gabriel, “ Put the fathers and mothers with their children in heaven out of my mercy. ””

Sanad : Al-Daylami via Al-Tayyan via Al-Zahid via Abu-Ziyad via Aban via Anas.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Tanzih Al-Sharia h by Ibn-` Iraq .

Rating : Matruk [774] .

Qudsi Hadith No. 726

Said-Bin-Jubayr said, “ Ibn-Abbas, may God be pleased with him and his father , said , ‘T he Prophet, may God’s peace and blessings be upon him , said, “ When people enter heaven, they ask for their parents and their spouses and their children [to join them] . They are told by God, ‘ They haven’t reached your rank because they didn’t perform good deeds like you did . ’ They reply, ‘ Oh, Lord! We performed good deeds for us and for them. ’ Then it is ordered [by God] that they join them. ”’ Ibn-` Abbas then recited the verse, ‘ Those who believe and whose descendents follow them in faith , we shall unite them with their descendants [through intercession] and we shall not reduce [the number of] their [good] deeds [because of their intercession] . Each soul is responsible for what it does.’ [775] ”

Sanad : Abdullah-Bin-Yazid-Bin-Aban Al-Daqiqi Al-Baghdadi via Muhammad-Bin-Abd-Al-Rahman-Bin-Ghazwan Abu-Abdullah via Sharik via Salim Al-Aftas via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Da` if [776] .

Qudsi Hadith No. 727

Anas said that God’s Messenger, may God’s peace and blessings be upon him , said, “ A person in heaven looks down at the people in hell. A person in hell asks the person in heaven, ‘Oh, so-and-so! Do you know who I am?’ The person in heaven replies, ‘No, I swear to God I don’t. Who are you, please?’ The person in hell says, ‘I’m the one who once gave you water to drink in the worldly life . So intercede with your Lord for me.’ The person in heaven goes to God and sa ys , ‘Oh, Lord! I looked down at the people in hell. A person in hell asked me , “Oh, so-and-so! Do you know who I am?” I replied, “No, I swear to God I don’t. Who are you?” The person said, “ I’m the one who once gave you water to drink in the worldly life. So intercede with your Lord for me. ” So please Lord , accept my intercession for this person.’ The Lord accepts the intercession and takes the person out of hell .”

Sanad : Rawh-Bin-Abd-Al-Mu ' min via Ali-Bin-Abi-Sarah via Thabit via Anas.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da` if [777] .

Qudsi Hadith No. 728

Anas said that God’s Messenger, may God’s peace and blessings be upon him , said, “ Two people traveled across a desert. One of them was a worshiper and the other was somewhat a sinner. The worshipper became thirsty and fell to the ground. The worshiper’s companion, who had a wudu canteen with some water in it, looked at the worshipper lying on the ground and said, ‘ I swear to God that if this righteous servant dies while I’m holding water in my hand, God will neve r forgive me, and if I give this servant my water to drink, I will die of thirst myself .’ The sinner relied on God, the Almighty and Glorious , and sprayed some water on the face of the worshiper and poured the rest in to the worshipper’s mouth. The worshiper stood up and both made it across the desert. On the day of resurrection, the sinner is judged and ordered to be taken to hell. The angels take the sinner to hell. The sinner sees the worshiper and says, ‘Oh, so-and-so! Don’t you know who I am?’ The worshiper replies, ‘Who are you?’ The sinner says, ‘ I’m so-and-so. I gave you my water to drink in the desert.’ The worshiper replies, ‘Yes, indeed. I know you.’ The worshiper tells the angels, ‘Stop.’ The worshiper goes before the Lord and says, ‘Oh, Lord! Th at sinner gave me the only water that was left. Oh, Lord! I ask you to accept my intercession for this servant.’ The Lord replies, ‘ I am accepting your intercession. ’ Then the worshipper takes the sinner to heaven by the hand.”

Sanad : Al-Salt-Bin-Masud Al-Jahdari via Jafar-Bin-Sulayman via Abu-Zilal [Al-Qasmali] via Anas.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da` if [778] .

Qudsi Hadith No. 729

Abdullah-Bin-Umar-Bin-Al-` As said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the day of resurrection, God selects a person in front of the people. God shows the person ninety-nine records, each record is as long as the eye can see. God asks the person, ‘ Do you deny any of this? Were my recorders (i.e. angels) unfair to you in any way at all ? ’ The person replies, ‘No, Lord’ God asks, ‘ Do you have any excuses [for your misdeeds that are in the records]? ’ The person replies, ‘No, Lord.’ God says, ‘ But we have for you a reward (hasanah) [for a deed that you performed] for today you shall not be judged unfairly . ’ A card that reads ‘I acknowledge that there is no god but Allah and I acknowledge that Muhammad is Allah’s Messenger and servant’ is taken out. God tells the person, ‘ Bring your scale. ’ The

person asks God, ‘Oh, Lord! What is this card that is with the records?’ God replies, ‘ Today you shall not be judged unfairly . ’ Then the records are placed on one side of the scale and the card is placed on the other side of the scale . The card outweighs the records for there is nothing heavier than the name of God.”

Sanad : Suwayd-Bin-Nasr via Abdullah via Layth-Bin-Sad via Amir-Bin-Yahya via Abu-Abd-Al-Rahman Al-Mafiri Al-Hubuli viaAbdullah-Bin-Amr-Bin-Al-As.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [779] .

Qudsi Hadith No. 730

Abu-Hurayrah said [that the Prophet, may God’s peace and blessings be upon him , said], “ On the day of resurrection, intercession is for those from my nation who commit major sins and die that way (i.e. unrepentant) . They ’re placed near the first gate of hell. The y’re not blackened. Their eyes are not made blue. They ’re not shackled with chains. They ’re not paired with devils. They ’re not hit with maces. And they ’re not thrown in any of the levels of hell. Some of them stay there for an hour and then leave. Some of them stay there for a month and then leave. Some of them stay there for a year and then leave. The longest anyone stays there is the length of time from the time the world was created to the time the world ends, which is seven thousand years. When God, the Sublime , wants to take the people of tawhid (i.e. those who believe that there is no god but Allah) out of hell , God makes the people of other religions say to them, ‘ We and you were together in the worldly life. You believed and we disbelieved. You accepted and we rejected. And you confirmed and we denied. What good did that do to you? We and you are both equally in hell today. You’re punished the way we’re punished and you’re living forever the way we’re living forever [in hell] . ’ At that moment, God becomes angry like God has never been n or will ever be . So the people of tawhid leave to a spring between heaven and the Sirat called the River of Life. Water is sprayed on them and they grow like a see d grows on the bank of a stream where the side facing the shade is green and the side facing the sun is yellow. All but one person enter heaven and it’s written on their foreheads, ‘Emancipated from Hell by God’. This person stays behind for one thousand years. Then the person calls, ‘Oh, Most Merciful [God] ! Oh, Most Benevolent [God] !’ Then God sends an angel who goes to hell and searches for this person for seventy years but can’t find the person. The angel comes back to the Lord and says, ‘You sent me to take out of hell your servant so-and-so but I’ve been searching for seventy years and can’ t find this person.’ God, the Sublime , tells the angel, ‘ The person is in wadi such and such under a rock. Go and take the person out of hell . ’ The angel goes and takes the person out of hell and puts the person in heaven.”

Sanad : Al-Hakim Al-Tirmidhi via Salih-Bin-Ahmad-Bin-Abi-Muhammad via Ya`la-Bin-Hilal via Layth via Mujahid via Abu-Hurayrah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi and Al-Hawi Lil-Fatawi by Al-Suyuti .

Rating : Mawdu` [780] .

Qudsi Hadith No. 731

Anas said, “ On the day of resurrection, God gathers Ahl Al-Ma`ruf (i.e. people who do good deeds) in one level area and says to them, ‘ These are your good deeds, which I have accepted from you. Take them back. ’ They reply, ‘Our Lord and Master! What can we do with them? You’re more deserving of them than us. Take them.’ God, the Almighty and Glorious , says to them , ‘ What can I do with them? I’m the one with the good deeds! Take them and give them to those who are soiled with sins. ’ Then they meet their friends, whose sins are like mountains, and they give them some of their good deeds and they use them to enter heaven.”

Sanad : Ibn-Al-Najjar via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 732

Ibn-Abbas said, “God’s Messenger, may God’s peace and blessings be upon him , said, ‘ The ones who do good deeds in life (i.e. Ahl Al-Maruf) are the ones who do good deeds in the hereafter.’ The sahabah asked, ‘How is that?’ The Messenger replied, ‘On the day of resurrection, God, the Sublime , gathers Ahl Al-Ma`ruf and says, “ I have forgiven you for what you have done and made my servants beseech you. So today give [the rewards of] your good deeds to whomever [of the sinners] you wish [so they can go to heaven] for you are the ones who do good deeds in life and the ones who do good deeds in the hereafter . ” ”

Sanad : Muhammad-Bin-Amr Abu-Ahmad Al-Balkhi viaAbdullah-Bin-Mansur Al-Harrani via Abdullah-Bin-Abd-Al-Rahman Al-Asfahani via Ata ' via Ibn-Abbas.

Source : Qada ‘ Al-Haw a 'i j by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 733

Abu-Hurayrah said, “The people asked, ‘Oh, God’s Messenger! Do we see our Lord on the day of resurrection?’ The Messenger replied, ‘ Do you doubt [seeing] the moon on a cloudless full- moon night?’ They said, ‘No, God’s Messenger.’ The Messenger asked, ‘Do you doubt [seeing] the sun o n a cloudless day?’ They replied , ‘No.’ The Messenger said, ‘ You see the Lord that way (i.e. as clearly and brightly). On the day of resurrection, people are gathered and God says to them, “ Let those who were worshiping something [other than God] follow them. ” So, some of them follow the sun. Some of them follow the moon. And some of them follow the idols. What’s left is this nation including its hypocrites. God comes to them [in an image unrecognizable to them] and says, “ I’m your Lord. ” They reply, “ We’re staying put until our Lord comes to us . When our Lord comes we know it is the Lord. ” God comes to them [in an image recognizable to them] and says, “ I’m your Lord. ” They reply, “You are our Lo r d.” God calls them and the Sirat (bridge) is laid across hell. I ’m the first messenger to cross the bridge with their people. No one talks on that day except the messengers who say, “ Oh, God! Save [them] . Save [them] .” In hell there are hooks like the thorns of the Neurada procumbens plant. Have you seen the thorns of the Neurada procumbens plant?’ The people replied, ‘Yes.’ The Messenger said, ‘ They’re like the thorns of the Neurada procumbens plant except that no one except God knows how big they are. People are snatched by them in accordance with their deeds. Some are destroyed and some are cut to pieces but survive. When God wants to bestow mercy on any of the people of hell, God orders the angels to take out [of hell] those who worshiped the Lord. They take them out and they recognize them from the traces of prostration. God has forbidden hell

to eat up the traces of prostration. They come out of hell burnt. The water of life is poured over them and they grow like a seed grows on the bank of a stream . Then God finishes judging between the servants and what remains is a person, facing hell, between heaven and hell who is the last one of the people of hell to enter heaven. The person says, " Oh, Lord! Turn my face away from hell for it s wind has chapped my skin and its flames have burnt me." God replies, " If this is done to you, you will probably ask for more things ? " The person replies, "No. I swear by your Might." The person gives God what God wishes from promises and covenants and the Lord turns the person's face away from hell. When the person turns to heaven and sees its glamour , the person remains silent as long as the Lord wishes and then the person says, "Oh, Lord! Take me to heaven's gate." God replies, " Didn't you give promises and pledges that you wouldn't ask for anything other than what you asked for? " The person says, "Oh, Lord! [If you keep me here] I will be the most miserable of your creatures (i.e. in comparison to those who are in heaven) ." God asks, " If this is done to you, you will probably ask for more things? " The person replies, "No. I swear by your Might." The person gives God what God wishes from promises and covenants and the Lord takes the person to heaven's gate. When the person reaches heaven's gate and sees heaven's bloom and what's in heaven from wholesomeness and happiness , the person remains silent as long as the Lord wishes and then the person says, " Oh, Lord! Let me enter heaven?" God replies, " Woe to you , child of Adam! How treacherous you are! Didn't you give promises and pledges that you wouldn't ask for anything other than what you were given? " The person says, "Oh, Lord! Do not make me the most miserable of your creatures." God, the Almighty and Glorious , laughs and gives permission for the person to enter heaven and says, " Make your wish es . " The person makes all the wishes that the person wants and stops. God, the Almighty and Glorious , tells the person " [Wish] from this and that. " The Lord reminds the person [to make more wishes]. When the person is done making wishes, God, the Sublime , tells the person, " Those [wishes] are yours and a similar amount to go along with them . """

Abu-Sa`id Al-Khudri said to Abu-Hurayrah, may God be pleased with both of them , "God said, ' Those [wishes] are yours and ten times that. '" Abu-Hurayrah said, "I only remember God's Messenger, may God's peace and blessings be upon him , saying [that God said] , ' Those [wishes] are yours and a similar amount to go along with them . ' " Abu-Sa`id [Al-Khudri] said, "I heard him (the Prophet) say [that God said] , ' Those [wishes] are yours and ten times that. '"

Sanad : Abu-Al-Yaman via Shu`ayb via Al-Zuhri via Sa`id-Bin-Al-Musayyab and ` Ata ' -Bin-Yazid Al-Laythi via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 734

Abu-Hurayrah said, "The y asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Messenger replied, 'Do you have any trouble in seeing the sun at noon on a cloudless day ?' They said, 'No, God's Messenger.' The Messenger asked, 'Do you have any trouble in seeing the moon on a cloudless full- moon night ?' They replied , 'No.' The Messenger said, ' I swear to God that you won't have any trouble in seeing your Lord the way you don't have any trouble in seeing any of those two.' The Messenger continued, ' [On Judgment Day] t he Lord meets a servant and asks , " Oh, so-and-so! Didn't I honor you, make you master, provide you with spouse s , subjugate the horses and camels for you , and leave you to lead and live in safety? " The servant replies, " Certainly. " God asks , " Did you think that you would meet me? " The servant replies, "No." God says to the servant, " I'm forgetting you the way you forgot me. " God meets a second servant and asks, " Oh, so-and-so! Didn't I honor you, make you master, provide you with spouses, subjugate the horses and camels for you, and leave you to lead and live in safety? " The servant replies, "Certainly." God asks, " Did you think that you would meet me? " The servant replies, "No." God says to the servant, " I'm forgetting you the way you forgot me. " God m eets a third servant and says to the servant what the Lord said to the other two servants before. The servant replies, "I believed in you, in your books, and in your messengers and I offered salat, fasted, and gave alms. " The servant mentions all of the servant's good deeds that the servant can. God says to the servant, " Come here then. " Then it is said to the servant [by God], " We're going to bring out our witness to testify about you. " The servant says silently, "Who is the one who is going to testify about me?" Then the servant is gagged and the servant's thighs, flesh , and bones are told [by God] , " Speak. " The servant's thighs, flesh , and bones talk about the deeds of the servant. That's done so that the servant has no excuses for that's the hypocrite and that's the one on whom God's wrath has fallen.'"

Sanad : Muhammad-Bin-Abi-` Umar via Sufyan via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 735

Abu-Sa` id Al-Khudri, may God be pleased with him , said, "At the time of the Prophet, may God's peace and blessings be upon him , some people asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Prophet replied, ' Yes. Do you have any trouble in seeing the sun at noon on a cloudless day?' They said, 'No.' The Prophet asked, 'Do you have any trouble in seeing the moon on a cloudless full-moon night ?' They replied , 'No.' The Prophet said, ' On the day of resurrection, you won't have any trouble in seeing God, the Almighty and Glorious , the way you don't have any trouble in seeing any of those two.' The Prophet continued, ' On the day of resurrection, a caller calls, " Let e ach nation follow what it used to worship. " All those who worshiped anyone other than Allah, from statues and idols, fall into hell. What remains are those who used to worship Allah, righteous or sinners, and those of the People of the Book who worshiped no one but God. The Jews are called. God asks them , " Wh om were you worshipping? " They reply, "We were worshipping Ezra , son of God." God says to them, " You're lying. God has neither a spouse nor a child. " God asks them, " What do you want? " They reply, "We're thirsty, our Lord. Give us something to drink." God points and says to them, " Don't you want this? " Then they're gathered before hell that looks like a mirage , one part crashing into the other. Then they fall into hell. Next, the Christians are called. God asks them, " Whom were you worshipping? " They reply, "We were worshipping Jesus , son of God." God says to them, " You're lying. God has neither a spouse nor a child. " God asks them, " What do you want? " The same thing happens as before until no one is left but those who used to worship Allah, righteous or sinners . The Lord of the Worlds comes to them , in an image that is closest to the one that they have seen the Lord in , and asks them, " What are you waiting for? Every nation is following what it worshipped. " They reply, "In life, we avoided [the nonbelieving] people even though we were in dire need of them. We did not take them as friends. We are waiting for our Lord. The one we used to worship." God says to them, " I am your Lord. " Then they say twice or thrice, " We believe in no god but Allah . """

Sanad : Muhammad-Bin-Abd-Al-Aziz via Abu-Umar Hafs-Bin-Maysarah via Zayd-Bin-Aslam via Ata ' -Bin-Yasar via Abu-Sa` id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 736

Abu-Said Al-Khudri said, “We asked, ‘Oh, God’s Messenger! Do we see our Lord on the day of resurrection?’ The Messenger replied, ‘Do you have any difficulty in seeing the sun or the moon on a cloudless day?’ We said, ‘No.’ The Messenger said, ‘You won’t have any difficulty in seeing your Lord on that day the way you don’t have any difficulty in seeing those two.’ Then the Messenger said, ‘[On Judgment Day] a caller calls, “ Let e ach nation go with what it used to worship. ” So the people of the cross (i.e. Christians) go with their cross, the people of the idols go with their idols, and the people of every god go with their god. What remains are those who used to worship Allah, righteous or sinners, and those of the People of the Book who used to worship God only. Then hell is brought and presented as if it were a mirage. The Jews are asked [by God], “ What were you worshipping? ” They reply, “We used to worship Ezra, son of God.” It is said to them [by God], “ You’re lying. God has neither a spouse nor a child. So what do you want? ” They reply, “We want you to give us something to drink.” It is said to them [by God], “ Drink ,” and they fall into hell. Then the Christians are asked [by God], “ What were you worshipping? ” They reply, “We used to worship Jesus, son of God.” It is said to them [by God], “ You’re lying. God has neither a spouse nor a child. So what do you want? ” They reply, “We want you to give us something to drink.” It is said to them [by God], “ Drink ,” and they fall into hell. What remains are those who used to worship Allah, righteous or sinners. They’re asked [by God], “ What are you still doing here when all people have left? ” They reply, “ We avoided them (i.e. the unbelievers) [in life for the sake of God] and today we are in more need of the Lord. We heard a caller call “Let each nation go with what it used to worship,” and we’re waiting for our Lord.” The Almighty comes to them in an image different from the image they saw the Lord in the first time and says, “ I am your Lord. ” They reply, “You are our Lord.” No one talks to the Lord then but the Prophets. Then God asks them, “ Is there anything that you can recognize God from? ” They reply, “The shank .” The Lord uncovers God’s shank and all the believers prostrate before the Lord except those who used to prostate before the Lord hypocritically and pretentiously who se backs become rigid [and therefore aren’t able to bend’]. Then the bridge is brought and laid across hell.’ We asked, ‘Oh, God’s Messenger? What is the bridge?’ The Messenger replied, ‘It’s a slippery place that has on it claws and spines and flat prickles with curved thorns , like the ones found in Najd , [781] called Neurada procumbens . Some of the b elievers cross it in a blink of an eye , some of the believers cross it like lighting , some of the believers cross it like the wind , and some of the believers cross it like a racing horse or camel. Some of the people who cross the bridge survive, some of them get scratched, and some of them are thrown in hellfire. That continues until the last person is dragged. Your appeal to me to award you what rightfully belongs to you can never be as strong as the appeal of the believers to the Almighty on that day who when they are saved, they say, “Oh, our Lord! Our brothers and sisters used to offer salat with us, fast with us, and work with us.” God, the Sublime , replies, “ Go [to hell] and if you find anyone who has in their heart the weight of a dinar of faith , take them out of there. ” God forbids hell from changing the image of its dwellers. So they come and find some of them in hellfire up to their feet and some of them in hellfire up to the middle of their shanks . They take out of hell the ones that they know and then return to God. God tells them “ Go and if you find anyone who has in their heart the weight of a half dinar of faith, take them out of there. ” They go and take out of hell the ones that they know and then return to God. God tells them “ Go and if you find anyone who has in their heart the weight of an atom of faith, take them out of there. ” They go and take out of hell the ones that they know.’” Abu-Said [Al-Khudri] said, “If you don’t believe me, just read the verse, ‘God is never unfair by the slightest. And if there are any good deeds, God multiplies them.’ [782] ” Abu-Sa ` id Al-Khudri said, “The Messenger continued, ‘ Then the prophets, angels, and believers intercede. Then the Almighty says, “ What remains is my intercession. ” God takes a handful of people from hell. They come out burnt. T hey’re thrown in a river at the entrance of heaven called the water of life and grow on its banks like a seed grows on the bank of a stream . Y ou’ve seen it next to a rock or next to a tree where the side facing the sun is green and the side facing the shade is white. They come out of the river like pearls and then their necks are branded. They enter heaven. The people of heaven say, “These people have been emancipated by the Merciful [God] . The Lord placed them in heaven without them doing a good deed or performing a righteous act.” Then God says to them, “ What you see [in heaven] is yours plus its equivalent to go along with it . ”””

Sanad : Yahya-Bin-Bukayr via Al-Layth-Bin-Sad via Khalid-Bin-Yazid via Said-Bin-Abi-Hilal via Zayd via Ata ' -Bin-Yasar via Abu-Said Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 737

Abu-Said Al-Khudri said, “At the time of the Messenger, may God’s peace and blessings be upon him , some people asked, ‘Oh, God’s Messenger! Do we see our Lord on the day of resurrection?’ The Messenger replied, ‘Yes. Do you have any trouble in seeing the sun at noon on a cloudless day? And do you have any trouble in seeing the moon on a cloudless full-moon night?’ They replied, ‘No, God’s Messenger.’ The Messenger said, ‘On the day of resurrection, you won’t have any trouble in seeing God, the Blessed and Sublime , the way you don’t have any trouble in seeing any of those two. On the day of resurrection, a caller calls, “ Let each nation follow what it used to worship.

” All those who worshiped anyone other than Allah, from statues and idols, fall into hell. What remains are those who used to worship Allah, righteous or sinners, and those of the People of the Book who worshiped no one but God. The Jews are called. God asks them, “ Whom were you worshipping? ” They reply, “ We were worshipping Ezra, son of God. ” God says to them, “ You’re lying. God has neither a spouse nor a child. ” God asks them, “ What do you want? ” They reply, “We’re thirsty, our Lord. Give us something to drink.” God points and says to them, “ Don’t you want this? ” Then they’re gathered before hell that looks like a mirage, one part crashing into the other. Then they fall into hell. Next, the Christians are called. God asks them, “ Whom were you worshipping? ” They reply, “We were worshipping Jesus, son of God.” God says to them, “ You’re lying. God has neither a spouse nor a child. ” God asks them, “ What do you want? ” They reply, “We’re thirsty, our Lord. Give us something to drink.” God points and says to them, “ Don’t you want this? ” Then they’re gathered before hell that looks like a mirage, one part crashing into the other. Then they fall into hell. No one remains but those who used to worship Allah, the Sublime , righteous or sinners. The Lord of the Worlds , the Praiseworthy and Sublime , comes to them, in an image that is closest to the one that they saw the Lord in, and asks them, “ What are you waiting for? Every nation is following what it worshipped. ” They reply, “ Oh, our Lord! In life, we avoided [the nonbelieving] people even though we were in dire need of them. We did not take them as friends.” God says to them, “ I am your Lord. ” They reply “ May God protect us from you for we believe in no god but Allah (.i.e. you’ re not our Lord). ” They say that twice or thrice to the point where some of them almost start to veer away from the truth. God asks them, “ Is there any sign that you can recognize God from? ” They reply, “The shank .” The Lord uncovers God’s shank and all those who used to prostrate before the Lord sincerely are given permission by the Lord to prostrate. As for those who used to prostrate for fear of people or prostrate to show off, God makes their backs rigid so that when they try to prostrate, they fall on their backs (i.e. they aren’t able to prostrate) . When they raise their heads, they see God in the first image they saw the Lord in the first time. God says to them, “ I’m your Lord. ” They reply, “You are our Lord.” Then the bridge is laid over hell and intercession commences. They say, “Oh, our lord! Have mercy! Have mercy!” ’ They asked, ‘Oh, God’s Messenger? What is the bridge?’ The Messenger replied, ‘It’s a slippery place that has on it claws and spines and flat prickles with thorns, like the ones found in Najd, called Neurada procumbens . Some of the believers cross it in a blink of an eye, some of the believers cross it like lighting, some of the believers cross it like the wind, some of the believes cross it like birds, and some of the believers cross it like a racing horse or camel. Some of the people who cross the bridge survive, some of them get scratched, and some of them are thrown in hellfire and remain there until the believers are rescued . I swear to God that your appeal to God [in life] to award you what rightfully belongs to you [from you adversaries] can never be as strong as the appeal of the believers to God, on the day of resurrection, on behalf of their brothers and sisters who are in hell. They say , “ O ur Lord! They used to offer salat with us, fast with us, and make hajj with us.” God tells them , “ Take out [of hell] the ones that you know. ” God forbids hell from changing the image of its dwellers. So they take out a large number of creatures and find some of them in hellfire up to the middle of their shanks and some of them in hellfire up to their knees. Then they say, “Our Lord! We took out of hell all the ones that you told us to take out.” God replies, “ Go back and take out of there all those who have in their hearts the weight of a dinar of goodness. ” They take out a large number of creatures and then say, “Our Lord! We took out of hell all the ones that you told us to take out.” God replies, “ Go back and take out of there all those who have in their hearts the weight of an atom of goodness. ” They take out a large number of creatures and then say, “Our Lord! We did not leave in hell anyone who ever did a good deed .”’” Abu-Said Al-Khudri used to say, “If you don’t believe what I’m saying in this hadith, just read the verse, ‘God is never unfair by the slightest. And if there are any good deeds, God multiplies them. And God grants great rewards.’ [783] ” Abu-Sa` id Al-Khudri said, “The Messenger continued, ‘Then God, the Almighty and Glorious , says, “ The angels interceded, the prophets interceded, and the believers interceded. What remains is the intercession of the Most Merciful of All. ” Then God takes a handful of people from hell that never did any good deed. They are burnt like coal. Then God throws them in a river at the entrance of heaven called the River of L ife and they grow like a seed grows on the bank of a stream. Don’t you see it next to a stone or next to a tree where the side facing the sun is yellow and green and the side facing the shade is white?’ They said, ‘Oh, God’s Messenger! You know about this as if you were a shepherd in the desert!’ The Messenger continued, ‘ They come out [of the river] like pearls with their necks branded. [They enter heaven.] The people of heaven recognize them and say, “These people have been emancipated by God. The Lord placed them in heaven without them doing a [good] deed or performing a righteous act.” God says to them, “ Enter heaven and everything that you see is yours. ” They reply, “Our Lord! You’ve given us what you’ v e never given anyone else in the worlds .” God says to them, “ I have for you something even better than this! ” They ask, “Oh, our Lord! What could be better than this?” God replies, “ My acceptance of you where I would never be angry at you ever again. ””””

Sanad : Suwayd-Bin-Said via Hafs-Bin-Maysarah via Zayd-Bin-Aslam via Ata'-Bin-Yasar via Abu-Sa` id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 738

Abu-Hurayrah said , “T he Prophet, may God’s peace and blessings be upon him , said, ‘ On the day of resurrection, people are gathered in one level area. The Lord of the Worlds appears to them and says, “ Let each nation follow what they used to worship. ” The people of the cross (i.e. Christians) see their cross, idolaters see their idols, and the people of fire (i.e. those who worshipped fire) see their fire. They follow what they used to worship. The Muslims remain. The Lord of the Worlds appears to them and says, “

Why don't you follow the people? " They reply, " May God protect us from you. God is our Lord. We're staying here until we see our Lord. " The Lord is ordering them to follow the people and holding them steadfast. The Lord disappears and appears again and asks them, " Why don't you follow the people? " They reply, " May God protect us from you. May God protect us from you. God is our Lord. We're staying here until we see our Lord. " The Lord is ordering them to follow the people and holding them steadfast. ' They (i.e. the sahabah) asked, 'Do we see the Lord, God's Messenger?' The Messenger asked them, ' D o you have any trouble in seeing the moon on a full-moon night?' They replied, 'No.' The Messenger said, ' Similarly, you won't have any trouble in seeing God at that hour.' The Messenger continued, 'Then the Lord appears to them again and shows them that the Lord is the God that they're waiting for and says to them , " I'm your Lord. Follow me. " So the Muslims follow the Lord. Then the Sirat is laid across hell and they pass it like racing horses and camels. They say while on it, "Have mercy! Have mercy!" What rema ins are the people of hell . A group of them is thrown in hell . God asks hell, " Are you full? " Hell replies, "Are there any more?" Another group is thrown in hell . God asks hell, " Are you full? " Hell replies, "Are there any more?" That continues until hell takes all of them and then the Merciful [God] places the Lord's foot in it and then hell gathers and coalesces and says, " Enough! Enough! Enough! " When the people of heaven are taken to heaven and the people of hell are taken to hell, death is brought , dragged by its neck, and placed on the divider between the people of hell and the people of he aven. Then it is said [by God], " Oh, people of heaven! " The people of heaven look fearfully. Then it is said [by God], " Oh, people of he ll ! " The people of hell look happily seeking intercession. Then it is said, [by God] to the people of heaven and the people of hell , " Do you know who that is ? " The y both say, " We know who that is. That's death that was assigned to us ." Then death is laid on the divider and slaughtered. And then it is said [by God] , " Oh, people of heaven! You shall live forever and never die! Oh, people of hell! You shall live forever and never die. " ""

Qutaybah said in his hadith [that the Messenger said] , " … hell gathers and coalesces. Then God says, ' Enough. ' And then hell says, 'Enough. Enough.'"

Sanad : Haytham via Hafs-Bin-Maysarah via Al-Ala ' T Qutaybah via Abd-Al-Aziz via Al-Ala ' via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [784] .

Qudsi Hadith No. 739

Suhayb [Al-Rumi] said that the Prophet , may God's peace and blessings be upon him , said, "When the people of heaven enter heaven, God, the Blessed and Sublime , says to them, ' Do you want anything else? ' They reply, 'Haven't you brightened our faces? Haven't you made us enter heaven and saved us from hell?' Then God removes the veil [and they see the Lord] . They have never been given anything that they like more than looking at their Lord, the Almighty and Glorious ."

Abu-Bakr-Bin-Abi-Shaybah, via Yazid -Bin-Harun via Hammad-Bin-Salamah via Thabit Al-Bunani via `Abd-Al-Rahman-Bin-Abi-Layla via Suhayb, narrated the same hadith but also said, "Then the Prophet read this verse, 'For those who d id good [in life] is the reward [of heaven] and more (i.e. they get to see the Lord as well) .' [785] "

Sanad : Ubaydallah-Bin-Maysarah via Abd-Al-Rahman-Bin-Mahdi via Hammad-Bin-Salamah via Thabit Al-Bunani via `Abd-Al-Rahman-Bin-Abi-Layla via Suhayb.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 740

Jabir-Bin-`Abdullah , said that God's Messenger , may God's peace and blessings be upon him , said, "While the people of heaven are enjoying themselves, they see a glaring light and raise their head s . The Lord appears above them and says, ' May peace be upon you , people of heaven . ' That's the meaning of the verse, ' A word of peace from a Merciful Lord.' [786] The n Lord looks at them and they look at the Lord. They pay no attention to any of the good things [in heaven] as long as they're looking at the Lord. When the Lord disappears, the Lord's light and blessings remain with them in their homes [in heaven]."

Sanad : Muhammad-Bin-Abd-Al-Malik-Bin-Abi-Al-Shawarib via Abu-Asim Al-Abbadani via Al-Fadl Al-Raqashi via Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [787] .

Qudsi Hadith No. 741

Abu-Hurayrah said , " God's Messenger , may God's peace and blessings be upon him , said, ' While the people of heaven are sitting together, they see a light that is more intense than the light of heaven, so they raise their heads and s ee the Lord, the Blessed and Sublime , above them. God says to them, " Ask me for something. " They repl y , " We ask you to be pleased with us. " God sa ys to them, " With my pleasure I have put you in my home (i.e. heaven) and awarded you my blessings. This is the time for it, so ask me for something. " They repl y , " We ask that we visit you. " Then they 're brought graceful she-camels of light —holding the reins of which are angels— whose paces are as wide as thei r ranges of vision (i.e. swif t) , and taken to the House of Happiness (Dar Al-Surur) and tinted with the light of the Merciful [God]. Then t hey hear the Lord saying, " Welcome to my loved ones and those who obey me. " Then they return to their homes [in heaven] with the [tinted] masterpieces.' Then the Prophet, may God's peace and blessings be upon him , recited the verse, ' A gift of welcome from a Forgiving and Merciful Lord .' [788] "

Sanad : Ibn-Al-Najjar via Abu-Al-Hasan Ali-Bin-Al-Husayn-Bin-Nasr-Bin-Abd-Al-Aziz-Bin-Ahmad Al-Muqri ' Al-Shirazi via Abu-Al-Husayn Muhammad-Bin-Yazid Al-Asri via Abu-Al-Qasim Sulayman-Bin-Ahmad Al-Tabarani via Bakr-Bin-Sahl Al-Dimyati via `Amr-Bin-Hashim Al-Bayruti via Sulayman-Bin-Abi-Karimah via Ibn-Jurayh via Abu-Salih via Abu-Hurayrah.

Source : Al-La 'a li ' Al-Masnuah Fi Al-Ahadith Al-Mawduah by Al-Suyuti.

Rating : Da`if [789] .

Qudsi Hadith No. 742

Abu-Hurayrah said that he heard God's Messenger , may God's peace and blessings be upon him , say, " W hen God gathers the servants in one level area [on Judgment Day] , a caller (i.e. God) calls, ' Let each nation follow what it used to worship. ' So each nation follows what it used to worship and what remains are the people [who used to

worship God]. God comes to them and asks, ‘ What are you still doing here when all the people have left? ’ They reply, ‘ We’re waiting for our God.’ God asks them, ‘ Can you recognize your God? ’ They reply, ‘When we see God, we shall know that it is the Lord.’ God uncovers the Lord’s shan k and they fall in prostration—that’s the meaning of the verse, ‘The day when the shank is uncovered and they’re called to prostrate but they can’t.’ [790] —except the hypocrites who can’t prostrate. Then God leads them (i.e. the believers) to heaven.”

Sanad : Muhammad-Bin-Yazid Al-Bazzar via Yunus-Bin-Bukayr via Ibn-Ishaq via Sa` id-Bin-Yasar via Abu-Hurayrah.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Hasan [791] .

Qudsi Hadith No. 743

Abu-Al-Zubayr said, “I heard Jabir-Bin-` Abdullah being asked about the crossing [of the bridge] and he said, ‘ On the day of resurrection, we’re gathered [on a hill] above the people. Then the nations and the idols that they used to worship are called one by one [and sent to hell] . Then the Lord comes to us after that and says, “ Whom are you waiting for? ” We reply, “ We’re waiting for our Lord. ” God says to us, “ I’m your Lord. ” We reply, “ [We shall not believe you] until we look at you. ” Then God appears to us laughing. Then God takes us and gives each one, hypocrites and believers, a light. Then we follow the Lord to the bridge of hell that has on it hooks and thorns which snatch whoever the Lord wishes. Then the light of the hypocrites is extinguished and the believers survive. The first group that survives consists of seventy thousand people whose faces are as bright as a full moon and they ’re not judged (i.e. they go directly to heaven). Then they’re followed by a group of people whose faces are as bright as the brightest star in the sky. And so forth (i.e. one group after another based on the strength of their faith) . Then intercession takes place and they intercede until those who acknowledge that there is no god but Allah and those who have in their hearts the weight of a grain of barley of goodness are taken out of hill. Then they (i.e. the ones who are taken out of hell) are taken to the courtyard of heaven and sprayed by the people of heaven with water until they grow like a seed grows on the bank of a stream and their burns disappear. Then they’re asked and given [the luxuries of] life and ten time s like it to go along with it. ’”

Sanad : Ubaydallah-Bin-Said and Ishaq-Bin-Mansur via Rawh-Bin-` Ubadah Al-Qaysi via Ibn-Jurayh via Abu-Al-Zubayr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 744

Abu-Al-Zubayr said, “I heard Jabir-Bin-` Abdullah being asked about the arrival and he said, ‘ On the day of resurrection, we come and gather [on a hill] above the people. Then the nations and the idols that they used to worship are called one by one [and sent to hell]. Then our Lord, the Blessed and Sublime , comes to us and says, “ Whom are you waiting for? ” We reply, “We’re waiting for our Lord.” God says to us, “ I’m your Lord. ” Then God appears to us. I heard God’s Messenger , may God’s peace and blessings be upon him , saying, “[God appears] laughing.”””

Sanad : Abu-Zurah Al-Razi via Ibrahim-Bin-Muhammad-Bin-Ararah via Abu-Asim via Ibn-Jurayh via Abu-Al-Zubayr.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 745

Abu-Musa Al-Ash`ari said that God’s Messenger , may God’s peace and blessings be upon him , said, “On the day of resurrection, God, the Almighty and Glorious , gathers the natio ns in one level area. When God , the Almighty and Glorious , wants to judge between the Lord’s creatures, God presents to each nation what they used to worship [from idols] and they follow them to hell. Then our Lord, the Almighty and Glorious , comes to us while we’re on a high place and asks us, ‘ Who are you? ’ We reply, ‘We’re the Muslims.’ God asks , ‘ What are you waiting for? ’ We reply, ‘We’re waiting for our Lord, the Almighty and Glorious .’ God asks, ‘ Can you recognize your Lord if you see your Lord? ’ We reply, ‘Yes.’ God asks, ‘ How can you recognize your Lord if you’ve never seen your Lord? ’ We reply, ‘Yes. The Lord has no equal.’ Then God appears to us laughing and says, ‘ I have good news for you, Muslims! I shall replace each one of you who are in hell by a Jew or a Christian. ’ ”

Sanad : Hasan-Bin-Musa and Affan via Hammad-Bin-Salamah viaAli-Bin-Zayd via Umarah via Abu-Burdah via Abu-Musa Al-Ashari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [792] .

Qudsi Hadith No. 746

Farqad-Bin-Al-Hajjaj said, “I heard Uqbah {aka Ibn-Abi-Al-Hasna'} say, ‘I heard Abu-Hurayrah say, “God’s Messenger , may God’s peace and blessings be upon him , said, ‘On the day of resurrection, when God gathers the previous and future generations, the Lord, the Blessed and Sublime , come s to the believers while they’re on a heap.’”’ They (the people) askedUqbah, ‘What is a heap?’ Uqbah replied, ‘A high place.’ Uqbah continued, “‘ ‘ Then the Lord asks them, “ Can you recognize your Lord? ” They reply, “If God identifies the Lord for us, we shall recognize the Lord .” The n the Lord repeats the question and smiles in their faces and they fall in prostration before the Lord. ’”””

Sanad : Ubaydallah-Bin-Abd-Al-Majid via Farqad-Bin-Al-Hajjaj.

Source : Al-Tawhid by Ibn-Khuzaymah.

Rating : Hasan [793] .

Qudsi Hadith No. 747

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, God gathers the previous and future generations. Then God, the Blessed and Sublime , comes to the believers while they're standing up and says, ' Can you recognize your Lord? ' They reply, ' If God identifies the Lord for us, we shall recognize the Lord. ' God asks them the question three times and they reply three times 'If God identifies the Lord for us, we shall recognize the Lord.' Then God appears to them laughing."

Sanad : Abd-Al-Warith-Bin-Abd-Al-Samad-Bin-Abd-Al-Warith via his father via Farqad Abu-Nasr via Uqbah-Bin-Abi-Al-Hasna ' via Abu-Hurayrah.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Sahih [794] .

Qudsi Hadith No. 748

Ibn-` Abbas said, "God's Messenger , may God's peace and blessings be upon him , recited th is verse, ' [Moses said:] My Lord! Show [yourself] to me so that I may look at you .' [795] [Then the Messenger said that God replied to Moses saying] ' Oh, Moses! Any thing alive that sees me dies. Anything dry that see s me trundles. And anything moist that see s me spreads. The ones who see me are the people of heaven whose eyes never die and whose bodies never perish. '"

Sanad : Muhammad-Bin-Al-Husayn-Bin-Musa via Yahya-Bin-Mansur Al-Qadi via Abu-Abdullah Muhammad-Bin-Ali Al-Tirmidhi via Muhammad-Bin-Rizam Al-Ubulli via Muhammad-Bin-Ata ' via Al-Hujaymi via Muhammad-Bin-Nas r via Ata ' via Ibn-` Abbas.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [796] .

Qudsi Hadith No. 749

` Umar-Bin-Al-Khattab, may God be pleased with him , said, "On the day of resurrection, people are gathered for forty years in the sun. Their eyes are fixed on the sky and all of them , righteous and sinner , wait to be judged. No one of them says anything. Then a caller calls, 'Isn't it only fair that your Lord who created you and formed you and blessed you , and the n you worsh iped someone else, send each nation with what it worshiped?' They reply, 'Certainly.' An angel says that three times and then each nation is presented with what it used to worship [from idols] and it follows it to hellfire. What remains are the believe r s and the hypocrites. The believers fall in prostration while the hypocrites' spinal columns merge and become one bone, like the horn of a cow , and fall on their backs. Then God, the Sublime , says to them, ' Raise your heads with your light in accordance with the good deeds that you performed. ' Some raise their heads with their lights in front of them like a mountain. Some raise their heads with their light in front of them like a palace. Some raise their heads with their light in front of them like a house. And some raise their heads with their light in front of them like a tree. Then they cross the Sirat (the Hell Bridge) like swift lightning, or like the wind, or like a fast horse, or like a quick person. The last person to remain is someone whose light is on their big toe. This light is like a lamp, sometimes it shines the way for the person to move safely and sometimes it goes off and the person is burnt by fire. That continues until the person crosses the bridge. Then the person says, 'I don't know if anybo dy other than me survived this or if anyone experienced what I experienced. I was hit with its heat and I survived.' Then the gate of heaven is opened for the person and the person says, 'Oh, Lord! Let me go through this gate' God replies, ' My servant. If I let you go through, you might ask me for something else. ' The Lord lets the person go through. While the person is looking in wonder at the surroundings, another gate is opened and the person becomes dissatisfied and says, 'Oh, Lord! Let me go through this other gate.' God replies, ' Didn't you say that you wouldn't ask me for something else? ' The person says, 'I swear by your Might and Glory that if you let me go t hrough this gate I won't ask you for anythi ng else.' The Lord lets the person go through. This continues until the Lord lets the person go through four gates. Then the person is received by a man that looks like a light. When the person sees him, the person prostrates before him. The man says to the person, 'What is the matter with you?' The person replies, 'Aren't you my Lord!' The man says, 'No. I' m a q ahraman [797] . You have a thousand qahramans in heaven in a thousand palaces. Between each two palaces is the distance of one thousand years of travel. The farthest palace can be seen as well as the nearest. Then a gate of green aquamarine is opened for the person. Inside this gate are seventy other gates and inside e ach one of them are spouses, couches, and attendants. The person sits with their spouse and the spouse hands the person a drink. The spouse tells the person, 'You're seventy times better than you were when I handed you this drink.' The spouse is wearing seventy garments with different colors through which the spouse's shank's medulla can be seen. The person and the spouse look at each other and become one."

Sanad : Ishaq via Jarir via Al-Amash via Al-Minhal-Bin-Amr via Qays-Bin-Al-Sakan and Abu-Ubaydah-Bin-Abdullah via Abdullah-Bin-Masud via ` Umar-Bin-Al-Khattab.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Sahih [798] .

Qudsi Hadith No. 750

Abu-Al-Zara' said, " When the Antichrist was mentioned in front of Abdullah, he said, 'When the Antichrist comes, people split into three groups. One group follow s him. One group go es with their families to the wormwood fields [in the Syrian desert] (i.e. run awa y). And one group stay s on the shores of this Euphrates [River] and fight s him until they get killed in western Syria. Then they send a reconnai ssance group, including a blond {or spotted} horse, and they fight and not a single one of them return s (i.e. all of them get killed). {Abu-Sadiq told me that Rabiah-Bin-Najidh said that it is a blond horse. } The People of the Book claim that Jesus, may peace be upon him , comes down [from heaven] and kills the Antichrist and then comes Gog and Magog. " They come forward from every high place. " [799] T hen God sends against them animals like worms that penetrate their ears and noses and kill them. The earth becomes rancid because of them and the people ask for help from God, the Almighty and Glorious . God sends water that cleanses the m from the earth and sends bitter cold wind that takes the souls of all the believers. Then the [final] hour arrives to all the evildoers. Then an angel sounds the trumpet and all of God's creatures in the heavens and on earth die as God wills . God make s the length of time between the two soundings of the trumpet as long or as short as God wishes. All of the children of Adam have something from them on earth. Then God sends water, like the semen of men, from under the throne and their flesh and bodies sprout like the earth sprouts from the ground.' Then Abdullah re cited the verse, 'God is the one who sends the wind s , which stir the clouds, and thereafter we drive them to a dead land ,

and therewith (i.e. with rain) we bring the earth back to life after dying, and such is the resurrection [when we bring people back to life].' [800] Abdullah continued, ' Then an angel, between heaven and earth, sounds the trumpet and each soul goes and enters its body. They rise and come like one person (i.e. together) to the Lord of the Worlds. Then God, the Sublime , come s to the creatures in a particular form. God meets the Jews and asks, " Who do you worship? " They reply, " We worship Ezra? " God says to them, " Do you like some water? " They reply, " Yes. " Then God shows them hellfire that looks like a mirage . ' ThenAbdullah recited the verse, 'On that day, we present hellfire to the unbelievers clearly.' [801] Abdullah continued, 'Then God meets the Christians and asks, " Who do you worship? " They reply, " We worship Jesus? " God says to them, " Do you like some water? " They reply, " Yes. " Then God shows them hellfire that looks like a mirage . Th e same happens to all those who worship anyone but Allah.' ThenAbdullah recited the verse, ' Stop them , for they are to be question ed .' [802] Abdullah continued, 'No one remains but the Muslims. God asks them, " Who do you worship? " They reply, " We worship God and no other god. " God yells at them twice or thrice, " Who do you worship? " They reply, " We worship God and no other god. " God asks them, " Can you recognize your Lord? " They reply, " If God identifies the Lord for us we shall recognize the Lord . " At that time, God uncovers the Lord's shank and all the believers fall in prostration before the Lord. The hypocrites keep standing up as if skewers were implanted in their backs. The hypocrites say, " Oh, our Lord! " God tells them, " When you were in good health [in life] you pretended to prostrate. " Then God lays the Sirat across hell and people cross it, in groups, in accordance with the deeds that they performed. The first ones cross it like lightning. Then they' re followed by others who cross it like the wind. Then they' re followed by others who cross it like a bird. Then they' re followed by others who cross it like beasts. Then a person crosses it in a hurry. T hen a person crosses it walking. And then the last person crosses it crawling on the abdomen. The last person asks the Lord, " Oh, Lord! Why did you slow me down? " The Lord replies, " I didn't slow you down. Your [bad] deeds slowed you down. " Then God, the Sublime , begins the intercession. The first one to intercede is the Holy Spirit of God Gabriel. Then Abraham, Moses, and Jesus intercede respectively. Then your Prophet , may God's peace and blessings be upon him , comes and intercedes for more people than any other creature , and that's the praiseworthy position that God, the Sublime , mentions in the verse, " Your Lord may grant you a praiseworthy position ." [803] There is no soul that isn't looking forward to having a home in heaven. When the people of heaven see hell, they say, " If God didn't bless us [with heaven we would be in great trouble]. " Then the angels, the prophets, the martyrs, the righteous people, and the true believers intercede. And then God intercedes and says, " I'm the most merciful of all. " God takes o ut of hell more people than what all the creatures took out of hell combined and no good person remains in hell.' ThenAbdullah recited the verse, ' [The angels ask] " Wh at made you enter hell?" [They reply] "We weren't offering salat. Nor were we feeding the poor. We used to go with the flow. And we used to deny Judgment Day."' [804] ` Abdullah continued, ' Do you think there is any goodness in those people? God doesn't leave anyone with any goodness in hell. When God doesn't want people to be taken out of hell, God changes their looks. God says to the interceders, " Take out of hell those that you know. " The interceders come to intercede but can't find the ones they want to intercede for. People call t he interceders and say, " We're so-and-sos. " The interceders reply, " We don't know you. " At that moment, the people in hell say to the Lord, " Our Lord! Take us out of it and if we ever return [to disobeying you] we shall indeed be wrongdoers. " [805] God says to them, " Remain there, in humiliation, and say nothing to me. " [806] When God says that, hell closes on them and no one leaves. ' "

Sanad : Abu-Abdullah Muhammad-Bin-Abdullah Al-Zahid Al-Asbahani via Asad-Bin-Asim via Al-Husayn-Bin-Hafs via Sufyan-Bin-Said via Salamah-Bin-Kuhayl via Abu-Al-Za` ra ' .

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [807] .

Qudsi Hadith No. 751

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "When God completed the creation, God wrote above the Lord's throne, ' My mercy comes before my wrath. '"

Sanad : Abu-Al-Yaman via Shuayb via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 752

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "When God created the creatures, God promised in the Lord's book , which is next to the Lord on the throne, ' My mercy prevails over my wrath. '"

Sanad : Abdan via Abu-Hamzah via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 753

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "The Children of Israel asked Moses, may peace be upon him , 'Does your Lord

Pray?' Moses became uncomfortable {or belittled}. God, the Almighty and Glorious , asked Moses, ' What did they say to you, Moses? ' Moses replied, 'They said what you heard.' God said to Moses, ' Tell them that I pray and my prayer extinguishes my wrath. '"

Sanad : Abu-Al-Qasim Zahir-Bin-Tahir via Abu-Nasr Abd-Al-Rahman-Bin-Ali-Bin-Muhammad-Bin-Musa via Abu-Al-Abbas Muhammad-Bin-Ahmad-Bin-Muhammad Al-Sulayti via Abu-Hamid Ahmad-Bin-Muhammad-Bin-Al-Hasan-Bin-Al-Sharqi viaAbdullah-Bin-Muhammad Al-Farra ' and Ahmad-Bin-Hafs via Hafs-Bin-` Abdullah via Ibrahim-Bin-Tahman via Al-Hajjaj-Bin-Al-Hajjaj via Qatadah via Al-Hasan via Abu-Hurayrah.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [808] .

Qudsi Hadith No. 754

Anas-Bin-Malik said, "The Children of Israel asked Moses, 'Does your Lord pray?' Moses replied, 'Fear God, Oh Children of Israel!' God asked Moses, ' Oh, Moses! What did your people say to you? ' Moses replied, 'Oh, Lord! They said what you already know. They said, "Does your Lord pray?"' God said to Moses, ' Tell them that my prayer is for my mercy to prevail over my wrath. If it weren't for that, I would destroy them. '"

Sanad : Abu-Ghalib-Bin-Al-Banna via Abu-Muhammad Al-Jawhari via Abu-Umar-Bin-Hayyawayh via Yahya-Bin-Muhammad-Bin-Said via Al-Husayn-Bin-Al-Hasan via Said-Bin-Sulayman viaAbbad-Bin-Al-` Awwam via Al-Taymi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 755

` Ata ' said, " When the Prophet , may God's peace and blessings be upon him , was raised to the seventh heaven, Gabriel told him, 'Slow down. Your Lord is praying.' The Prophet asked, 'Does the Lord pray?' Gabriel replied, 'Yes.' The Prophet asked, 'What does the Lord says?' Gabriel replied, 'The Lord says, " Praiseworthy and Holy . The Lord of the angels and the spirit. My mercy comes before my wrath. """

Sanad : Abu-Umar Al-Hasan-Bin-Uthman Al-Waiz via Abu-Al-Abbas Ahmad Al-Saqti via Abu-Bakr Muhammad-Bin-Yahya Al-Haffar via Said-Bin-Yahya Al-Umawi via his father via Ibn-Jurayh viaAta ' .

Source : Al-La 'a li ' Al-Masnuah Fi Al-Ahadith Al-Mawduah by Al-Suyuti.

Rating : Da` if [809] .

Qudsi Hadith No. 756

Jabir-Bin-` Abdullah, may God be pleased with him and his father , said, "The Prophet , may God's peace and blessings be upon him , came to us and said, 'My friend Gabriel came to me earlier and said, " Oh, Muhammad! I swear to God that the Lord has a servant who worshi p ped God, the Sublime , for five hundred years on the top of a mountain, measuring thirty arms-lengths in length and thirty arms-lengths in width, surrounded by four thousand parasangs [810] of sea water from all sides . God provided the servant with fresh spring water , emanated from an opening the size of a finger near the bottom of the mountain , and a pomegranate tree that produced one pomegranate every night which fe d the servant for a day. In the evening, the servant went down the mountain and performed wudu and took that pomegranate and ate it and then offered salat. The servant asked the Lord, the Almighty and Glorious , to take the servant's life, when the time for the servant to die c omes , while the servant was prostrating. The servant also asked the Lord to make the servant live a sinless life until the time of resurrection. God accepted the servant's requests. We (the angels) see this servant while we ascend to and descend from heaven and we have come to know that this servant stands in front of God, the Almighty and Glorious , on the day of resurrection, and then God says [to the angels], ' Take this servant to heaven due to my mercy. ' The servant replies, 'Oh, Lord! I want to go to heaven due to the [good] deeds that I performed.' The Lord says, ' Take this servant to heaven due to my mercy. ' The servant replies, 'Oh, Lord! I want to go to heaven due to the [good] deeds that I performed.' The Lord says, ' Take this servant to heaven due to my mercy. ' The servant replies, 'Oh, Lord! I want to go to heaven due to the [good] deeds that I performed.' Then God, the Almighty and Glorious , tells the angels, ' Measure my blessings against the deeds that the servant performed. ' The angels find that the blessing of eyesight weighs more than worshiping for five hundred years. The servant remains indebted for the body. God says, ' Take the servant to hell. ' The servant is dragged to hell and then the servant says, 'Lord! Make me enter heaven due to your mercy!' God says, ' Bring the servant back. ' The servant is brought in front of the Lord. God asks the servant, ' Oh, my servant! Who created you when you were nothing? ' The servant replies, 'You, Lord.' The Lord asks, ' Did you do that or was that done due to my mercy? ' The servant replies, 'Due to your mercy.' The Lord asks, ' Who gave you the strength to worship for five hundred years? ' The servant replies, 'You, Lord.' The Lord asks, ' Who put you on a mountain in the middle of a sea and provided you with fresh water from salt water and gave you a pomegranate every night, when pomegranates bear fruit only in season, and took you r life while prostrating as you'd requested? ' The servant replies, 'You, Lord.' Then God, the Almighty and Glorious , says, ' That's my mercy and due to my mercy I make you enter heaven. Take my servant to heaven. You were a good servant of mine. ' Then God makes the servant enter heaven." Gabriel, may peace be upon him , said, "Oh, Muhammad! Things (blessings) are done (granted) due to the mercy of God, the Sublime ."""

Sanad : Ahmad-Bin-Muhammad-Bin-Salamah Al-Anazi viaUthman-Bin-Said Al-Darimi viaAbdullah-Bin-Salih Al-Muqri ' via Sulayman-Bin-Harim Al-Qurashi via Ali-Bin-Hamshadh Al-Adl via Ubayd-Bin-Sharik via Yahya-Bin-Bukayr via Al-Layth-Bin-Sad via Sulayman-Bin-Harim via Muhammad-Bin-Al-Munkadir via Jabir-Bin-` Abdullah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [811] .

Qudsi Hadith No. 757

Ibn-` Abbas, may God be pleased with him and his father , said, "When God finished creating Adam and instilled a soul in him, Adam sneezed and said, ' Al-Hamdu Lillah (Praise be to God).' The Lord replied, ' May your Lord have mercy on you. '"

Sanad : Abu-Bakr Muhammad-Bin-Al-Mu'ammal via Al-Hasan-Bin-Isa via Al-Fadl-Bin-Muhammad Al-Sharani via Al-Nufayli via Muhammad-Bin-Salamah

via Khusayf-Bin-Abd-Al-Rahman via Ikrimah via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [812] .

Qudsi Hadith No. 758

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him and his family , said, "When God, the Almighty and Glorious , created Adam and blew a soul in to him, Adam sneezed and said, ' Al-Hamdu Lillah (Praise be to God).' Adam praised the Lord with permission from the Lord. The Lord said to Adam, ' May God have mercy on you, Adam. '"

Sanad : Abu-Al-Abbas Muhammad-Bin-Ya qub via Bakkar-Bin-Qutaybah Al-Qadi {in Egypt} via Safwan-Bin-Isa via Al-Harith-Bin-Abd-Al-Rahman via Ibn-Abi-Dhubab via Sa ` id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [813] .

Qudsi Hadith No. 75 9

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam and Adam sneezed, the Lord inspired Adam to say, ' Al-Hamdu Lillah (Praise be to God).' The Lord replied, ' May God have mercy on you . ' That's how God's mercy came before God's wrath."

Sanad : Abu-Arubah via Yahya-Bin-Muhammad-Bin-Al-Sakan via Habban-Bin-Hilal via Mubarak-Bin-Fadalah via Ubaydallah-Bin-Umar via Khubayb-Bin-Abd-Al-Rahman via Hafs-Bin-` Asim via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [814] .

Qudsi Hadith No. 760

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When God blew the soul into Adam , the soul reached Adam's head and he sneezed. Adam said, ' Alhamdu li llahi rabi al ` alamin (Praise be to God, Lord of the W orlds) .' God, the Blessed and S ublime , replied, ' Yarhamuka allah (may God have mercy on you). '"

Sanad : Al-Hasan-Bin-Sufyan via Hudbah-Bin-Khalid via Hammad-Bin-Salamah via Thabit via Anas-Bin-Malik.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [815] .

Qudsi Hadith No. 761

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam and blew into him the soul, Adam sneezed and said, ' Al-Hamdu Lillah (Praise be to God).' Adam praised God with permission from God. The Lord replied, ' May God have mercy on you, Adam. Go to those angels. Some of them are sitting. ' Adam went to them and greeted them and said, ' Al- s a lam u a laykum (Peace be upon you).' They replied, ' Wa alaykum u al-s alam u war ahma tu allah i (And peace be upon you and God's mercy).' Then Adam went back to the Lord. God said to Adam, ' That's your greeting and that's how your children are to greet each other. ' God, the Almighty and Sublime , closed the Lord's hand s and asked Adam, ' Choose anyone you wish. ' Adam replied, 'I choose the Lord's right hand.' But since both of the Lord's hands are right hands, the Lord opened both hands and in them were Adam and his descendents. Adam asked, 'Oh, Lord! Who are these people?' God replied, ' These are your descendents. ' Each one of them had their life span written between their eyes. Among them there was a man who shined more than anybody else {or was one of the people who shined the most } and whose life span was written as forty years. Adam asked, 'Oh, Lord? Who is this?' God replied, ' Th is is your son David. ' His life span was written as forty years. Adam said to the Lord, 'Oh, Lord! Increase his life span.' God replied, ' That's what I've written for him. ' Adam said to God, 'Take sixty years of my life span and add them to his.' God replied, ' Done. ' God said to Adam, ' Stay in heaven. ' Adam stayed there until he was taken down [to earth]. Adam was counting his years. When the angel of death came to Adam [to take his life], Adam asked, 'It's too soon. I'm supposed to live for a thousand years.' The angel of death replied, 'That's true except that you gave sixty years of your life span to David.' That's how Adam denied the truth and so did his descendents. And t hat's how Adam forgot and so did his descendants. That's why [on Judgment Day] what has been written in the book [of predestination] and the witnesses will be called [to testify]."

Sanad : Muhammad-Bin-Ishaq-Bin-Khuzaymah via Muhammad-Bin-Bashar via Safwan-Bin-Isa via Al-Harith-Bin-Abd-Al-Rahman-Bin-Abi-Dhubab via Sa ` id Al-Maqburi via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [816] .

Qudsi Hadith No. 762

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "There was a servant [of God] in hell who called for a thousand years , '[Oh, Lord!] T he Merciful! T he Benef icent !' God, the Almighty and Glorious , said to Gabriel, may peace be upon him , ' Go and bring that servant to me. ' Gabriel went and found the people of hell crying.' Gabriel went back to God and told the Lord what he saw. God said to Gabriel, ' Bring the servant to me. The servant is in such and such place. ' Gabriel br ought the servant and placed the servant in front of the Lord, the Almighty and Glorious . God ask ed the servant, ' How did you find your place and abode [in hell] to be? ' The servant replied, 'Oh, Lord! I found it to be the worst place and the worst abode.' God said [to the angels], ' Take my servant back [to hell] . ' The servant said to God, 'Oh, Lord! I was hoping that once you t ook me out [of hell] you'd keep me out [of hell].' God said [to the angels], ' Keep my servant out [of hell] . '"

Sanad : Hasan-Bin-Musa via Sallam {aka Ibn-Miskin} via Abu-Zilal (Hilal-Bin-Maymun) via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Da ` if [817] .

Qudsi Hadith No. 763

Fadalah-Bin-Ubayd andUbadah-Bin-Al-Samit said, " God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, when God, the Sublime , finishes judging the creatures, two persons remain. God orders them to be taken to hell. [On the way to hell] one of them looks back. The Almighty [God] tells the angels, " Bring the person who looked back to me. " God asks the person, " Why did yo u look back? " The person replies , " I was hoping that you'd make me enter heaven. " God orders this person to be taken to heaven. The person says, " This is a gift from my Lord for if I were to feed all the people of heaven that wouldn't decrease what I have at all. "' Whenever the Messenger , may God's peace and blessings be upon him , mentioned this hadith, happiness was seen in his face."

Sanad : Rishdin-Bin-Sad via Abu-Hani ' Al-Khawlani viaAmr-Bin-Malik Al-Janbi via Fadalah-Bin-Ubayd andUbadah-Bin-Al-Samit.

Source : Musnad Ibn-Al-Mubarak by `Abdullah-Bin-Al-Mubarak .

Rating : Da` if [818] .

Qudsi Hadith No. 764

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "Two of the people who entered hell cried loudly, so the Lord, the Almighty and Glorious , said [to the angels], 'Take them out [of hell] . ' When they were taken out, the Lord asked them, ' Why were you crying loudly? ' They replied, 'We did that in order for you to have mercy on us.' God told them, ' My mercy for you is that you go and throw yourselves back in hell. ' They went . One of them jump ed in hell and God ma de hell for th is person a place of coolness and peace. The other person d idn't jump. The Lord, the Almighty and Glorious , ask ed this person, ' Why didn' t you throw yourself in hell like your friend? ' The person replied, ' Oh, Lord! I was hoping that you wouldn't put me back in hell after you let me out.' God told th e person, ' You're given what you hoped for. ' Then the two people enter ed heaven due to God's mercy."

Sanad : Suwayd-Bin-Nasr via Ab dullah via Rishdin [Bin-Sad] via Ibn-Anum [Al-Afriqi] via Abu-Uthman via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [819] .

Qudsi Hadith No. 765

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "Four people are taken out of hell and brought in front of the Lord, the Almighty and Glorious . God orders them to be taken back to hell. [On the way to hell] one of them looks back and says, 'Oh, Lord! I was hoping that once you t ook me out [of hell] you wouldn't return me back .' God replies, ' We shall not return you back [to hell]. '"

Sanad : Hasan via Hammad via Thabit Al-Bunani and Abu-` Imran Al-Jawni via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [820] .

Qudsi Hadith No. 766

Rafi-Bin-Umayr said, "I heard God's Messenger , may God's peace and blessings be upon him , say, 'God said to David, may peace be upon him , " Build a home (i.e. a temple) for me on earth. " David built a home for himself before he built the home God asked him to build. God, the Almighty and Glorious , revealed to David, " Oh, David! You built your home before mine. " David replied, " Oh, Lord! You're the one who said, ' Owners are selfish! '" Then David started building the masjid [821] . When David finished building the wall around the temple, two-thirds of the temple collapsed. David complained to God, the Almighty and Glorious , and God revealed to David, " You are not fit to build my home. " David asked, " Oh, Lord! Why? " God replied, " Because your hands are soaked in blood. " David said, " Oh, Lord! Didn't I do that for you r sake and love? " God replied, " Certainly. But those are my servants and I have compassion for them. " Tha t became difficult for David to handle, so God revealed to him, " Don't be sad. I will make your son Solomon complete building the temple. " When David died, Solomon started building the temple. When Solomon finished building the temple, he offered immolations and sacrifices and gathered the Children of Israel. God, the Almighty and Glorious , revealed to Solomon, " I see how happy you are to build my home, therefore ask me for things and I shall give them to you. " Solomon said, " I ask you to grant me three characteristics: a judgment that agrees with yours, a kingdom bigger than any kingdom that comes after me , and to forgive all the sins of those who come to this home only to pray. " ' God's Messenger , may God's peace and blessings be upon him , said, 'Two of Solomon's wishes were granted and I hope he was granted the third wish as well.'"

S anad : Muhammad-Bin-Al-Hasan-Bin-Qutaybah Al-Asqalani via Muhammad-Bin-Ayyub-Bin-Suwayd via his father via Ibrahim-Bin-Abi-Ablah via Abu-Al-Zahi riyyah via Rafi-Bin-Umayr.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Mawdu` [822] .

Qudsi Hadith No. 767

Salim Abu-Al-Nadr said, "When the number of Muslims increased during the time of Umar, the mosque (i.e. the Prophet's Mosque) didn't fit them. SoUmar bought everything around the mosque (to enlarge it) except the house of Al-Abbas-Bin-Abd-Al-Muttalib and the rooms of the Mothers of the Believers (i.e. the Prophet's wives). Umar said to Al-Abbas, 'Oh, Abu -Al-Fadl! The mosque of the Muslims has become too small to fit them. I bought the homes around the mosque so we can enlarge the mosque for the Muslims. The only thing left are your house and the rooms of the Mothers of the Believers. The rooms of the Mothers of the Believers we can't take . S ell us your house and we'll give you as much money as you want from the Muslim's treasury so we can enlarge the mosque.' Al-

Abbas replied, ‘I’m not selling.’ Umar told Al-Abbas, ‘ Choose one of three options : sell your house to us and we’ll give you as much money as you want from the Muslim’s treasury, we ’ll relocate you and build a house for you anywhere you wish in Medina and pay for it from the Muslim’s treasury, or donate your house to the Muslims so we can enlarge the mosque.’ Al-Abbas replied, ‘None of them.’ Umar told Al-Abbas, ‘Choose any arbiter you wish [to resolve our dispute].’ Al-Abbas replied, ‘Ubayy-Bin-Kab.’ So they went to Ubayy and told him the story. Ubayy said, ‘If you we wish, I can tell you a story that the Prophet, may God’s peace and blessings be upon him , mentioned.’ They replied, ‘Tell us the story.’ Ubayy said, ‘ I heard God’s Messenger , may God’s peace and blessings be upon him , say , “God revealed to David, ‘ Build for me a house where I can be worshipped. ’ God showed David the location in Jerusalem where the temple should be built. On that location stood the home of one of the men of the Children of Israel. David asked the man to sell him his home but the man refused. David thought about taking the man’s home by force. God revealed to David, ‘ Oh, David! I ordered you to build a house for me where I can be worshipped but you wanted to take the man’s home by force. I do not approve of coercion. My punishment for you is that you shall not build the house. ’ David replied, ‘Oh, Lord! How about my son [can he build it] ?’ God said to David, ‘ Your son will build it. ” ’ Umar grabbed Ubayy by his clothes and told him, ‘I came to ask you for something and you tell me otherwise. You will go back on your word.’ Then Umar took Al-Abbas to the mosque where a meeting of the sahabah, including Abu-Dharr, was taking place. Umar said, ‘I asked a man for something and he mentioned a hadith where God orders David to build a temple in Jerusalem.’ Abu-Dharr replied, ‘I also heard it from the Messenger.’ Another man said, ‘I also heard it.’ So Umar asked for Ubayy to be brought. Ubayy came. Ubayy told Umar, ‘Are you accusing me of making up hadith?’ Umar replied, ‘Oh, Abu-Al-Mundhir! I swear to God that I ’m not . I just thought the hadith was misinterpreted.’ Umar told Al-Abbas, ‘Go. You don’t have to sell me your house.’ Al-Abbas replied, ‘Since you’re doing that, I’m donating my house to the Muslims so that the mosque can be enlarge d . I can’t do such a thing when you’re fighting with me.’ So Umar enlarged the mosque and made it the way it is today. ` Umar paid for the construction from the Muslim’s treasury.”

Sanad : Yazid-Bin-Harun via Abu-Umayyah-Bin-Yala (aka Ismail-Bin-Ya` la Al-Thaqafi) via Salim Abu-Al-Nadr.

Source : Al-Tabaqat Al-Kubra by Ibn-Sa` d.

Rating : Matruk [823] .

Qudsi Hadith No. 768

Anas [Bin-Malik] said that the Prophet, may God’s peace and blessings be upon him , said, “On the day of the resurrection, three records are taken out for each one of the children of Adam: a record of their good deeds, a record of their sins, and a record of God’s blessings that were bestowed on them. God says to the smallest blessing {I thought he said ‘in the record of blessings ’ }, ‘ Remove your equivalent of the good deeds. ’ The blessing turns and says to the Lord, ‘I swear by your Might that there aren’t enough good deeds to equal me.’ What remains are the sins and the blessings. The good deeds have been exhausted. When God wants to have mercy on a servant, God says to the servant, ‘ Oh, my servant! I have multiplied your hasanat (i.e. the rewards for your good deeds) and forgiven your sins {and I thought he said “and bestowed on you my blessings”}. ”’

Sanad : Ismail-Bin-Abi-Al-Harith via Dawud-Bin-Al-Muhabbar via Salih Al-Murri via Jafar-Bin-Zayd Al-` Abdi via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [824] .

Qudsi Hadith No. 769

Al-Ghazali said that God, the Almighty and Glorious , said, “ I created the creatures in order for them to benefit from me and not for me to benefit from them. ”

Sanad : Al-Ghazali.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Matruk [825] .

Qudsi Hadith No. 770

Al-Fat ani said [that the Prophet, may God’s peace and blessings be upon him , said] , “ [On Judgment Day] every one of my followers from this nation will bring to hell a Jew or a Christian and say, ‘This is the ransom that redeem s me from hell.’ God replies, ‘ I created the creatures for their benefits and not mine. ”’

Sanad : Al-Fatani.

S ource : Tadhkirat Al-Mawdu ` at by Al-Fatani.

Rating : Matruk [826] .

Qudsi Hadith No. 771

Ibn-` Umar said, “ God’s Messenger , may God’s peace and blessings be upon him , said, ‘[On Judgment Day] a servant stands in front of God. God makes the servant stand for a long time and the servant becomes very troubled. The servant says to the Lord, “O h, Lord! Have mercy on me today. ” God replies, “ Did you have mercy on any of my creatures for my sake so I can have mercy on you? Show me if you had mercy on anyone, even a bird! ” ’ That’s why the companions of the Prophet, may God’s peace and blessings be upon him , and the predecessors of this nation used to buy birds and free them.”

Sanad : Muhammad-Bin-Mahdi Al-Misri via Amr via Sadaqah via Talhah-Bin-Zayd via Musa-Bin-Ubaydah via Abdullah-Bin-Dinar via Ibn-Amr.

Source : Musnad Al-Ruyani by Al-Ruyani.

Rating : Matruk [827] .

Qudsi Hadith No. 772

Abu-Al-Darda ' said that he heard the Prophet, may God's peace and blessings be upon him , say, "A caller in hellfire calls, 'Oh, Merciful [God]! Oh, Beneficent [God]! Save me from hellfire.' God orders an angel to t ake the servant out of hellfire and the servant stands in front of the Lord. God says to the servant, ' Did you have mercy on anyone so I can have mercy on you? Did you have mercy on a bird? '"

Sanad : Yusuf-Bin-Yaqub-Bin-Ishaq-Bin-Buhlul via Ahmad-Bin-Abd-Al-Jabbar-Bin-Muhammad via his father via Saaid-Bin-Abd-Al-Jabbar Al-Zubaydi via Safwan-Bin-Amr Al-Saksaki via Shurayh-Bin-Ubayd via Abu-Al-Darda ' .

Source : Al-Targhib Fi Fada 'i l Al-A ` mal by Ibn-Shahin.

Rating : Da ` if [828] .

Qudsi Hadith No. 773

Al-Dahhak said, " When Ibn-Abbas was asked about the verse, 'The Lord granted you outer and inner blessings,' [829] he said, 'I asked God's Messenger , may God's peace and blessings be upon him , about this. I said, "Oh, God's Messenger! What are these blessings?" The Messenger replied, " The outer blessings are Islam, the appropriate forms that humans have, and the livelihood that has been provided to them. The inner blessings are the bad deeds that people do and God conceal s from other people. Oh, Ibn-Abbas! God, the Almighty and Glorious , says, ' I 've given believers three things: I 've made the believers offer salat (F uneral Salat) for them when they die, I've given believers the opportunity to donate up to one-third of their wealth to charity after they die to expiate their offences, and I've concealed the bad deeds of believers for if I were to reveal them they'd be shunned by their families. ' " "

Sanad : Ahmad-Bin-Hamdan-Bin-Abd-Al-Aziz Al-Khutulli via Muhammad-Bin-Uthman-Bin-Abi-Shaybah Al-Absi via Ibrahim-Bin-Muhammad-Bin-Maymun via Amr-Bin-Hashim Abu-Malik Al-Janbi via Juwaybir [Bin-Said Al-Balkhi] via Al-Dahhak.

Source : Al-Jalis Al-Salih by Al-Mu ` afa.

Rating : Da ` if [830] .

Qudsi Hadith No. 774

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God says, " Whoever helps a weak creature of mine who can't pay them back, I shall pay them myself. "

Sanad : Al-Atiqi via Ahmad via Isa-Bin-Yaqub-Bin-Jabir via Dinar [Bin-Abdullah] via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [831] .

Qudsi Hadith No. 775

Safwan-Bin-` Assal said , " God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, faith and polytheism kneel in front of the Lord. God says to faith, " Go to heaven you and your people. " And God says to polytheism, " Go to hell you and your people. " ' Then God's Messenger , may God's peace and blessings be upon him , recited "' Whoever comes with a good deed," [832] i.e. acknowledging that there is no god but Allah, " is given better than it . And whoever comes with a bad deed , " [833] i.e. follow ing polytheism, is thrown in hell.'"

Sanad : Abu-Ahmad Al-Hakim via Safwan-Bin-` Assal.

Source : Al-Durr Al-Manthur by Al-Suyuti .

Rating : Unrated.

Qudsi Hadith No. 776

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "A man, who never did a single good deed in his life, told his family to burn his body when he dies and throw half of it on land and half at sea. The man said that if God get s hold of him, the Lord will punish him a punishment unlike any other punishment the Lord w ill inflict on anybody else in the world. When the man died, his family did what he'd requested. The Lord ordered the land to collect the man's remains and ordered the sea to collect the man's remains. Then t he Lord asked the man, ' Why did you do that? ' The man replied, ' Oh, Lord! I did that because I feared you. You know that.' So the Lord forgave the man."

Sanad : Abu-Al-Zinad via Al-A ` raj via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [834] .

Qudsi Hadith No. 777

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "There was a profligate man. When he was about to die, he told his sons, 'When I die, b urn my body, grind it, and scatter it in the air. For I swear to God that if the Lord were to get hold of me, the Lord would punish me a punishment unlike any other punishment the Lord has inflicted on anybody else .' When the man died, his request was fulfilled. The Lord commanded the earth and said, ' Collect the remains of the man that you have. ' The earth complied and the man came into being. God asked the man, ' Why did you do what you did? ' The man replied, 'Oh, Lord! I feared you.' So God forgave him." {Someone else (i.e. another narrator) reported [that the man replied,] "Fear of you, oh Lord!"}

Sanad : Abdullah-Bin-Muhammad via Hisham via Mamar via Al-Zuhri via Humayd-Bin-` Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 778

Mamar said, “Al-Zuh ri said to me, ‘Shall I tell you two amazing hadiths? Hamid-Bin-Abd-Al-Rahman told me that Abu-Hurayrah said that the Prophet, may God’s peace and blessings be upon him , said, “There was a profligate man. When he was about to die, he told his sons, ‘ When I die, burn my body, grind it, and scatter me in the wind at sea. For I swear to God that if the Lord were to get hold of me, the Lord would punish me a punishment unlike any other punishment the Lord has inflicted on anybody else.’ [When the man died,] the sons did what their father had instructed them to do. [Then God told the earth,] ‘ Bring back what you took, ’ and the man came back to life and stood [before the Lord]. God asked the man, ‘ Why did you do what you did? ’ The man replied, ‘ F ear of you, oh Lord! { or perhaps the man said “ Y our awesomeness !”}’ And God forgave the man because of th is .” ’ Al-Zuhri said, ‘And Hamid told me that Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said, “ A woman was t hrown in hell because she tied a cat until the cat starved to death. She neither fed the cat nor allowed the cat to eat from the vermin and insects of the earth.”’ Al-Zuhri said, ‘ These [two hadiths] show that people should not be too confident or too hopeless [of entering heaven].’”

Sanad : Muhammad-Bin-Rafiand Abd-Bin-Humayd via Abd-Al-Razzaq via Mamar.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 779

Abu-Hurayrah and Al-Hasan and Ibn-Sirin said that the Prophet , may God ’s peace and blessings be upon him , said, “ Before your time, t here was a man who did nothing good except believing that Allah is the only god. When the man was about to die, he told his family, ‘When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it in the air on a windy day.’ When the man d ied, the family did what he had instructed them to do. Then God held the man in the Lord’s hand . God, the Almighty and Glorious , asked the man, ‘ Oh, son of Adam! What made you do what you did? ’ The man replied, ‘ Oh, Lord! Fear of you. ’ So God forgave the man because of this and the man had never done anything go o d excepting believing that Allah is the only god .”

Sanad : Abu-Kamil via Hammad via Thabit via Abu-Rafi ` via Abu-Hurayrah T more than one person via Al-Hasan and Ibn-Sirin .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [835] .

Qudsi Hadith No. 780

Abu-Sa ` id [Al-Khudri] , may God be pleased with him , said that the Prophet, may God ’s peace and blessings be upon him , said, “Before your time, there was a man whom God made wealthy. When the man was about to die, he asked his sons, ‘How was I as a father to you?’ They replied, ‘You were the best of fathers.’ The man told his sons, ‘I didn’t do any good deeds whatsoever. So when I die, burn my body, grind it , and scatter it on a tempestuous day.’ The sons did what their father had instructed them to do. God, the Almighty and Glorious , gathered the [ashes of the] man [and brought him back to life] and asked him, ‘ What made you do what you did? ’ The man replied, ‘Fear of you.’ So God bestowed mercy on him.”

Sanad : Abu-Al-Walid via Abu-Awanah via Qatadah via Uqbah-Bin-Abd-Al-Ghafir via Abu-Said.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 781

Abu-Sa ` id Al-Khudri said that the Prophet, may God ’s peace and blessings be upon him , said [to the sahabah], “Before your time, there was a man whom God blessed with wealth and sons. The man told his sons, ‘Do what I’m ordering you to do; otherwise I’ll keep you out of my will . When I die, burn my body {and to the best of my knowledge, he said “then grind me and throw me in the wind because I didn’t do any good deeds for the sake of God and if God gets hold of me God will punish me ” }.’ The man took a pledge from his sons and they did what he asked them to do. I swear. Then God asked the man [after bringing him back to life], ‘ What made you do what you did? ’ The man replied, ‘Fear of you.’ And God forgave him because of this only .”

Sanad : Ubaydallah-Bin-Mu adh Al-Anbari via his father via Shubah via Qatadah via Uqbah-Bin-Abd-Al-Ghafir via Abu-Sa ` id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 782

Abu-Sa ` id said that the Prophet, may God ’s peace and blessings be upon him , said, “There was a man before your time whom God blessed with wealth and sons. When he was about to die, the man asked his sons, ‘How was I as a father to you?’ They replied, ‘You were the best of fathers.’ The man said to his sons, ‘I didn’t do any good deeds for the sake of God and if God were to get hold of me God would punish me. So when I die, burn my body, and when it becomes like coal grind it and scatter it in the wind {at sea} on a tempestuous day.’ The man took pledges from his sons and they did what he told them to do. I swear to God. They scattered him (i.e. his ashes) on a tempestuous day. Then God said to the [ashes of the] man , ‘ B e , ’ and the man came into being. God asked the man, ‘ Oh, my servant! What made you do what you did? ’ The man replied, ‘Fear of you {or “Your awesomeness”}.’ God bestowed mercy on the man [and saved him] because of this only. {The Prophet repeated} Because of this only.”

Sanad : Abdullah-Bin-Abi-Al-Aswad via Mutamir via his father via Qatadah via Uqbah-Bin-Abd-Al-Ghafir via Abu-Sa` id.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 78 3

Abu-Sa` id said that God's Messenger, may God 's peace and blessings be upon him , said, "There was a man who entered heaven without doing a single good deed. The man said to his family when he was about to die, 'When I die, burn my body, grind it, and scatter half of it at sea and half on land. ' God commanded the land and the sea to gather the man and they did. God asked the man, ' Why did you do what you did? ' The man replied, 'Fear of you.' So God forgave the man because of this."

Sanad : Muawiyah-Bin-Hisham via Shayban-Bin-Muawiyah via Firas-Bin-Yahya Al-Hamdani via Atiyyah Al-Awfi via Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [836] .

Qudsi Hadith No. 784

Hudhayfah said that the Prophet, may God 's peace and blessings be upon him , said, "Before your time, there was a man who thought that he committed sinful deeds. So he said to his family, 'When I die, take my body and leave it at sea on a hot day [so it can disintegrate]. ' Then God gathered him (i.e. his disintegrated body) [and brought him back to life] and asked him, ' What made you do what you did? ' The man replied, 'The only thing that made me do what I did is my fear of you.' So God forgave him."

Sanad : Uth man-Bin-Abi-Shaybah via Jarir via Mansur via Ribi via Hudhayfah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 785

Hudhayfah said that God's Messenger, may God 's peace and blessings be upon him , said, "Before your time, there was a man who thought that he committed bad deeds. So when he was about to die he said to his family, ' When I die, burn my body, grind it, and scatter it at sea because if God gets hold of me, the Lord will never forgive me.' Then God, the Almighty and Glorious , commanded the angels and they received the man's soul. God asked the man, ' What made you do what you did? ' The man replied, 'Oh, Lord! I did that only because I was afraid of you.' So God forgave the man."

Sanad : Ishaq-Bin-Ibrahim via Jarir via Mansur via Rib` i via Hudhayfah.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : S ahih [837] .

Qudsi Hadith No. 786

Ribi-Bin-Hirash said, "Uqbah told Hudhayfah, 'Why don' t you tell us a hadith that you heard from the Prophet, may God 's peace and blessings be upon him .' Hudhayfah replied, 'I heard the Prophet say, " There was a man who became hopeless in life [because he committed so many sins and though t he would never enter heaven]. So when he was about to die, the man told his family, ' When I die, gather a lot of wood and start a fire. Burn my body until my flesh is gone and my bones are bare . Then take them and grind them and scatter them at sea on a hot {or windy} day. ' Then God collected the remains of the man [and brought him back to life] and asked him, ' Why did you do that? ' The man replied, ' I was afraid of you. ' So God forgave the man. """

Sanad : Musaddad via Abu-Awanah via Abd-Al-Malik-Bin-Umayr via Ribi-Bin-Hirash.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 787

Ribi-Bin-Hirash said, "Uqbah-Bin-Amr told Hudhayfah, 'Why don't you tell us something that you heard from God's Messenger, may God 's peace and blessings be upon him .' Hudhayfah replied, 'I heard the Messenger say, "When the Antichrist comes , he brings with him water and fire. What looks to people like fire is cool water and what looks to people like cool water is burning fire. Whoever of you who will be around at that time, should plunge in what they see as fire because it is fresh cool water. "' Hudhayfah also said, 'I heard the Messenger say, "Before your time, there was a man whom the angel [of death] came to take his life. The angel asked him, ' Did you do any good deeds? ' The man replied, ' I don't know. ' The angel told the man, 'Think about it . ' The man said, ' The only thing I know is that I used to trade with people in life and reward them. I gave a grace period [for payment] to the rich and forgave the poor (i.e. cancelled their debt). ' So God p ut the man in heaven."' Hudhayfah also said, 'I heard the Messenger say, "There was a man who became hopeless in life [because he committed so many sins and though t he would never enter heaven]. So when he was about to die, the man told his family, 'When I die, gather a lot of wood and start a fire. Burn my body until my flesh is gone and my bones are burnt. Then take them and grind them and wait for a windy day and scatter them at sea.' The family did that. Then God collected the remains of the man [and brought him back to life] and asked him, ' Why did you do that? ' The man

replied, ‘I was afraid of you.’ So God forgave the man.” ’ Uqbah-Bin-`Amir said, ‘I also heard him (i.e. the Messenger) say that and that the man [in the third hadith] was someone who used to disinter the bodies of the dead [and steal their shrouds] . ’ ”

Sanad : Musa-Bin-Ismail via Abu-Awanah via Abd-Al-Malik via Ribi-Bin-Hirash.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 788

Abu-Mas`ud Al-Ansari and Hudhayfah said that God’s Messenger, may God ’s peace and blessings be upon him , said, “Before your time, there was a man who used to commit a lot of sin. When he was about to die, he told his family, ‘When I die, burn my body, grind it, and scatter it at sea on a windy tempestuous day.’ When the man died, his family did what he’d requested. Then God, the Almighty and Glorious , gathered the [remains of the] man in the Lord’s hand [and brought him back to life] and asked him, ‘ What made you do what you did? ’ The man replied, ‘ Fear of you.’ God told the man, ‘ I have forgiven you . ’”

Sanad : Abu-Muawiyah via Abu-Malik Al-Ashjai via Ribi-Bin-Hirash via Abu-Masud Al-Ansari and Hudhayfah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [838] .

Qudsi Hadith No. 789

Abdullah-Bin-Masud, may God be pleased with him , said, “ T here was a man who did nothing good except believing that Allah is the only god. When the man was about to die, he told his family, ‘When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it at sea on a windy day.’ When the man died, the family did what he ’d requested . Then God held the man in the Lord’s hand . God, the Almighty and Glorious , asked the man, ‘ What made you do what you did? ’ The man replied, ‘Fear of you.’ So God forgave the man.”

Sanad : Yahya-Bin-Ishaq via Hammad-Bin-Salamah via Asim-Bin-Bahdalah via Abu-Wa ' il viaAbdullah-Bin-Mas`ud.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [839] .

Qudsi Hadith No. 790

Abu-Bakr Al-Siddiq said, “One day, God’s Messenger, may God’s peace and blessings be upon him , offered the Dawn Salat and sat. When the morning came, he laughed. He kept sitting in his place until he offered the Noon Salat, the Afternoon Salat, and the Sunset Salat. He did all of that without talking. Then he offered the Evening Salat. Then he we went home. The people asked me, ‘Why don’t you ask the Messenger if there’s anything wrong. He did today something that he’s never done before.’ I asked the Messenger and he said, ‘Yes. I saw [in a vision] what happens in life and the hereafter. [On the day of resurrection] the predecessors and successors are gathered in one level area. The people are overwhelmed by that. So they go to Adam, may peace be upon him , soaked in sweat, and say, “Oh, Adam! You’re the father of human beings and the choice of God, the Almighty and Glorious . Why don’t you intercede with your Lord for us?” Adam replies, “I’m in the same position as you are. Go to your father after your father. Go to Noah. ‘God chose Adam, Noah, the family of Abraham, and the family of `Imran over the people of the worlds.’ [840] ” They go to Noah, may peace be upon him , and say, “Intercede with your Lord for us for you’ve been chosen by God and God has answered your prayer for the Lord did not leave ‘a single nonbelieving inhabitant on earth.’ [841] ” Noah replies, “I’m incapable of doing that. Go to Abraham, may peace be upon him , for God, the Almighty and Glorious , took him as a friend.” They go to Abraham. Abraham says, “I’m incapable of doing that. But go to Moses, may peace be upon him , for God, the Almighty and Glorious , spoke to him directly.” Moses says, “I’m incapable of doing that. But go to Jesus for he heals those who are born blind and the lepers and he brings the dead back to life.” Jesus says, “I’m incapable of doing that. But go to the master of the children of Adam for he’s the first one to appear [from the grave] when the earth cracks on the day of resurrection. Go to Muhammad, may God’s peace and blessings be upon him . He will intercede with your Lord, the Almighty and Glorious , for you.” I go [to the Lord to intercede for them]. Gabriel, may peace be upon him , comes to the Lord. God, the Almighty and Glorious , tells Gabriel, “ Let the Messenger in and give him the good news that heaven awaits him. ” Gabriel takes me in. I prostrate before the Lord for one week. God, the Almighty and Glorious , says to me, “ Raise your head, Muhammad. Say and you will be heard. And intercede and your intercession will be accepted. ” I raise my head. I look and see my Lord, the Almighty and Glorious , and prostrate for another week. God, the Almighty and Glorious , says to me, “ Raise your head. Say and you will be heard. And intercede and your intercession will be accepted. ” When I fall down to prostrate, Gabriel, may peace be upon him , holds my armpits and God, the Almighty and Glorious , inspires me with prayers the Lord has never inspired any human being with before. I say, “Oh, Lord! You created me as the master of the children of Adam. No bragging. And the first one to appear when the earth cracks on the day of resurrection. No Bragging. And more people will come to my basin [in heaven] than those who live between Sanaa and Aylah.” Then someone (God) says [to the angels], “ Call the true believers. ” The true believers intercede [for whomever they wish]. Then someone (God) says [to the angels], “ Call the prophets. ” A prophet comes with a group of people [that they are interceding for], a prophet comes with five or six people, and a prophet comes with no one. Then someone (God) says [to the angels], “ Call the martyrs. ” The martyrs intercede for whomever they wish. After the martyrs intercede, God, the Almighty and Glorious , says [to the interceders], “ I’m the most m erciful of all. Take to my heaven all those who believe in no god but me. ” All those who believe in no god but Allah enter heaven. Then God, the Almighty and Glorious , says [to the angels], “ Look in hell. Do you see anyone who has ever done any good deed? ” They look and find in hell a man. God asks him, “ Have you ever done a good deed? ” The man replies, “No. But I used to treat people well in selling and buying.” God, the Almighty and Glorious , says [to the angels], “ Treat my servant well the way he treated my servants well. ” Then they (the angels) take out of hell [another] man. God asks him, “ Have you ever done a good deed? ” The man replies, “No. But I ordered my son s to do the following: ‘When I die, burn my body in fire. Then grind me until I become like kohl. Then take me to the sea and disperse me in the wind.’” God, the Almighty and Glorious , asks the man, “ Why did you do that? ” The man replies, “Because I feared you.” God, the Almighty and Glorious , tells the man, “ Look at the kingdom of the greatest king. That is yours and ten times that. ” The man says [to God], “Why are you ridiculing me? You are the King!” That’s what made me laugh in the morning.’”

Sanad : Isa-Bin-Ahmad Al-Asqalani Al-Balkhi and Muhammad-Bin-Raja ‘ -Bin-Al-Sindi and Said-Bin-Masud Al-Marwazi via Al-Nadr-Bin-Shumayl-Bin-Kharashah Al-Mazini Abu-Al-Hasan via Abu-Naamah via Abu-Hunaydah Al-Bara ' -Bin-Nawfal via Walan Al-Adawi via Hudhayfah-Bin-Al-Yaman via Abu-Bakr Al-Sid diq.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Sahih [842] .

Qudsi Hadith No. 791

Mu`awiyah-Bin-Haydah said that he heard God's Messenger, may God 's peace and blessings be upon him , say, " There was a man who was totally irreligious. When his life was approaching its end and he knew that he didn't do any good deeds for the sake of God [to deserve going to heaven], he called his sons and asked them, 'How am I as a father?' They replied, 'You're a good father.' The man told his sons, ' I will not leave any money for you unless you do what I'm asking you to do.' The sons promised their father that they would do what he wanted them to do. I swear to God. The man told his sons, 'When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it in the wind.' I swear to God that when the man died, his sons did what their father had asked them to do. Then the man was brought back to life and looked better than ever before. And then he was brought in front of the Lord. God asked the man, ' Why did have your body burnt? ' The man replied, 'Fear of you, oh Lord! I've heard that you're terrifying.' So the man was forgiven. "

Sanad : Al-Nadr-Bin-Shumayl via Bahz-Bin-Hakim [Bin-Muawiyah-Bin-Haydah] via his father [Hakim] via his grandfather [Muawiyah] .

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Sahih [843] .

Qudsi Hadith No. 792

Mu`awiyah-Bin-Haydah said that he heard God's Prophet, may God 's peace and blessings be upon him , say, "There was a servant of God, the Almighty and Glorious , whom the Lord blessed with wealth and sons. The man was totally irreligious. When the man's life was approaching its end and he knew that he didn't do any good deeds for the sake of God [to deserve going to heaven], he called his sons and asked them, 'How am I as a father?' They replied, 'You're the best of f ather s .' The man told his sons, 'I will not leave any money for you unless you do what I'm ordering you to do.' The sons promised their father that they would do what he wanted them to do. I swear to God. The man told his sons, 'When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it in the wind. That way, God, the Blessed and Sublime , may not be able to find me. ' W hen the man died, his sons did what their father had ordered. I swear to God they did . Then the man was brought back to life and looked better than ever before. And then he was brought in front of the Lord , the Blessed and Sublime . God asked the man, ' Why did have your body burnt? ' The man replied, 'Fear of you, oh Lord! I've heard that you're terrifying.' So the man was forgiven."

Sanad : Ismail via Bahz-Bin-Hakim-Bin-Muawiy ah [Bin-Haydah] via his father [Hakim] via his grandfather [Mu`awiyah] .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [844] .

Qudsi Hadith No. 793

Abu-Hurayrah said , " God's Messenger, may God 's peace and blessings be upon him , said that God, the Almighty and Glorious , said, ' I have prepared for my righteous serv ants what no eye has ever seen or ear has ever heard or human mind has ever imagined . ' If you wish (i.e. if you want to confirm that) , you can read [the Qur ' anic verse] , ' No soul knows what has been hidden for them (i.e. the believers) from nice things as a reward for what they were doing [from righteous deeds].' [845] "

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Al-Humaydi by Al-Humaydi.

Rating : Sahih [846] .

Qudsi Hadith No. 794

Abu-Hurayrah said, " God's Messenger, may God 's peace and blessings be upon him , said that God, the Blessed and Sublime , said, ' I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. '" Abu-Hurayrah said, "If you wish, you can read [the Qur 'a nic verse] , ' No soul knows what has been hidden for them from nice things as a reward for what they were doing.' [847] "

Sanad : Ali-Bin-Abdullah via Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al- Bukhari.

Rating : Sahih.

Qudsi Hadith No. 795

Abu-Hurayrah said that t he Prophet , may God 's peace and blessings be upon him , said , " God, the Almighty and Glorious , said, ' I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. ' Forget what God has shown you from rewards for what is in store [for the believers] is even much better ."

Sanad : Harun-Bin-Said Al-Ayli via Ibn-Wahb via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 79 6

Abu-Hurayrah , may God be pleased with him , said, "The Prophet , may God 's peace and blessings be upon him , said , ' God, the Sublime , sa ys , " I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. " Forget what you've been shown from rewards for what is in store [for

the believers] is even much better. '" Then he (Abu-Hurayrah) read [the Qur ' anic verse] , "No soul knows what has been hidden for them from nice things as a reward for what they were doing. " [848]

Sanad : Ishaq-Bin-Nasr via Abu-Usamah via Al-A` mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 79 7

Abu-Hurayrah said that God's Messenger, may God 's peace and blessings be upon him , said, "God, the Almighty and Glorious , said, ' I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. ' If you wish, you can read [the Qur 'a nic verse], 'No soul knows what has been hidden for them from nice things as a reward for what they were doing.' [849] And i n heaven there is a tree that one can walk in its shade for a hundred years without crossing it. If you wish , you can read [the Qur ' anic verse], 'And an extended shade.' [850] And a place for a whip (i.e. a tiny place) in heaven is better than life and what's in it. If you wish , you can read the [Qur ' anic verse], ' Whoever is moved away from hell and placed in h e aven has succeeded . For the worldly life is nothing but vanity food.' [851] "

Sanad : Abu-Kurayb via Abdah-Bin-Sulayman and Abd-Al-Rahim-Bin-Sulayman via Muhammad-Bin-` Amr via Abu-Salamah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [852] .

Qudsi Hadith No. 798

Abu-Hurayrah said that God's Messenger, may God 's peace and blessings be upon him , said that God, the Sublime , said, " I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. "

Sanad : Ahmad-Bin-Al-Mualla Al-Dimashqi Al-Qadi via Abdullah-Bin-Yazid-Bin-Rashid Al-Dimashqi Al-Muqri ' via Sadaqah-Bin-Abdullah via Said-Bin-Abi-` Arubah via Qatadah via Muhammad-Bin-Sirin via Abu-Hurayrah.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Da` if [853] .

Qudsi Hadith No. 799

Ibn-` Abbas said that God's Messenger, may God 's peace and blessings be upon him , said, "When God created Garden of Eden, the Lord created in it what no eye has ever seen or ear has ever heard or human mind has ever imagined. Then God said to Garden of Eden, ' Speak . ' Garden of Eden replied, 'The believers have succeeded .' [854] "

Sanad : Ahmad-Bin-Ali via Hisham-Bin-Khalid via Baqiyyah via Ibn-Jurayh via Ata ' via Ibn-` Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [855] .

Qudsi Hadith No. 800

Abu-Sa` id said that the Prophet , may God 's peace and blessings be upon him , said, "God, the Blessed and Sublime , created heaven from a brick of gold , a brick of silver , and grout of musk. Then God said to heaven ' Speak . ' Heaven replied, 'The believers have succeeded.' [856] Then the angels said to heaven, 'How nice you are! H ome of the kings.'"

Sanad : Bishr-Bin-Adam via Yunus-Bin-Ubaydallah Al-Umari via Adiyy-Bin-Al-Fadl via Al-Jurayri via Abu-Nadrah via Abu-Said.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Da` if [857] .

Qudsi Hadith No. 801

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God 's peace and blessings be upon him , said, "God created Garden of Eden and planted its trees with the hand of the Lord. Then God said to Garden of Eden, ' Speak . ' Garden of Eden replied, 'The believers have succeeded.' [858] "

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Al-Abbas-Bin-Muhammad Al-Duri via Ali-Bin-` Asim via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [859] .

Qudsi Hadith No. 802

Anas said , " God's Messenger, may God 's peace and blessings be upon him , said, ' God, the Almighty and Glorious , created Garden of Eden with God's hand from a brick of white margarite , a brick of red ruby, a brick of gree n aquamarine, and grout of musk . The G arden's grass is saffron crocus, its pebbles are pearls, and its sand is ambergris. Then God said to Garden of Eden, " Speak . " Garden of Eden replied, " The believers have succeeded. " [860] God, the Almighty and Glorious , said, " I swear by my Might and Glory that no miserly person shall reside in you and be come my neighbor. "' Then God's Messenger, may God 's peace and blessings be upon him , recited [the Qur ' anic verse], ' Those who are guarded against the miserliness of their souls are the successful one s .' [861] "

Sanad : Muhammad-Bin-Al-Muthanna Al-Bazzar via Muhammad-Bin-Ziyad Al-Kalbi via Bishr-Bin-Husayn [Al- Asbahani] via Said-Bin-Abi-Arubah via Qatadah via Anas.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Matruk [862] .

Qudsi Hadith No. 803

Anas said, " When God, the Almighty and Glorious , created heaven , the Lord made its plants: ' Praise be to the Lord ,' ' Thanks be to the Lord ,' ' There is no god but Allah ,' ' God is the greatest ,' and ' No power or strength except through God .' Then God told heaven, "' The believers have succeeded." [863] Speak my heaven. ' Heaven replied, 'You're God. There is no god but you. You're the Living and Everlasting. Happiness comes to those who enter me.' God, the Almighty and Glorious , said, ' I swear by my M ight and Loftiness above my S ervants that I shall prevent from entering you all habitual fornicators, wine addicts, and calumniators {i.e. slanderers}. '"

Sanad : Al-Shirazi via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 804

Anas said, "When God created Garden of Eden, which is the first thing that God created, God said to the Garden, ' Speak . ' The Garden replied, 'There is no god but Allah. Muhammad is Allah's Messenger. "The believers have succeeded." [864] The successful ones are the ones who enter me and the failed ones are the ones who enter hell.'"

Sanad : Abu-Tahir Muhammad-Bin-Abd-Al-Wahid and Al-Rafii via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 805

` Ali said, "God, the Sublime , created only three things with the hand of the Lord. For the rest, God said, ' Be , ' and they came into being. God created the pen, Adam, and Firdaws with Lord's hand. God said to Firdaws, ' I swear by my Might and Glory that no miserly person shall reside in you and become my neighbor and no cuckold shall smell your fragrance. '"

Sanad : Al-Daylami via ` Ali.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [865] .

Qudsi Hadith No. 806

Ibn-` Umar said, "When God created heaven, the Lord said to it, ' Speak. ' Heaven replied, 'Happiness comes to those who enter me.' The Glorious Almighty [God] said, ' I swear by my Might and Glory that eight kinds of people shall never reside in you: wine addicts, habitual fornicators, calumniators {i.e. slanderers}, cuckolds, accomplices, transsexuals, family abandoners, and those who break a swear to God . '"

Sanad : Al-Ghazali via Ibn-` Umar.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [866] .

Qudsi Hadith No. 807

Al-Harith-Bin-Nawfal said, "God's Messenger, may God 's peace and blessings be upon him , said, 'God, the Blessed and Sublime , created three things with the Lord's hand. God created Adam, may God's peace and blessings be upon him , with the Lord's hand. God wrote the Torah with the Lord's hand. And God planted Firdaws with the Lord's hand. Then God said, " I swear by my Might that no wine addict or cuckold shall enter Firdaws. "' People asked the Messenger, 'Oh, God's Messenger! We know what a wine addict is, but what is a cuckold?' The Messenger replied, ' Those who allow their families to engage in immoral activity.'"

Sanad : Ali-Bin-Dawud Al-Qantari viaAbdullah-Bin-Salih via Abu-Mashar [Najih-Bin-Abd-Al-Rahman Al-Sindi] via Ubaydallah-Bin-Abdullah-Bin-Al-Harith-Bin-Nawfal via ` Abdullah-Bin-Al-Harith via his father [Al-Harith-Bin-Nawfal].

Source : Masawi ' Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [867] .

Qudsi Hadith No. 808

God, the Sublime , say s , " This is {i.e. heaven} [is] my mercy. I bestow it on whomever I wish. "

Sanad : Al-Madani { via Al-Bukhari and Muslim } .

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 80 9

Salamah-Bin-` Abdullah said that God's Messenger, may God 's peace and blessings be upon him , said, "God swept the courtyard of the heaven of Firdaws with the Lord's hand and built it from a brick of pure gold and a brick of fine musk. Then God planted in it the best fruit s and fragrant herbs and ca used rivers to gush forth therein. When finished, God sat on the Lord's throne and looked at Firdaws and said, ' I swear by my Might that no wine addict or habitual fornicator shall enter you. '"

Sanad : Muhammad-Bin-Ibrahim via Al-Hasan-Bin-Muhammad-Bin-Hammad via Sulayman-Bin-Umar-Bin-Khalid via Wahb-Bin-Rashid via Thawr-Bin-Yazid viaAmr -Bin-Salamah via his father [Salamah-Bin-` Abdullah].

Source : Ma` rifat Al-Sahabah by Al-Asbahani.

Rating : Da` if [868] .

Qudsi Hadith No. 810

Abu-Hurayrah, may God be pleased with him , said, "A man asked, 'Oh, God's Messenger! I'm a man who loves to hear nice sound ; is there nice sound in heaven?' The Messenger, may God 's peace and blessings be upon him , replied, 'Yes, I swear to God there is . God reveals to a tree in heaven, " Say something to my servants who were busy worshiping me and remembering me and stayed away from the playing of lutes and flutes. " The tree produces a sound like no creature has ever heard from the praising and glorification of the Lord. ' "

Sanad : Al-Hakim Al-Tirmidhi via Abu-Hurayrah.

Source : Al-Durr Al-Manthur by Al-Suyuti .

Rating : Da` if [869] .

Qudsi Hadith No. 811

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "When God created heaven and hell, God sent Gabriel and said, ' Look at heaven and see what I have prepared for its dwellers. ' Gabriel went and looked at heaven and what God prepared for its dwellers. Gabriel returned to the Lord and said, 'I swear by your Might that anyone who hears about it will want to enter it.' So God made it difficult to enter heaven [by requiring its dwellers to perform righteous deeds and refrain from performing sinful deeds.] Then God told Gabriel, ' Go back and l ook at heaven and see what I have prepared for its dwellers. ' Gabriel went back and saw how difficult it was to enter heaven. Gabriel returned to the Lord and said, 'I swear by your Might that I'm fearful that no one will be able to enter it.' Then God said to Gabriel, ' Go to hell and see what I have prepared for its dwellers. ' Gabriel went to hell and saw its dwellers stacked one above the other. Gabriel returned to the Lord and said, 'I swear by your Might that no one who hears about it will want to enter it.' So God made it easy to enter hell [by seducing its dwellers to perform sinful deeds and refrain from performing righteous deeds.] Then God told Gabriel, ' Go back [and look at he ll and see what I have prepared for its dwellers] . ' Gabriel went [back and saw how easy it was to enter hell] . Gabriel [returned to the Lord and] said, ' I swear by your Might that I'm fearful that no one will be able to resist not entering it.'"

Sanad : Abu-Kurayb via Abdah-Bin-Sulayman via Muhammad-Bin-Amr via Abu-Salamah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi .

Rating : Sahih [870] .

Qudsi Hadith No. 812

Abu-Sa ` id said [that the Prophet, may God's peace and blessings be upon him , said] , " Prophet Moses said, 'Oh, Lord! You make life difficult for your believing servants in the worldly life!' God opened to Moses one of the gates of heaven and said, ' This is what I have prepared for the believers. ' Moses said, 'Oh, Lord! I swear by your Might and Glory and Sublimity that if a servant of yours were without arms and legs and were dragged on the face, from birth to the day of resurrection, that reward would make the servant forget all of those troubles .' Then Moses said, 'Oh, Lord! You make life easy for your disbelieving servants in the worldly life!' God opened to Moses one of the gates of hell and said , ' This is what I have prepared for the disbelievers. ' Moses said, 'Oh, Lord! I swear by your Might that if you gave a servant of yours all of the good things in life , from birth to the day of resurrection, that punishment would make the servant forget all of those luxuries ."

Sanad : Al-Daylami via Abu-Sa` id.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [871] .

Qudsi Hadith No. 813

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says to heaven every day, ' Be pleasant to your residents, ' and heaven becomes more pleasant. The coolness that people find before daybreak is from that."

Sanad : Ahmad-Bin-Jafar-Bin-Fatik Al-Tustari via Yusuf-Bin-Musa Abu-Ghassan Al-Sukkari Al-Razi viaAmr-Bin-Abd-Al-Ghaffar Al-Fuqaymi via Al-Amash via Abu-Sufyan via Jabir.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [872] .

Qudsi Hadith No. 814

Abu-Hurayrah said, "One day, in the presence of a Bedouin, the Prophet, may God's peace and blessings be upon him , said, ' A man in heaven asked the Lord for permission to farm. God asked the man, " Don't you have what you want ? " The man replied, " Certainly. But I like to farm. " The man quickly sowed and in the blink of an eye the seeds became plants that grew to fruition and were harvested and piled in heaps like mountains. God said, " Take it, son of Adam, for nothing satisfies you . "' The Bedouin said to

the Messenger, ‘Oh, God’s Messenger! This man must have been from the Quraysh tribe or from the Ansar because they’re farmers and we’ re not! ’ God’s Messenger laughed.”

Sanad : Muhammad-Bin-Sinan via Fulayh via Hilal via ` Ata ‘ -Bin-Yasar via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 815

Muhammad-Bin-Ali-Bin-Al-Husayn said that God’s Messenger, may God’s peace and blessings be upon him , said, “In heaven, there is a tree called Tuba (i.e. bliss). A horseman can ride in its shade for a hundred years. Its leaves a nd dates are green gowns . Its flowers are big and yellow. Its racemes are silk and brocade. Its fruit s are garbs. Its resin is ginger and honey. Its pebbles are re d rubies and green emeralds and its sand is musk and ambergris. Its camphor is yellow and its gras s is fully-grown saffron crocus . Its burning incense shines without fuel. From it, the Salsabil [873] , Main [874] , and Rahiq [875] rivers originate. It’s one of the places where the people of heaven congregate. They gather there and talk. One day, while they were in its shade tal king, the angels came to them on graceful she-camels — created from rubies with soul s blown into them afterwards — . They were drawn together with chains of gold. Their faces were like lamps full of freshness, beauty, and glamour. Their fur was a mixture of damask and soft white cotton, which the onlookers ha d never seen before. They were submissive without humiliation and graceful without training. On them were howdahs whose walls are of margarite and ruby decorated with pearl and coral and whose seats are of red gold c overed with purple tapestry . The angels sat the she-camels for the people of heaven and said to them, ‘ Your Lord sends greetings of peace to you and is asking you to visit God so that God may look at you and you may look at God and so that God may talk to you and you may talk to God and so that God may greet you and you may greet God and so that God may bestow more of the Lord’s grace on you for God’s mercy is immense and the Lord’s grace is vast. ’ Each one of them mounted a she-camel and they move d in a straight line where no one got ahead of another and no ear of a she-camel surpassed the ear of another she-camel. Each tree in heaven they pass ed offer ed them its fruit and moved out of their way so that it d id not misalign their movement or separate them one from another . When they were raised to the Omnipotent [God], the Almighty and Glorious , God uncovered the Lord’s face for them and the ultimate greatness of the Lord appeared to them. God offered them greetings of peace. They replied, ‘ Our Lord! You’re peace and peace emanates from you. And you ’re the owner of Majesty and Honor .’ God said to them, ‘ I ’ m peace and peace emanates from me. An d I ’m the owner of M ajesty and Honor. So welcome to my servants who kept my commandments, fulfilled my covenant, feared me without seeing me, and in every situation had a reverential awe of me. ’ They replied, ‘We swear by your Might and Glory and Highness that we didn’t recognize you sufficiently and we didn’t offer you what you deserve. So allow us to prostrate before you.’ The Lord said to them, ‘ I’ve relieved you from the difficulty of worshiping me and rested your bodies. You stood for me long enough and kept your faces in submission to me for a long time. But now you’ve made avail able to me my soul, mercy, and generosity . So ask me for anything you want and I will give it to you and request from me anything you wish and I will make your wishes come true for today I shall not compensate you based on you r deeds but based on my mercy, capacity, majesty, highness, and greatness. ’ They continued to ask and wish for grants and gifts to the point where the smallest wish was equal to the entire worldly life from the time God, the Almighty and Glorious , created it to the time the Lord destroyed it. The Lord said to them, ‘ You haven’t asked for enough things and you’ve settled for less than you deserve so I’ m given you what you’ve asked for and what you’ve wished and more. Look at the gifts that your Lord is giving you. ’ Then in heaven appeared divine domes . And rooms , built from pearl and coral , whose gates are of gold, beds are of ruby, mattresses are of silk and brocade, and pulpits — whose gates and courtyards emanate light like sunlight or like the visible light of a shining star in daylight —are of light . And high palaces in the highest place of ` Illiyyin built from glowing ruby . Such was an unfathomable s cene to witness. Palaces of white ruby were furnished with white silk. Palaces of red ruby were furnished with red tapestry. Palaces of green ruby were furnished with green silk. And palaces of yellow ruby w ere furnished with yellow fabric decorated with green aquamarine, red gold, and white silver. The palaces’ bases and pillars were of ruby and their balconies were domes of pearl and their towers were rooms of c oral . When the people of heaven headed to what the Lord gave them, horses of white ruby, with souls, came to them. Next to the horses were immortal youths. Each one of them was holding in the hand the horse’s curb, bridle, and rein, which were of white silver adorned with pearl and ruby. Their saddles were woven seats of silk and brocade. The horses moved around showing their riders the gardens of heaven. When the people of heaven reached their homes, they found everything that they asked for and wished from the Lord. At every gate of those palaces were four gardens : t wo gardens had spreading branches and two gardens had dark green plants . In the gardens, there were two gushing springs and two kinds (fresh and dry) of every fruit and houris secluded in pavilions. When the people of heaven sat in their palatial homes and rested, the Lord, the Sublime , asked them, ‘ Have you found what your Lord had truly promised you? ’ They replied, ‘Yes, we’ re pleased. So be pleased with us.’ God told them, ‘ Because I’m pleased with you, I’ve made you reside in my home, look at my face, and embrace my angels. So congratulations on an everlasting gift void of disconcertment or belittlement. ’ Then they said, ‘ P raise be to God who freed us from anxiety for our Lord is forgiving and grateful. God , out of the grace of the Lord, gave us a n everlasting abode where we never tire or travail. ’ [876] ”

Sanad : Ibn-Musa Ishaq-Bin-Musa Al-Harawi via Al-Qasim-Bin-Yazid Al-Jarmi Al-Mawsili via Abu-Ilyas [Idris-Bin-Sinan] via Muhammad-Bin-` Ali-Bin-Al-Husayn.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Da` if [877] .

Qudsi Hadith No. 816

Sayfi Al-Yamami said, “I asked Abd-Al-Aziz-Bin-Marwan about the coming of the people of heaven and he said, ‘They come to God, the Almighty and Glorious , every Thursday. Couches are placed for them and every one of them knows their couch better than you know this couch of yours that you’re sitting on now. {Sayfi swore that this happened.} When they sit on their couches, and everyone else does the same, The Blessed and Sublime [God] says [to the angels], “ These are my servants, creatures, neighbors, and guests. Give them food to eat. ” They’ re served white birds that look like Khorasani camels. They eat from them as much as they wish. Then the Blessed and Sublime says, “ My servants, creatures, neighbors, and guests have been fed. Give them something to drink. ” They’re brought containers of many different colors and they drink from them. Then God says, “ My servants, creatures, neighbors, and guests have bee n fed and given something to drink. Give them fruit to eat. ” They’re given fruit from dangling trees and they eat from them as much as they wish. Then God says, “ My servants, creatures, neighbors, and guests have been fed and given something to drink and fruit to eat. Give them something to wear. ” The products of trees of all colors including yellow, green, and red are brought. These trees bear nothing but garments. {Sayfi swore that these trees bear nothing else.} They’re given gowns and shirts to wear. Then God says, “ My servants, creatures, neighbors, and guests have been fed and given something to drink and fruit to eat and clothes to wear . Perfume them. ” Musk is sprayed on them like the drizzles of rain . Then God says, “ My servants, creatures, neighbors, and guests have been fed and given something to drink and fruit to eat and clothes to wear and they have been perfumed. Now I shall reveal myself to them so they can look at me. ” When God appears to them and they look at the Lord, their faces shine. And then God says to them, “ Go back to your homes. ” [They go back to their home

s and] t heir spouses say to them, " When you left us you looked a certain way and now y ou look different." They reply, "That's because God, the Almighty and Glorious , appeared to us. We looked at the Lord and our faces shined."""

Sanad : Azhar-Bin-Marwan via Abdullah-Bin-Aradah Al-Shaybani via `Abd-Al-Rahman-Bin-Yazid via his father via Sayfi Al-Yamami.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Da`if [878] .

Qudsi Hadith No. 817

Sa` id-Bin -Al-Musayyab said, "I met Abu-Hurayrah and he said to me , 'I ask God to unite us in the market of heaven.' I asked, 'Is there a market in heaven?' Abu-Hurayrah replied, 'Yes. God's Messenger, may God's peace and blessings be upon him , told me, " P eople enter heaven based on [the quantity and quality of] their good deeds. On Friday, they visit God, the Almighty and Glorious . The throne of God appears and the Lord becomes visible to them in one of the gardens of heaven. Then placed for them are chairs of light, chairs of pearl, chairs of ruby, chairs of aquamarine, chairs of gold, and chairs of silv er . The least faithful ones of them— and there are no unfai thful ones amongst them—sit on dunes of musk and camphor and they do not begrudge the more faithful ones the ir chairs ." I asked the Messenger, "Oh, God's Messenger! Do we see our Lord [on the day of resurrection] ?" The Messenger replied, "Yes. Do you doubt the visibility of the sun and moon on a full-moon night?" We (the Sahabah) replied, "No." The Messenger said, "Similar ly , you won't doubt the visibility of your Lord, the Almighty and Glorious ." The Messenger continued, "God , the Almighty and Glorious , talks to each and everyone who is present. God says, ' Oh, so-and-so ! Do you remember when you did such and such deed? ' God re minds them of some of their treachery in life. The person replies, 'Oh, Lord! Didn't you forgive me?' God says, ' Certainly. Because of my forgiveness you are where you are. ' Then a cloud comes above them and they're showered with perfume the like of which they've never smelled before. Then God says to them, ' Let's go to what I have prepared for you out of my generosity and take whatever you desire. ' They go to a market that is surrounded by angels and the market contains things the like of which no eye has ever seen or ear has ever heard or mind has ever imagined. They take whatever they wish. Nothing in the market is bought or sold. In the market, the people of heaven meet with each other. People of high er rank s come and meet with those of lower rank s . There are no low people amongst them. People of low er ranks are amazed by the clothes that the people of high er ranks wear . As soon as that amazement sinks in, the people of lower ranks see themselves wearing better clothing than those of the people of higher ranks. That's because in heaven there is no sadness . Then they go back to their homes. Their spouses tell them, ' Welcome. You loo k better and smell nicer than when you left us. ' They reply, ' Today we sat with our Omnipotent Lord, the Almighty and Glorious . It's only natural that something like this would happen to us."""

Sanad : Hisham-Bin-Ammar via Abd-Al-Hamid-Bin-Habib-Bin-Abi-Al-Ishrin via Abd-Al-Rahman-Bin-Amr Al-Awzai via Hassan-Bin-Atiyyah via Said-Bin-Al-Musayyab.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [879] .

Qudsi Hadith No. 818

Abu-Sa`id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , says to the people of heaven, ' Oh, people of heaven! ' They reply, 'Yes, our Lord. We're at your service.' God asks them, ' Are you pleased? ' They reply, 'Why wouldn't we be pleased when you gave us what you haven't given anyone else of your creatures?' God says to them, ' I will give you something even better. ' They ask, 'Oh, Lord! What is better than that?' God replies, ' Me b ei ng pleased with you where I won't be angry at you ever again. ' "

Sanad : Mu adh-Bin-Asad via Abdullah via Malik-Bin-Anas via Zayd-Bin-Aslam via Ata'-Bin-Yasar via Abu-Said Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 819

Jabir-Bin-`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "When the people of heaven enter heaven, God, the Almighty and Glorious , ask s them, ' Do you want more things so I can give them to you? ' They reply, 'Our Lord! What things could we possibly need more than what you've given us.' God says to them, ' My acceptance is more important. '"

Sanad : Abu-Qutaybah Salm-Bin-Al-Fadl Al-Adami {in Mecca} via Musa-Bin-Harun via Salamah-Bin-Shabib via Al-Firyabi via Sufyan Al-Thawri via Muhammad-Bin-Al-Munkadir via Jabir-Bin-`Abdullah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [880] .

Qudsi Hadith No. 820

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, " Gabriel brought to me something that looked like a white mirror with a speckle on it . I asked, ' Oh, Gabriel! What is this?' Gabriel replied, 'This [shiny mirror] represents the day of Friday. God has made it a holiday for you and your nation. You're before the Jews [whose holiday is Saturday] and the Christians [whose holiday is Sunday]. There is an hour on Friday where all good prayers to God are answered. ' I asked, 'What is this b l ack speckle?' Gabriel replied, 'This is the day of resurrection. It takes place on Friday. We call it Yawm Al-Mazid (Day of Excess).' I asked , ' What is Yawm Al-Mazid?' Gabriel replied, ' God has in heaven a fragrant wadi that has in it dunes of white musk . On Friday, God goes there. High seats of gold are brought for the prophets and high seats of pearl are brought for the martyrs. Houris come down from the rooms and praise and glorify God. Then God says, " Give my servants something to wear. " The servants are given something to wear. God says, " Feed my servants. " The servants are fed. God says, " Give my servants something to drink. " The servants are given something to drink. God says, " Perfume my servants. " The servants are perfumed. Then God asks them, " What do you want? " They reply, " Our Lord. We want you to be pleased with us. " God says to them, " I am pleased with you. " Then God commands them to leave and they do so. And then the houris ascend to the rooms, which are made of green emerald and red ruby.'"

Sanad : Shayban-Bin-Farrukh via Al-Saq-Bin-Hazn viaAli-Bin-Al-Hakam Al-Bunani via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Hasan [881] .

Qudsi Hadith No. 821

Al-Ghazali sa id , " God, the Sublime , appears to the believers and says , ' Ask me for anything you want. ' They reply, '[We want your] acceptance.'"

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da`if [882] .

Qudsi Hadith No. 822

Mu`adh-Bin-Jabal said, " God's Messenger, may God's peace and blessings be upon him , said , 'If you want , I can tell you the first thing that God, the Almighty and Glorious , says to the believers and the first thing that the believers say to God on the day of resurrection.' We replied, 'Yes, God's Messenger! Tell us.' The Messenger said, 'God, the Almighty and Glorious , says to the believers, " D o you like meeting me? " They reply, " Yes, our Lord! " God asks them, " Why? " They reply, " We hope for your pardon and forgiveness. " God says to them, " You've earned my forgiveness. " "

Sanad : Ali-Bin-Ishaq viaAbdullah via Yahya-Bin-Ayyub via Ubaydallah-Bin-Zahr via Khalid-Bin-Abi-Imran via Abu-Ayyash via Muadh-Bin-Jabal.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [883] .

Qudsi Hadith No. 823

Abdullah [Bin-Masud] said, "The Prophet , may God's peace and blessings be upon him , said, 'I know the last person of the people of hell to leave hell and the last person of the people of heaven to enter heaven. It is a man who leaves hell crawling facedown. God says to him , " Go and enter he aven . " The man comes to heaven and heaven appears to him as if i t were full. The man goes back and says, " Oh, Lord! I found heaven full. " God says to him , " Go and enter heaven. " The man comes to heaven and heaven appears to him as if it were full . The man goes back and says, " Oh, Lord! I found heaven full. " God says to him , " Go and enter heaven. The equivalent of the worldly l ife and ten times as much is your s {or ' the equivalent of ten times the worldly life is yours ' } . " The man says to God, " Are you ridiculing me { or 'laughing at me'} and you're the King ? "' I saw God's Messenger, may God's peace and blessings be upon him , laughing to the point where his molars became visible. The Messenger used to say, 'That person has the lowest rank of the people of heaven.'"

Sanad : Uthman-Bin-Abi-Shaybah via Jarir via Mansur via Ibrahim viaUbaydah via `Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 824

Anas-Bin-Malik said, " God's Messenger, may God's peace and blessings be upon him , said, 'The last one to enter heaven is a man who sometimes walks, sometimes crawls facedown, and sometimes is surrounded by hellfire. When he crosses hell, he says, "Blessed is the Lord who saved me from hell . God has given me something that the Lord has never given to any predecessor or successor. Then a tree is raised for him. The man says , 'Oh, Lord! Let me rest in the shade of this tree and drink from its water.' God replies, ' Oh, son of Adam! If I gave you that you might ask me for something else? ' The man says, 'No, Lord!' The man promises God that he won't ask the Lord for anything else. God excuses the man because the man sees something that he can't wait to have. So God places the man in the shade of the tree. The man rests in the shade of the tree and drinks from its water. Then a tree, better than the first, is raised for him. The man says, 'Oh, Lord! Let me rest in the shade of this tree and drink from its water and I will not ask you for anything else.' God replies, ' Son of Adam! Didn't you promise me that you wouldn't ask me for anything other than what I gave you? If I made you rest in its shade, you might ask me for something else. ' The man promises God that he won't ask the Lord for anything else. God, the Almighty and Glorious , excuses the man because the man sees something that he can't wait to have. So God places the man in the shade of the tree. The man rests in the shade of the tree and drinks from its water. Then a tree, better than the first two, is raised for him near heaven's gate. The man says, 'Oh, Lord! Let me rest in the shade of this tree and drink from its water and I will not ask you for anything else.' God replies, ' Son of Adam! Didn't you promise me that you wouldn't ask me for anything other than what I gave you? ' The man says , ' Certainly, oh Lord! Grant me that and I will not ask you for anything else.' God replies, ' If I made you rest in the shade of the tree, you might ask me for something else. ' The man promises God that he won't ask the Lord for anything else. God excuses the man because the man sees something that he can't wait to have. So God places the man in the shade of the tree. While the man is resting in the shade of the tree, he hears the voices of the people of heaven. The man says, 'Oh, Lord! Let me enter heaven.' God replies, ' Oh, son of Adam! You never stop asking. Would you be satisfied if I gave you twice the worldly life? ' The man says, ' Oh, Lord! Are you ridiculing me and you're the Lord of t he Worlds? "' Ibn-Masud laughed and asked, 'Aren't you going to ask me why I'm laughing?' The people said, 'Why are you laughing?' Ibn-Masud replied, 'That's how God's Messenger, may God's peace and blessings be upon him , laughed. The Messenger asked, "Aren't you going to ask me why I'm laughing?" The people said, "Why are you laughing, God's Messenger?" The Messenger replied, " I'm laughing because the Lord laughed when the man said 'Are you ridiculing me and you're the Lord of the Worlds?' God said to the man, ' I'm not ridiculing you. But I'm capable of doing whatever I wish. '""

Sanad : `Affan via Hammad via Thabit via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [884] .

Qudsi Hadith No. 825

Masruq-Bin-Al-Ajdasaid, "Abdullah-Bin-Masud said, ' The Prophet , may God's peace and blessings be upon him , said, " God gathers the predecessors and successors on a specific day for forty years. The people look up at the sky and wait to be judged. God, the Almighty and Glorious , descends in the shade of clouds from the Lord's throne to the Lord's chair. A caller calls, ' Oh, people! Do you approve of your Lord , who created you and blessed you and commanded you to wo rship God and God alone, making each group of you follow what it used to worship? Isn't that only fair and justice from your Lord? ' The people reply, ' Certainly. ' Each group of people follows what it used to worship in life. Replicas of what they used to worship are shown to them and they follow them. Some of them follow the sun. Some of them follow the moon. And some of them follow the idols and statues that they used to worship. A replica of Jesus in the form of the devil of Jesus is shown to those who used to worship Jesus. And a replica of Ezra in the form of the devil of Ezra is shown to those who used to worship Ezra. What remains are Muhammad, may God's peace and blessings be upon him , and his nation. The Lord, the Almighty and Glorious , comes to them in a form and asks, ' Why haven't you left like the rest of the people? ' They reply, ' We haven't seen our Lord yet. ' God asks them, ' Can you recognize your Lord? ' They reply, ' We and the Lord have agreed on a signal. When we see that signal, we shall know that it is the Lord. ' The Lord asks, ' What is this signal ? ' They reply, ' God will uncover the Lord's shank. ' At that moment, God uncovers the Lord's shank and all the people prostrate except those who have stiff backs like the horns of cows. They try to prostate but can't. They were told to prostate when they were healthy but refused. Then God says to them, ' Raise you heads. ' They raise their heads and God gives each one a light based on the ir deeds. Some of them are given a light , like a mountain , in front of them. Some of them are given a smaller light than that . Some of them are given a light, like a palm tree, in their right hand. Some of them are given a smaller light than that. That continues until a man is given a light on his toe s . The light shine s once and darken s once. When the light shine s , the man moves his foot and proceeds. And when the light darken s , the man stands still. The Lord is in front of them. God sees them cross hell on a bridge that is sharp as the edge of a sword and is slipper y and slithery. God tells them, ' Cross. ' The speed at which they cross the bridge is proportionate to the amount of light they have. Some of them cross in the blink of an eye. Some of them cross like lightning. Some of them cross like the clouds. Some of them cross like the stars. Some of them cross like the wind. Some of them cross like horses. And s ome of them cross like humans. That continues until the man who was given his light on his toes passes through . The man crosses the bridge crawling on his face, hands, and legs. One leg moves and the other gets stuck. The man gets burnt from the sides. The man continues to move across the bridge until he gets to the other side. Then the man stand s and says, ' Praise be to God. The Lord has given me something that the Lord has never given to anyone else. The Lord has saved me from hell after I've witnessed it. ' Then the man is taken to a brook near heaven's gate. The man bathes and his smell and color become similar to those of the people of heaven. The man sees what is in h e aven through the gates and says to the Lord, ' Lord! Let me enter heaven. ' God replies, ' You're asking for heaven when I just saved you from hell? ' The man says, ' Make a divider between me and heaven and I won't hear anything from it. ' The man enters heaven. Then the man sees a fascinating house and says to the Lord, ' Lord! Let me have that house. ' God replies, ' If I gave it to you, you might ask me for something else. ' The man says, ' I swear by your Might that I won't ask you for anything else. What other house could be better than it ?' The man sees in front of that house another fascinating house and says, ' Let me have that house. ' God, the Glorious and Sublime , replies, ' If I gave it to you, you might ask me for something else. ' The man says, ' I swear by your Might that I won't ask you for anything else. What other house could be better than it ? ' God gives the house to the man and the man stays in the house and remains silent. God, the Almighty and Glorious , asks the man, ' Why aren't you asking for anything else? ' The man replies, ' Lord! I've asked you so many times and I've become ashamed. I swear to you that I've become ashamed. ' God, the Sublime , asks the man, ' Would you be satisfied if I gave you the equivalent of the worldly life, from the time I created it to the time I destroyed it, and ten times as much? ' The man says to God, ' Are you ridiculing me and you're the God of Might? ' The Lord, the Almighty and Glorious , laughs because of that. "' I sawAbdullah-Bin-Masud laugh whenever he reached this point of the hadith. A man asked Ibn-Masud, 'Oh, Abu-Abd-Al-Rahman! I've heard you tell this hadith many times and every time you reach this point of the hadith, you laugh.' Ibn-Masud replied, ' I heard God's Messenger, may God's peace and blessings be upon him , tell this hadith many times and every time he reached this point of the hadith he laughed to the point where his molars became visible.' Ibn-Masud continued with the hadith and said that he heard the Messenger say, 'Then God, the Almighty and Glorious , says to the man, " But I'm capable of doing that. Ask me for anything. " The man replies, "Let me follow the people." God says to the man, " Follow the people. " The man goes trotting to heaven. When he gets near the people, God raises for him a palace of pearl. The man falls in prostration. God says to the man, " Raise your head. What is the matter with you? " The man replies, "I saw my Lord." God says to the man, " No. This is your house. " Then the man sees a person and starts to prostrate. The person tells the man, " What's wrong with you? Why are you doing th is ?" The man replies, "I thought you were an angel." The person says, "No. I'm one of your secretaries. I'm one of your servants. You have a thousand qahraman s like me." The qahraman gets a head of the man and opens the palace for him. Its walls, gates, locks, and keys are of pearl. In front of the man is a green gem inside of which is a red

gem. Each gem leads to another gem of a different color. In every gem, there are couches and spouses and maids, the lowest of which are houris wearing seventy pieces of jewelry . The medullas of their shanks are visible through their jewelry. The man and his spouses unite and become one. When the man avoids his spouses, they become seventy times more lovable than before. And when the man's spouses avoid him, he becomes seventy times more lovable than before. The man says to his spouses, "I value you seventy times more than I did before." And the spouses say to the man, " We value you seventy times more than we did before. " The man is told, "Welcome. This is your property. It takes a hundred years to cross it. And it's beyond what an eye can see."' Umar said, 'Don't you hear what the son of Umm-Abd is telling us about the lowest ranking people of heaven, Kab? How about the highest ranking people ? ' Kab replied, 'Oh, Commander of the Faithful! It' s something no eye has ever seen or ear has ever heard. God, the Almighty and Glorious , made a house and placed in it whatever the Lord wanted from spouses, fruits, and drinks and then closed it. God never showed it to any of the Lord's creatures. Not Gabriel or any of the angels. ' Then Kab read [the Qur 'a nic verse], 'No soul knows what has been hidden for them (i.e. the believers) from nice things as a reward for what they were doing [from righteous deeds].' [885] Kab continued, ' And God created next to the house two gardens and decorated them with anything the Lord wishes. The Lord shows them to anyone of the Lord's creatures the Lord w ants . People who have their records in Illiyyin come down to that house which no one has ever seen. They walk in their property and enter every tent in heaven because of their shining face s and nice smell. The people of heaven say, " What a nice smell! T hese people are from the people of Illiyyin! The y came out to walk in their property. "' Umar said, ' Oh, Kab! Our souls can't wait!' Kab replied, 'I swear to God that on the day of resurrection there is a sigh. Every close angel and sent messenger falls on their knees. Even Abraham, God's friend, says, " My Lord! Save me. Save me. " Even if you 've done the righteous deeds of forty prophets, you still think you won't be saved from hell.'"

Sanad : Ali-Bin-Abd-Al-Aziz via Abu-Ghassan via Abd-Al-Salam-Bin-Harb via Abu-Khalid Al-Dalani via Al-Minhal-Bin-Amr T Muhammad-Bin-Al-Nadr Al-Azdi via Abdullah-Bin-Ahmad-Bin-Hanbal and Al-Hadrami via Ismail-Bin-Ubayd-Bin-Abi-Karimah Al-Harrani via Muhammad-Bin-Salamah Al-Harrani via Abu-Abd Al-Rahim via Zayd-Bin-Abi-Unaysah via Al-Minhal-Bin-Amr via Abu-Ubaydah-Bin-Abdullah via Masruq-Bin-Al-Ajda` .

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [886] .

Qudsi Hadith No. 826

Abu-Said Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "The lowest ranking person of the people of heaven is a man whom God saved from hell. God showed the man something in the form of a tree , and the man said, 'Oh, Lord! Let me rest in the shade of th is tree.' " {Abu-Said narrated a hadith similar to the hadith of Ibn-Masud but didn't mention " Oh, son of Adam! You never stop asking ," to the rest of the hadith. Instead, Abu-Said said that the Messenger said, "God reminds the man to ask for this and that and when the man has no more wishes, God tells him, ' What you asked for is yours and ten times as much. ' Then the man enters his home. His houri wives come to him and say , 'Praise be to God who created you for us and created us for you.' The man replies, 'No one has been given what I've been given.'"}

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Suhayl-Bin-Abi-Salih via Al-Numan-Bin-Abi-Ayyash via Abu-Sa` id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 827

Abu-Said Al-Khudri said, " [God's Messenger, may God's peace and blessings be upon him , said ,] ' People are made to cross the Hell Bridge . On the bridge there are thorns, hooks, and grapples that grab people. Some people cross the bridge like lightning, others cross it like the wind, others cross it like a fast horse, others cross it trotting, others cross it walking, others cross it crawling, and others cross it creeping. The people in hell neither die nor are they brought to life. Some people are burnt because of their sins until they become like coal. Then God commences the intercession. They're found compressed like a stack of files. They're thrown in a river and grow like a seed grows on the bank of a stream. ' The Messenger asked, 'H ave you seen the Sabgha ' plant [that grows on the bank of a stream]? ' The Messenger continued, 'Next to hell, there are three trees. A man comes out of hell and stands on its edge. The man says to God, "Oh, Lord! Save me from hell." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees a tree and says, "Oh, Lord! Let me rest in the shade of this tree and eat of its fruit." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees a better tree than the first one and says, "Oh, Lord! Let me move to this tree to rest in its shade and eat of its fruit." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees a third tree and says, "Oh, Lord! Let me move to this tree to rest in its shade and eat of its fruit." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees people and hears their voices and say s , " My Lord! Let me enter heaven."'" {Abu-Said and one of the sahabah gave different reports. One said, "The man enters heaven and is given the worldly life and its equivalent as well." The other one said, "The man enters heaven and is given the worldly life and ten times that as well."}

Sanad : Yahya-Bin-Said via Uthman-Bin-Ghiyath via Abu-Nadrah via Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [887] .

Qudsi Hadith No. 828

Abu-Said Al-Khudri and Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "The last people to come out of hell are two men. God asks one of them, ' Oh, son of Adam! What have you prepared for this day? Have you done any good deeds or asked me for anything ? ' The man replies, 'No, Lord.' God orders the man to be taken back to hell. And he's the most regretful of all the people of hell. God asks the other man, ' Oh, son of Adam! What have you prepared for this day? Have you done any good deeds or asked me for anything? ' The man replies, 'Yes, Lord. I asked that if you took me out of hell to not return me back there.' Then a tree is raised for the man. The man says to God, 'Oh, Lord! Let me go to th is tree and stay in its shade and eat of its fruit and drink of its water. ' The man promises God that he won't ask the Lord for anything else. God lets the man stay under the tree. Then a better tree with more water than the first is raised for the man. The man says to God, 'Oh, Lord! Let me go to th is tree and stay in its shade and eat of its fruit and drink of its water. I won't ask you for anything else.' God says to the man, ' Oh, son of Adam! Didn't you promise me that you wouldn't ask me for anything else? ' The man replies, 'Oh, Lord! Do that for me and I won't ask you for anything else.' God lets the man stay under the tree and the man promises God that he won't ask the Lord for anything else. Then a better tree with more water than the first two is raised for the man next to heaven's gate . The man says to God, 'Oh, Lord! Let me go to that tree and stay in its shade and eat of its fruit and drink of its water. I won't ask you for anything else.' God says to the man, ' Oh, son of Adam! Didn't you promise me that you wouldn't ask me for anything else? ' The man replies, 'Oh, Lord! Do that for me and I won't ask you for anything else.' God lets the man stay under the tree and the man promises God that he won't ask the Lord for anything else. The man hears the voices of the people of heaven and can't restrain himself and says, 'Oh, Lord! Let me enter heaven.' Then the Blessed and Sublime [God] says to the man, ' Ask for anything you want and wish for anything you desire. ' The man asks and wishes and the Lord tells the man to ask and wish for more. The man keeps asking and wishing for three earth days and then God says to the man, ' Son of Adam! What you asked for is yours. '" {Abu-Said Al-Khudri reported, " What you asked for is yours and its equivalent as well. " Abu-Hurayrah reported, " What you asked for is yours and ten times that as well. "}

Sanad : Hasan-Bin-Musa via Hammad-Bin-Salamah via Ali-Bin- Zayd via Said-Bin-Al-M usayyab via Abu-Sa` id Al-Khudri and Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [888] .

Qudsi Hadith No. 829

Al-Mughirah-Bin-Shu`bah said, " [God's Messenger, may God's peace and blessings be upon him , said,] ' Moses asked the Lord, " Who is the lowest ranking person of the people of heaven? " The Lord replied, " It's a man who comes after I place the people of heaven in heaven. " God says to the man, " Enter heaven. " The man replies, " Oh, Lord! How can I enter heaven when the people of heaven have already taken their places in heaven and claimed their rewards? " God says to the man, " Would you like to have a kingdom similar to the kingdoms of the kings of earth? " The man replies, " Yes, Lord. I would. " God tells the man, " That is yours and a similar one and a similar one and a similar one and a similar one. " After the fifth one, the man says, " I accept, oh Lord! " God says to the man, " That is your s and ten times as much. And also yours is whatever your soul wishes and whatever your heart desires. " The man says, " I accept, oh Lord! " The man asks God, " Oh, my Lord! So what do you have for the highest ranking persons of the people of heaven? " God replies, " Those are the ones I 've chosen. I 've prepared their rewards with my hands and sealed them. I have for them what no eye has ever seen or ear has ever heard or human mind has ever imagined. "' This is confirmed in the book (the Qur ' an) of God, the Almighty and Glorious , 'No soul knows what has been hidden for them (i.e. the believers) from nice things as a reward for what they were doing [from righteous deeds].' [889] "

Sanad : Said-Bin-Amr Al-Ashathi via Sufyan-Bin-Uyaynah via Mutarrif and Ibn-Abjar via Al-S h a bi T Ibn-Abi-Umar via Sufyan via Mutarrif-Bin-Tarif and Abd-Al-Malik-Bin-Said via Al-Shabi T Bishr-Bin-Al-Hakam via Sufyan-Bin-Uyaynah via Mutarrif and Ibn -Abjar via Al-Shabi via Al-Mughirah-Bin-Shubah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 830

`Awf-Bin-Malik said, "One day, the Prophet , may God's peace and blessings be upon him , said, 'I know the last person of the people of heaven to enter heaven. The person used to ask God to save him from hell but didn't ask God to place him in heaven. When the people of heaven entered heaven and the people of hell entered hell , the man remained between heaven and hell. The man asked God, "Oh, Lord! Why am I here?" God replied, " That's what you used to ask me for, son of Adam. " The man said, "Certainly, oh, Lord!" While the man was in this state, a tree appeared to him, through the gate of heaven, inside heaven. The man said to God, "Oh, Lord! Let me stay in the shade of this tree and eat of its fruit." God replied, " Oh, son of Adam! You weren't asking me to give you things before. " The man said, "Oh, Lord! But y ou're like no other." The man kept seeing better and better things and asking for them and God was telling him, " Go. To you belong what your eyes have seen and what your heart desired. " The man finally pointed and said, " Let me have this and this ." God replied, " That is yours and its equivalent as well. " The man was pleased and God gave him what the Lord gave to no one else of the people of heaven. The man said, "If I were permitted, I'd bring into heaven food, drinks, and clothes to the peo ple of heaven and that wouldn't decease

what I have at all.""

Sanad : Ubayd-Bin-Ghannam via Abu-Bakr-Bin-Abi-Shaybah via Zayd-Bin-Al-Hubab via Musa-Bin-Ubaydah [Al-Rabadhi] via Muhammad-Bin-Kab via Awf-Bin-Malik.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [890] .

Qudsi Hadith No. 831

Abu- Umamah, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said, ' The last person to enter heaven is a man who rolls over , on the Sirat (the bridge in hell), from back to tummy , like a kid who tries to flee when whipped by his father, but can't go far because he didn't perform good deeds. The man says, " Oh, Lord! Let me enter heaven and save me from hellfire. " God, the Sublime , reveals to the man, " My servant! If I save you from hellfire and let you enter heaven, will you confess to me y our sins and misdeeds? " The man replies, " Yes, oh Lord! If you save me from hellfire, I will confess to you my sins and misdeeds. " The man crosses the bridge. The man says to himself, " If I confess to God my sins and misdeeds, the Lord will return me to hellfire. " God reveals to the man, " My Servant! Confess to me your sins and misdeeds and I will forgive you and let you enter heaven. " The man replies, " No. I swear by your Might that I didn't commit any sins and I didn't perform any misdeeds. " God reveals to the man, " My servant! I have witnesses against you. " The man looks to the left and right and doesn't see anybody and says, " Oh, Lord! Show me your witnesses! " God makes the man's skin talk about the terrible deeds that the man did. When the man sees that, the man says, " Oh, Lord! I have indeed made major mistakes. " God , the Almighty and Glorious , reveals to the man, " My servant! I know them better than you do. Confess and I will forgive you and let you enter heaven. " The man confesses his sins and enters heaven.' Then God's Messenger, may God's peace and blessings be upon him , laughed to the point where his molars became visible and said, 'If this is the lowest ranking person of the people of heaven, how about the ones above him?"

Sanad : Abdullah-Bin-Sad-Bin-Yahya Al-Raqqi via Abu-Farwah Yazid-Bin-Muhammad-Bin-Yazid-Bin-Sinan Al-Rahawi via his father [Muhammad-Bin-Yazid-Bin-Sinan] via his father [Yazid-Bin-Sinan] via Abu-Yahya Al-Kala`i via Abu-Umamah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [891] .

Qudsi Hadith No. 832

Abu-Dharr said, " God's Messenger, may God's peace and blessings be upon him , said, 'I know the last person of the people of heaven to enter heaven and the last person of the people of hell to leave hell. It's a man who is brought [in front of the Lord] on the day of resurrection and God says [to the angels], " Show this man his minor sins and remove his major sins. " The man is shown his minor sins and is told [by the a ngels], " On such and such a day you did this and on such and such a day you did this " The man replies, "Yes." The man can't deny his deeds and he's afraid from being shown his major sins. God says to the man, " Each one of your misdeeds will be replaced with a good deed. " The man replies, "Lord! I've done some deeds that I don't see here!"' I saw God's Messenger, may God's peace and blessings be upon him , laugh to the point where his molars became visible."

Sanad : Muhammad-Bin-Abdullah-Bin-Numayr via his father via Al-Amash via Al-Ma`rur-Bin-Suwayd via Abu-Dharr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 833

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "The lowest ranking person in heaven is one who is told [by God], ' Make your wish es . ' The person makes a wish after a wish. God asks the person, ' Have you made you r wish es ? ' The person replies, 'Yes.'. God says to the person, ' What you wished for is yours and its equivalent as well. '"

Sand : Muhammad-Bin-Rafi via Abd-Al-Razzaq via Ma`mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 834

Ibn-Mas`ud said, "One of the last people to enter heaven is a man whom God passes by and says to him , ' Stand up and enter heaven. ' The man comes to the Lord frownin g and says, ' Have you left anything for me?' God replies, ' Yes. For you is what the sun never sets on (i.e. the entire worldly life). '"

Sanad : Ali-Bin-Abd-Al-Aziz via Abu-Nuaym via Yunus-Bin-Abi-Ishaq via Abu-Ishaq via Hubayrah-Bin-Yarim via Ibn-Mas`ud.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [892] .

Qudsi Hadith No. 835

Abu-Hurayrah, may God be pleased with him , said , "T he Prophet , may God's peace and blessings be upon him , said, ' When God finished creating the creatures, the womb [893] held the loin of the Merciful [God]. God asked the womb , " What's wrong? " The womb replied, " I seek refuge with you from those who sever their ties of kinship . " God asked the womb , " Would you like me to keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship ? " The womb replied , "Certainly, oh Lord." God said , " I shall do so. "' If you wish you can read [the Qur ' anic verse], 'I f you were to leave [the word of God] might you not cause corruption on earth and sever your ties of kinship?' [894] "

Sanad : Khalid-Bin-Makhlad via Sulayman via Muawiyah-Bin-Abi-M uzarrid via Said-Bin-Ya sar via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 836

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, " The womb is a derivative [895] of the Merciful [God]. The womb says to the Lord, 'Oh, Lord! My ties of kinship have been severed. Oh, Lord! My ties of kinship have been wronged. Oh, Lord! My ties of kinship have been mistreated. Oh, Lord! Oh, Lord!' God, the Almighty and Glorious , replies, ' Would you be pleased if I kept ties with those who keep their ties of kinship and severed ties with those who sever their ties of kinship? '"

Sanad : Muhammad-Bin-Jafar and Hajjaj andAffan via Shubah via Muhammad-Bin-Abd-Al-Jabbar via Muhammad-Bin-Ka`b via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [896] .

Qudsi Hadith No. 837

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "The womb is a derivative of the Merciful [God]. God said, ' I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. '"

Sanad : Khalid-Bin-Makhlad via Sulayman via `Abdullah-Bin-Dinar via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 838

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I am the Merciful and it is the womb. I derived it (the womb) from my name. I keep ties with those who keep their ties of kinship and cut and server ties with those who sever their ties of kinship. "

Sanad : Yazid via Muhammad via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [897] .

Qudsi Hadith No. 839

Aisha, wife of the Prophet, may God be pleased with her , said that the Prophet , may God's peace and blessings be upon him , said [that God said], " The womb is a derivative [of the Lord]. I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. "

Sanad : Saaid-Bin-Abi-Maryam via Sulayman-Bin-Bilal via Muawiyah-Bin-Abi-Muzarrid via Yazid-Bin-Ruman via `Urwah via Aisha.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 840

Abdullah-Bin-Qariz said, "I went to visitAbd-Al-Rahman-Bin-`Awf when he was sick and he told me, ' You've kept your ties of kinship. The Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I'm the Merciful. I created the womb and derived it (i.e. the word ' womb') from my name. I shall keep ties with those who keep their ties of kinship and cut and sever ties with those who sever their ties of kinship {or perhaps he (the narrator) said 'and sever ties with those who sever their ties of kinship'} . """

Sanad : Yaz id-Bin-Harun via Hisham Al-Dasta wa ' i via Yahya-Bin-Abi-Kathir via Ibrahim-Bin-`Abdullah-Bin-Qariz via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [898] .

Qudsi Hadith No. 841

Abu-Salamah said, "When Abu-Al-Raddad Al-Laythi became ill, Abd-Al-Rahman-Bin-Awf [aka Abu-Muhammad] went to visit him. Abu-Al-Raddad said to Ibn-Awf, ' Y ou're the best one and the one with the strongest kinship ties I know, Abu-Muhammad.' Ibn-Awf replied, 'I heard God's Messenger , may God's peace and blessings be upon him , say that God said, " I'm Allah and I'm the Merciful. I created the womb and derived it from my name. I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. """

Sanad : Ibn- Abi-Umar and Said-Bin-Abd-Al-Rahman Al-Makhzumi via Sufyan-Bin-Uyaynah via Al-Zuhri via Abu-Salamah [Abdullah-Bin-Abd-Al-Rahman-Bin-`Awf].

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [899] .

Qudsi Hadith No. 842

Abu-Salamah-Bin-Abd-Al-Rahman said, “When Abu-Al-Raddad got sick,Abd-Al-Rahman-Bin-Awf went to visit him. Abu-Al-Raddad said, ‘The best one I know and the one who keeps the strongest kinship ties is Abu-Muhammad.’ Ibn-Awf replied, ‘I heard God’s Messenger , may God’s peace and blessings be upon him , say that God sa ys , “ I’m Allah and I’m the Merciful. I created the womb and derived for it a name from my name . So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. ”’”

Sanad : Sufyan via Al-Zuhri via Abu-Salamah-Bin- `Abd-Al-Rahman.

Source : Musnad Al-Humaydi by Al-Humaydi.

Rating : Sahih [900] .

Qudsi Hadith No. 843

Abu-Salamah said, “When Abu-Al-Raddad got sick, Abd-Al-Rahman went to visit him. Abu-Al-Raddad said, ‘You’re the best one and the one with the strongest kinship ties I know, Abu-Muhammad.’Abd-Al-Rahman replied, ‘I heard God’s Messenger , may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , said, “ I’m Allah and I’m the Merciful. I created the womb and derived it from my name. I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. ”’”

Sanad : Abu-Bakr-Bin-Ishaq Al-Imam and Ali-Bin-Hamshadh Al-Adl via Bishr-Bin-Musa via Al-Humaydi via Sufyan via Al-Zuhri via Abu-Salamah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [901] .

Qudsi Hadith No. 844

Abd-Al-Rahman-Bin-Awf said that he heard God’s Messenger , may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , says, “ I’m the Merciful. I created the womb and derived from my name a name for it. So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. ”

Sanad : Abd-Al-Razzaq via Mamar via Al-Zuhri via Abu-Salamah-Bin-Abd-Al-Rahman via Abu-Al-Raddad Al-Laythi viaAbd-Al-Rahman-Bin-`Awf.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [902] .

Qudsi Hadith No. 845

Anas said that the Prophet , may God’s peace and blessings be upon him , said, “ The womb has a hook attached to the throne [of the Lord]. The womb says to the Lord in a silver-tongued manner, ‘Oh, Lord! Keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship.’ God, the Blessed and Sublime , replies, ‘ I’m Allah, the Merciful and the Compassionate. I derived the womb from my name. So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. ’”

Sanad : Ahmad-Bin-Malik Al-Qushayri via Za ‘ idah-Bin-Abi Al-Ruqad via Ziyad Al-Numayri.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [903] .

Qudsi Hadith No. 846

Jarir, may God be pleased with him , said that God’s Messenger , may God’s peace and blessings be upon him , said, “Before creating the heavens and the earth, God wrote in Umm-Al-Kitab, ‘ I ’m the Merciful and the Compassionate. I created the womb and derived for it a name from my name. So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. ’”

Sanad : Jafar-Bin-Muhammad Al-Firyabi via Muhammad-Bin-Yazid Al-Bakri Al-Juzajani via Abu-Muti Al-Balkhi Al-Hakam-Bin-Abdullah via Shubah via Sulayman Al-A` mash via Abu-Zabyan via Jarir.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [904] .

Qudsi Hadith No. 847

Umm-Salamah [wife of the Prophet] said that God’s Messenger , may God’s peace and blessings be upon him , said, “ The womb is a derivative [of God] that clings to the loin of the Lord and asks God for its rights. God replies, ‘ Would you like me to keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship? Those who keep their ties of kinship keep ties with me and those who sever their ties of kinship sever ties with me. ’”

Sanad : Ubayd-Bin-Ghannam via Abu-Bakr- Bin-Abi-Shaybah via Zayd-Bin-Al-Hubab via Musa-Bin-Ubaydah [Al-Rabadhi] via Al-Mundhir-Bin-Al-Jah m Al-Aslami via Nawfal-Bin-Musahiq via Umm-Salamah .

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [905] .

Qudsi Hadith No. 848

Amir-Bin-Rabiah said that the Prophet , may God's peace and blessings be upon him , said that God say s , " The womb is a derivative [of me]. I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. "

Sanad : Abu-Muhammad-Bin- Al-Akfani via Abd-Al-Aziz Al-Kattani via Abu-Al-Hasan Ali-Bin-Muhammad Al-Baghdadi via {Judge} Abu-Muhammad Abdullah-Bin-Muhammad Al-Akfani via Al-Husayn-Bin-Ismail via Ahmad-Bin-Uthman-Bin-Hakim via Ali-Bin-Qadim via Sharik via Asim-Bin-Ubaydallah via Abdullah-Bin-Amir-Bin-Rabiah via his father.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [906] .

Qudsi Hadith No. 849

Ibn-Abbas said that the Prophet , may God's peace and blessings be upon him , said, "The womb is a derivative [of God] that clings to the loin of the Lord. It keeps ties with those who keep their ties of kinship and severs ties with those who sever their ties of kinship. The womb is a derivative of God . It resides in Al-Bayt Al-Atiq [907] . On the day of resurrection, it holds the loin of God and says, ' The is the place for those who seek refuge with you.' God asks, and the Lord knows best, ' From what? ' The womb replies, 'From those who sever their ties of kinship.' The womb is a derivative [of God] that clings to the loin of the Lord. It keeps ties with those who keep their ties of kinship and severs ties with those who sever their ties of kinship."

Sanad : Uqbah-Bin-Mukram and Muhammad-Bin-Bakkar via Abu-Asim via Ibn-Jurayh via Ziyad via Salih {mawla of Al-Taw ' amah} via Ibn-` Abbas.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Hasan [908] .

Qudsi Hadith No. 850

Abdullah-Bin-Umar-Bin-Al-` As said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says, " I 'm the Merciful and it is the womb. I made it a derivative of me. I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. On the day of resurrection, it (the womb) speaks fluently and say s whatever it wishes [about those who sever their ties of kinship] . "

Sanad : Abu-Muawiyah via Hajjaj [Bin-Arta h] via Amr-Bin-Shuayb via his father [Shuayb-Bin-Muhammad-Bin-Abdullah] via his grandfather [Abdullah-Bin-Umar-Bin-Al-As].

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [909] .

Qudsi Hadith No. 851

Ibn-` Abbas said, "God, the Blessed and Sublime , said to the womb, ' I created you with my hands and derived [for] you [a name] from my name and placed you close to me. I swear by my Might and Glory that I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship and I shall never be pleased until you are pleased. ' "

Sanad : Al-Hakim via Ibn-` Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 852

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , says on the day of resurrection, ' Where are the ones who love each other for my sake? Today I shall shade them in my shad e on the day when there is no sha de but mine. '"

Sanad : Abdullah-Bin-Abd-Al-Rahman-Bin-Mamar via Abu-Al-Hubab Said-Bin-Yasar via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [910] .

Qudsi Hadith No. 853

Abu-Idris Al-Khawlani said, " I entered the Mosque of Damascus and saw a cheerful young man with a group of people. When they disagreed on something, they asked him and listened to what he said. I asked about this man and I was told , ' This is Mu` adh-Bin-Jabal. ' Next morning, I went [to the mosque] to pray early and he was already there. I found him praying so I waited until he finished. Then I approached him from the front. I greeted him and then said, 'I swear to God that I love you for the sake of God.' He said, ' Do y ou swear to God?' I replied, ' Yes, I do.' He said, 'Do you swear to God?' I replied, 'Yes, I do.' He said, 'Do you swear to God?' I replied, 'Yes, I do.' Then he grabbed the middle of my robe and pulled me towards him and said, ' I have good news for you. I heard God's Messenger , may God's peace and blessings be upon him , say that God, the Blessed and Sublime , said, " It's incumbent upon me to love those who love each other for my sake, sit with each other for my sake, visit each other for my sake, and support each other for my sake. """

Sanad : Abu-Hazim-Bin-Dinar via Abu-Idris Al-Khawlani.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [911] .

Qudsi Hadith No. 854

Mu`adh said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " It 's incumbent upon me to love those who love each other for my sake, sit with each other for my sake, and support each other for my sake. "

Sanad : Abdullah via his father via Husayn-Bin-Muhammad via Abu-Mashar [Najih-Bin-Abd-Al-Rahman] via Muhammad-Bin-Qays via Abu-Idris Al-Khawlani via Muadh.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [912] .

Qudsi Hadith No. 85 5

Mu`adh-Bin-Jabal said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " For those who love one another for my sake are pulpits of light and they're the envy of the prophets and the martyrs. "

Sanad : Ahmad-Bin-Manivia Kathir-Bin-Hisham via Jafar-Bin-Burqan via Habib-Bin-Abi-Marzuq via Ata ' -Bin-Abi-Rabah via Abu-Muslim Al-Khawlani via Muadh-Bin-Jabal.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [913] .

Qudsi Hadith No. 856

Abu-Idris Al-Khawlani said, "I entered the Mosque of Homs and joined a halqah consisting of thirty-two men of the sahabah. One of them sa id 'I head God's Messenger , may God's peace and blessings be upon him , say ' and t old a hadith. Another o ne sa id 'I head God's Messenger , may God's peace and blessings be upon him , say' and t old a hadith. Amongst them was a man with sparkling white teeth and black eyes. When the sahabah disagree d on something, they asked him and accepted his answer. I have never been to such a halqah before or after. The people dispersed and I didn't know the name of any of them or where they lived. Next morning, I went to the mosque and saw the man who m the sahabah were asking questions. He was kneeling in front of some of the columns of the mosque and praying. I sat next to him. When he finished praying, I said to him, 'Oh, servant of God! I swear to God that I love you for the sake of God, the Blessed and Sublime .' He grabbed my robe and pulled me close to him and asked, 'Do you love me for the sake of God?' I replied, ' Yes. I swear to God that I love you for the sake of God.' He said, ' I heard God's Messenger , may God's peace and blessings be upon him , say, "Those who love each other for the sake of God are kept in the shade of God and the shade of God's throne on the day when there is no shade but the shade of God."' When I left , I saw one of the sahabah who were with him [in the halqah]. I told him, 'The man told me a hadith.' He replied, 'The man says nothing but the truth.' I told him what the man had told me. He replied, 'I heard that and I heard something better. I heard God's Messenger , may God's peace and blessings be upon him , say that God, the Blessed and Sublime , said, " It's incumbent upon me to love those who love each other for my sake, support each other for my sake, and visit each other for my sake. " ' I asked him, 'Who are you? May God have mercy on you! ' He replied, 'I'm Ubadah-Bin-Al-Samit.' I asked, 'And who is the man?' He replied, 'Muadh-Bin-Jabal.'"

Sanad : Abdullah via Abu-Salih Al-Hakam-Bin-Musa via Hiql {aka Ibn-Ziyad} via Al-Awzai via a man { at the gathering of Yahya-Bin-Abi-Kathir} via Abu-Idris Al-Khawlani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [914] .

Qudsi Hadith No. 857

Ibn-Idris Al-Khawlani said, " Muadh-Bin-Jabal said that he heard God's Messenger , may God's peace and blessings be upon him , say, ' Those who love each other for the sake of God are kept in the shade of the throne of God on the day when there is no shade but the shade of God. The people are terrified but they are not. And the people are scared but they are not. ' I left Mu adh and went to Ubadah-Bin-Al-Samit. Ubadah said, 'I heard something better than th is . I heard God's Messenger , may God's peace and blessings be upon him , say [that God said], " It is incumbent upon me to love those who love each other for my sake, sit with each other for my sake, and visit each other for my sake. """

Sanad : Hafs-Bin-Umar-Bin-Al-Sabbah Al-Raqqi viaAbdullah-Bin-Jafar Al-Raqqi viaAbdullah-Bin-`Abd-Al-Rahman-Bin-Abi-Husayn via Shahr-Bin-Hawshab via Abu-Idris Al-Khawlani.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Sahih [915] .

Qudsi Hadith No. 858

Abu-Musli m Al-Khawlani said, "I entered the Mosque of Homs and saw approximately thirty middle-aged companions of the Prophet, may God's peace and blessings be upon him . Amongst them was a young man with pitch- black eyes and sparkling white teeth. He was silent. When the people doubted the accuracy of something, they went and took his opinion. I asked one of the people I was sitting with, 'Who is this?' He replied, ' This is Muadh-Bin-Jabal.' I liked this man. I stayed with them until they left. [Later on] I went to the mosque early to pray. I found Muadh-Bin-Jabal praying next to a po le. He was silent and didn't talk to me. I prayed and sat down. I donned my robe. He was silent. He didn't talk to me and I didn't talk to him. Then I said to him, 'I swear to God that I love you.' He asked, 'You love me for the sake of what?' I replied, 'I love you for the sake of God, the Blessed and Sublime .' He grabbed my robe and pulled

me close to him quickly and said, 'I have good news for you if you're truthful. I heard God's Messenger , may God's peace and blessings be upon him , say [that God says], " For those who love one another for my sake are pulpits of light and they're the envy of the prophets and the martyrs. "' Then I left and found Ubadah-Bin-Al-Samit. I told him, 'Oh, Abu-Walid! Shall I tell you a hadith that I heard from Muadh-Bin-Jabal about those who love each other?' `Ubadah replied, 'Let me tell you a hadith. God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " It is incumbent upon me to love those who love each other for my sake, visit each other for my sake, support each other for my sake, and keep in touch with each other for my sake. " ""

Sanad : Abdullah via his father via Kathir-Bin-Hisham via Jafar {aka Ibn-Burqan} via Habib-Bin-Abi-Marzuq via `Ata ' -Bin-Abi-Rabah via Abu-Muslim Al-Khawlani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [916] .

Qudsi Hadith No. 859

Abu-Muslim said, "I entered the Mosque of Homs and found a halqah consisting of thirty-two men of the sahabah. Among them was a young man with black eyes and sparkling white teeth and wearing a robe. When they disagreed on something, they asked him and accepted his answer. I asked, 'Who is this?' They replied, ' This is Muadh-Bin-Jabal.' I went to pray and when I finished I wanted to meet some of them but I couldn't because all of them had already left. Next morning, I entered the mosque and saw Mu adh praying next to a pole. I prayed next to him. When I finished I sat next to the pole. Muadh was sitting on the other side of the pole. I put on my robe. An hour passed by and I didn't talk to him and he didn't talk to me. Then I told him, 'I swear to God that I l ove you neither for a worldly gain nor a kinship.' He asked, 'What do you love me for?' I replied, 'I Love you for the sake of God, the Blessed and Sublime .' He grabbed my robe and said, 'I have good news for you if you're telling the truth. I heard God's Messenger , may God's peace and blessings be upon him , say, "Those who love each other for the sake of God are kept in the shade of the throne on the day when there is no shade but the shade of God. They're envied for their place by the prophets and the martyrs."' Then I left and foundUbadah-Bin-Al-Samit. I told Ubadah the hadith that Muadh had told me. `Ubadah replied, ' I heard God's Messenger , may God's peace and blessings be upon him , say that God , the Blessed and Sublime , said , " It is incumbent upon me to love those who visit each other for my sake and it is incumbent upon me to love those who support each other for my sake. They're on pulpits of light and they're the envy of the prophets and the true believers for their place. " ""

Sanad : Abdullah via Abu-Ahmad Makhlad-Bin-Al-Hasan-Bin-Abi-Zumayl via Al-Hasan-Bin-Amr-Bin-Yahya Al-Fazari {aka Abu-Abdullah; aka Abu-Al-Malih; aka Al-Raqqi} via Habib-Bin-Abi-Marzuq viaAta ' -Bin-Abi-Rabah via Abu-Muslim.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [917] .

Qudsi Hadith No. 860

`Ubadah-Bin-Al-Samit said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " I love those who love each other for my sake. I love those who keep in contact with each other for my sake. I love those who visit each other for my sake. And I love those who support each other for my sake. "

Sanad : Ahmad-Bin-Masud via Muhammad-Bin-Kathir via Al-Awzai via Yunus-Bin-Maysarah via Abu-Idris via `Ubadah-Bin-Al-Samit.

Source : Musnad Al-Shamiyyin by Al-Tabarani.

Rating : Sahih [918] .

Qudsi Hadith No. 861

`Ubadah-Bin-Al-Samit said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Sublime , says, " I love those who love each other for my sake. I love those who visit each other for my sake. I love those who support each other for my sake. And I love those who advise each other for my sake. Those who love each other are on pulpits of light and they're envied for their place by the prophets, true believers, and martyrs. "

Sanad : Abu-Jafar Muhammad-Bin-Ahmad via Fatimah-Bint-Abdullah via Muhammad-Bin-Ridhah via Sulayman-Bin-Ahmad Al-Tabarani via Ahmad-Bin-Al-Nadr Al-Askari via Saiid-Bin-Hafs Al-Nufayli via Abu-Al-Malih via Habib-Bin-Abi-Marzuq via Ata ' -Bin-Abi-Rabah via Abu-Muslim Al-Khawlani viaUbadah-Bin-Al-Samit.

Source : Al-Ahadith Al-Mukhtarah by Al-Diya ' Al-Maqdisi.

Rating : Sahih [919] .

Qudsi Hadith No. 862

Al-`Irbad-Bin-Sariyah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Those who love each other for my sake are in the shad e of my throne on the day when there is no shad e but mine. "

Sanad : Haytham-Bin-Kharijah via Ibn-Ayyash {aka Ismail } via Safwan-Bin-Amr viaAbd-Al-Rahman-Bin-Maysarah via Al-`Irbad-Bin-Sariyah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [920] .

Qudsi Hadith No. 863

Abu-Zabyah [aka Abu- Taybah] Said, "Shurahbil-Bin-Al-Simt called Amr-Bin-Abasah Al-Sulami and asked him, 'Oh, Ibn-Abasah! Do you want to t ell me a hadith that you heard from God's Messenger , may God's peace and blessings be upon him , that is void of any additions or lies and one that you heard directly and not via someone else? 'Amr-Bin-`Abasah replied, 'Yes. I heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " It's incumbent upon me to love those who love each other for my sake. It's incumbent upon me to love those who befriend each other for my sake . It's incumbent upon me to love those who visit each other for my sake. It's incumbent upon me to love those who support each other for my sake. And it's incumbent upon me to love those who help each other for my sake. """

Sanad : Hashim via `Abd-Al-Hamid via Shahr via Abu-Zabyah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [921] .

Qudsi Hadith No. 864

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "If two servants [of God], one in the East and one in the West, love each other for the sake of God, the Almighty and Glorious , the Lord will unite them on the day of resurrection and say to them, ' This is the one you used to love for my sake. '"

Sanad : Abu-Zakariy ya -Bin-Abi-Ishaq via Abu-Sahl Ahmad-Bin-Muhammad-Bin-Abdullah-Bin-Ziyad Al-Qattan via Ismail {aka Ibn-Al-Fadl Al-Balkhi} via Al-Mu afa {aka Ibn-Sulayman Al-Harrani} via Hakim-Bin-Nafi via Al-A`mash via Abu-Salih via Abu-Hurayrah.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [922] .

Qudsi Hadith No. 865

A man from [the] Quraysh [tribe] and others said that the Prophet , may God's peace and blessings be upon him , said that God said, " My most favorite servants are those who love each other for the sake of the religion, those who build mosques, and those who ask God for forgive ness late at night . When I want to punish my creatures and remember these servants , I desist. "

Sanad : Ma`mar via a man from Quraysh and others.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rat ing : Unrated.

Qudsi Hadith No. 866

Abd-Al-Rahman-Bin-A 'idh said, "Shurahbil-Bin-Al-Simt said to Amr-Bin-Abasah, ' Do you want to tell me a hadith that you heard from God's Messenger , may God's peace and blessings be upon him and his family , that is complete and accurate? ' Amr-Bin-Abasah replied, 'Yes. I heard God's Messenger , may God's peace and blessings be upon him and his family , say that God, the Sublime , says, " It's incumbent upon me to love those who befriend each other for my sake and it's incumbent upon me to love those who support each other for my sake. " And God, due to God's mercy, shall place in heaven every believer who loses three children of their offspring before the y reach the age of puberty . '"

Sanad : Maslamah-Bin-Jabir Al-Lakhmi Al-Dimashqi via Muna b bih-Bin-Uthman via Al-Wadin-Bin-Ata 'via Mahfuz-Bin-Alqamah via Abd-Al-Rahman-Bin-`A 'idh.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Sahih [923] .

Qudsi Hadith No. 867

Abu-Mas`ud said that God's Messenger , may God's peace and blessings be upon him , said, "Before your time, a man was judged [by God]. The man had done nothing good except that he was a rich merchant who told his boys to be lenient with the poor . God, the Almighty and Glorious , said [to the angels], ' We are more lenient than he is. Forgive the man's sins '"

Sanad : Yahya-Bin-Yahya and Abu-Bakr-Bin-Abi-Shaybah and Abu-Kurayb and Ishaq-Bin-Ibrahim via Abu-Mu awiyah via Al-Amash via Shaqiq via Abu-Mas`ud.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 868

Hudhayfah said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , " Before your time, the angels received the soul of a man and asked him, 'Did you do any good deeds [in the worldly life]? ' The man replied, 'No.' The angels told the man, 'See if you can remember.' The man said 'I used to lend [money] to people and order my boys to give enough time for the poor to pay and give a grace period for payment to the rich . ' God, the Almighty and Glorious , said [to the angels] , ' Ignore the sins of this man. '"

Sanad : Ahmad-Bin-Abdullah-Bin-Yunus via Zuhayr via Mansur via Ribi-Bin-Hirash via Hudhayfah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 869

Rib i-Bin-Hirash said, “Hudhayfah and Abu-Mas ud met. Hudhayfah said [that God’s Messenger , may God’s peace and blessings be upon him , said] , ‘A man met his Lord [on Judgment D ay]. God asked him, “ What [good] deeds did you do [in your lifetime]? ” The man replied, “ I didn’t do any good deeds except that I was a wealthy man and I used to ask for my money [that I lent to people] back and I used to take my money back from the rich and erase the debt of the poor. ” God said [to the angels], “ Erase the sins of this servant of mine. ”’ Abu-Mas` ud said, ‘I also heard God’s Messenger , may God’s peace and blessings be upon him , say th is . ’”

Sanad : Ali-Bin-Hujr and Ishaq-Bin-Ibrahim via Jarir via Al-Mughirah via Nu aym-Bin-Abi-Hind via Rib` i-Bin-Hirash.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 870

Hudhayfah said [that God’s Messenger , may God’s peace and blessings be upon him , said] , “A servant of the Lord was brought in front of God [on Judgment Day]. The servant was wealthy. God asked the servant , ‘ What deeds did you do in the worldly life? ’ The servant replied — ‘ and no one can hide anything from God ’ [924] —, ‘ Oh, Lord! You made me rich and I was a merchant. I was lenient with people. I gave a grace period for payment to the rich and enough time for the poor to pay me back. ’ God said [to the servant] , ‘ I am more lenient than you are, ’ and said [to the angels] ‘ i gnore the sins of this servant of mine. ’” Uqbah-Bin- Amir Al-Juhani and Abu-Mas` ud Al-Ansari said, “That’s how we heard God’s Messenger , may God’s peace and blessings be upon him , say it (i.e. the hadith) .”

S anad : Abu-Sa id Al-Ashajj via Abu-Khalid Al-Ahmar via Sa d-Bin-Tariq via Rib` i-Bin-Hirash via Hudhayfah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 871

Hudhayfah said, “God brought a man in front of the Lord [on Judgment Day]. God asked the man, ‘ What [good] deeds did you do in the worldly life? ’ The man replied, ‘I didn’t do an atom’ s weight of good (i.e. I didn’t do any good deeds whatsoever) for your sake .’ God mentioned the question to the servant three times, and the third time the servant said, ‘You blessed me with wealth in the worldly life and I was a merchant. It was my habit to be lenient with people who owed me money. I gave a grace period for payment to the rich and enough time for the poor to pay me back.’ God said [to the servant], ‘ We are more lenient than you are, ’ and said [to the angels] ‘ ignore the sins of this man . ’ And t he man was forgiven. {Abu-Mas ud said, ‘ That’s what I heard God’s Messenger , may God’s peace and blessings be upon him , say. ’ } There was another man who orde red his family, when he dies, to burn him and grind him and scatter his ashes on a windy tempestuous day. They did that. The man’s ashes were collected [and he was bought back to life]. The man was brought in front of the Lord, the Almighty and Glorious . God asked the man, ‘ What ma de you do this? ’ The man replied, ‘Oh, Lord! There was no servant more sinful than me and I wanted to escape [from your punishment].’ God said [to the angels], ‘ Ignore the sins of this man. ’ And the man was forgiven [because he feared the Lord] . {Abu-Mas ud said, ‘That’s what I heard God’s Messenger , may God’s peace and blessings be upon him , say.’}”

Sanad : Yazid-Bin-Harun via Abu-Malik via Rib` i-Bin-Hirash via Hudhayfah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [925] .

Qudsi Hadith No. 872

Abu-Hurayrah said that God’s Messenger , may God’s peace and blessings be upon him , said, “There was a man who did n’t do any good deed s at all . The man used to lend money to people. The man used to say to his messenger, ‘Take from those who can pay and for go the payment of those who can’t pay for hopefully God will for go our sins.’ When the man died, God, the Almighty and Glorious , asked him, ‘ Did you do any good deeds at all? ’ The man replied, ‘No, except that I used to lend money to people and when I sent my boy for collection I told him, “Take from those who can pay and forgo the payment of those who can’t pay for hopefully God will forgo our sins.”’ God said to the man, ‘ I’ve forgone your sins. ’”

Sanad : Isa-Bin-Hammad via Al-Layth via Ibn- Ajlan via Zayd-Bin-Aslam via Abu-Salih via Abu-Hurayrah.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : Sahih [926] .

Qudsi Hadith No. 873

` Abd-Al-Rahman-Bin-Abi-Bakr said that God’s Messenger , may God’s peace and blessings be upon him , said, “On the day of resurrection, God, the Almighty and Glorious , calls a borrower and the borrower appears in front of the Lord. God asks the borrower , ‘ Oh, my servant! What did you do with the people’s property ? ’ The borrower replies, ‘Oh, my Lord! You know that I didn’t destroy it. The property was drowned , burnt, stolen, or lost .’ Then God, the Almighty and Glorious , asks f or something (extra hasanat) to be brought and the Lord places it on the scale of the servant and the servant’s good deeds outweigh the servant’s bad deeds.”

Sanad : Yazid via Sadaqah-Bin-Musa via Abu- Imran Al-Jawni via Qays-Bin-Yazid via the judge of the two cities {the judge is Shurayh and the two cities are Basra and Kufa} via Abd-Al-Rahman-Bin-Abi-Bakr.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [927] .

Qudsi Hadith No. 874

` Abd-Al-Rahman-Bin-Abi-Bakr said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, God calls a borrower and the borrower stands in front of the Lord. God asks the borrower , ' Oh, child of Adam! What did you do with the property that you borrowed? And how did you squander the people's wealth? ' The borrower replies, 'Oh, my Lord! You know that I borrowed it and I did n't use it to eat, drink, or clothe myself and I didn't squander it but it was burnt, stolen, or lost.' God, the Almighty and Glorious , says, ' My servant told the truth. I have more right than anyone else to compensate you today. ' Then God asks for something (extra hasanat) to be brought and the Lord places it in the pan of the scale of the servant and the servant's good deeds outweigh the servant's bad deeds and the servant enters heaven due to the mercy of the Lord."

Sanad : Abd-Al-Samad via Sadaqah via Abu-Imran via Qays-Bin-Zayd via the judge of the two cities via ` Abd-Al-Rahman-Bin-Abi-Bakr.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [928] .

Qudsi Hadith No. 875

` Abd-Al-Rahman-Bin-Abi-Bakr said, "On the day of resurrection, a borrower is brought. God asks the borrower, ' How did you destroy the people's property? ' The borrower replies, 'Oh, my Lord! You know that the property was burnt or drowned (i.e. I didn't destroy it).' God says to the borrower, ' I shall make up for your loss today . ' And God makes up for the borrower's loss ."

Sanad : Al-Tabarani via ` Abd-Al-Rahman-Bin-Abi-Bakr.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 876

Al-Qasim says that he was told that God's Messenger , may God's peace and blessings be upon him , said, "When someone takes out a loan and intends to pay it back but dies before it is paid back, God compensates the creditor and forgives the borrower. And when someone takes out a loan and does not intend to pay it back and dies before the loan is paid back, God says to the borrower, ' Did you think that we wouldn't compensate the creditor? ' Then hasanat (rewards) are taken from the record of the borrower and added to the record of the creditor. If the borrower doesn't have any hasanat, then sayyi ' at (penalties) are removed from the record of the creditor and added to the record of the borrower."

Sanad : Abu-Bakr-Bin-Al-Hasan and Abu-Zakariyya-Bin-Abi-Ishaq via Abu-Al-Abbas Al-Asamm via Ibn-Wahb via Al-Layth-Bin-Said via Sulayman-Bin-Abd-Al-Rahman via Al-Qasim {mawla of Muawiyah} .

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 877

Abu-Sinan said, "I buried my son Sinan while Abu-Talhah Al-Khawlani was sitting on the edge of the grave. When I wanted to exit [the grave], Abu-Talhah held my hand and said, 'Shall I give you some good news, Abu-Sinan?' I replied, ' Definitely .' Abu-Talhah said that Al-Dahhak-Bin-Abd-Al-Rahman-Bin-Arzab said that Abu-Musa Al-Ash ` ari said that God's Messenger , may God's peace and blessings be upon him , said, 'When a son of a servant [of God] dies, God asks the angels, " Have you taken the life of the son of my servant? " They reply, "Yes." God asks, " Have you taken the fruit of his tree? " The angels reply , "Yes." God asks, " What did my servant say? " The angels reply, " He praised you and said ' W e belong to God and to God we return.' [929] " God says to the angels, " Build for my servant a house in heaven and name it Bayt Al-Hamd (House of Praise) . """

Sanad : Suwayd-Bin-Nasr via ` Abdullah-Bin-Al-Mubarak via Hammad-Bin-Salamah via Abu-Sinan.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [930] .

Qudsi Hadith No. 878

Ibn-Sirin said, " When Al-Zubayr brought his son ` Abdullah to the Prophet , may God's peace and blessings be upon him , the Prophet said, 'Any two believers who lose three children, God lets them in to heaven. God says to them, " Enter heaven. " They ask , " and our parents? " The third time they say that, they are told [by God] , " and your parents. """

Sanad : Ayyub via Ibn-Sirin.

Source : Al-Jami by Mamar-Bin-Rashid.

Rating : Sahih [931] .

Qudsi Hadith No. 879

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "All Muslims who lose three children before they reach the age of puberty, God lets the children and their parents into heaven. They 're told [by God], ' Enter heaven. ' They reply, 'We shall wait until our parents arrive.' They 're told three times to enter heaven and every time they give the same reply and then they're told [by God], ' Enter heaven, you and your parents. '"

Sanad : Ishaq via `Awf via Muhammad-Bin-Sirin via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [932] .

Qudsi Hadith No. 880

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , says, " The only reward I have for those believing servants of mine who lose a loved one in the worldly life and remain patient and faithful is heaven. "

Sanad : Qutaybah via Yaqub-Bin-Abd-Al-Rahman via Amr via Said Al-Maqburi via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 881

Abu-Umamah says that the Prophet , may God's peace and blessings be upon him , sa id that God, the Sublime , says, " Child of Adam! If you remain patient and faithful when first disaster strikes (i.e. at the outset of a great misfortune or loss) , I shall accept no reward for you but heaven. "

Sanad : Hisham-Bin-Ammar via Ismail-Bin-Ayyash via Thabit-Bin-Ajlan via Al-Qasim via Abu-Umamah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [933] .

Qudsi Hadith No. 882

Anas-Bin-Malik, may God be pleased with him , said that he heard the Prophet , may God's peace and blessings be upon him , say that God says, " If I deprive my servants of their two loved ones {i.e. their two eyes} and they remain patient, I shall let them enter heaven in compensation for them. "

Sanad : Abdullah-Bin-Yusuf via Al-Layth via Ibn-Al-Had viaAmr {mawla of Al-Muttalib} via Anas-Bin-Malik.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 88 3

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God says, " If I deprive my servants of their two precious ones (i.e. their two eyes) in the worldly life, I shall have no reward for them but heaven. "

Sanad : Abdullah-Bin-Muawiyah Al-Jumahi via Abd-Al-Aziz-Bin-Muslim via Abu-Zilal {aka Hilal} via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [934] .

Qudsi Hadith No. 884

Anas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " If I deprive my servants of their eyesight and they remain patient and faithful, I shall let them enter heaven as compens ation. "

Sanad : Yunus via Harb via Al-Nadr-Bin-Anas via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [935] .

Qudsi Hadith No. 885

Anas-Bin-Malik said, "God's Messenger , may God's peace and blessings be upon him , said that God said, ' If I deprive my servants of their two precious ones (i.e. their two eyes) , I shall accept no reward for them but heaven. ' I asked, 'Oh, God's Messenger! How about one eye?' The Messenger replied, 'Even one eye.'"

Sanad : Shayban-Bin-Farrukh via Sa` id-Bin-Sulaym Al-Dabbi via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da` if [936] .

Qudsi Hadith No. 886

Ashras-Bin-Al-Rabi` Abu-Shayban Al-Hudhali said, "When Abu-Zilal Al-Qasmali went to see Anas-Bin-Malik, Anas asked Abu-Zilal , ' Oh, Abu-Zilal? When did you lose your eyesight?' Abu-Zilal replied, 'I don't recall.' Anas said, 'Shall I tell you something that God's Prophet , may God's peace and blessings be upon him , said? The Prophet said that Gabriel, may peace be upon him , said that God, the Sublime , said, " Oh, Gabriel! The only reward I have for those servants of mine that I deprive of their two precious ones (i.e. their two eye s) is that [in the hereafter] they will look at my face and reside near me [in heaven]. "' When the sahabah heard this, I saw the m crying around Abu-Zilal h

oping to lose their eyesight ."

Sanad : Miqdam-Bin-Dawud via Asad-Bin-Musa via Ashras-Bin-Al-Rabi` Abu-Shayban Al-Hudhali.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [937] .

Qudsi Hadith No. 887

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " If I deprive people of their loved one (i.e. their eyesight) and they remain patient and faithful, I shall accept no reward for them less than heaven. "

Sanad : Mahmud-Bin-Ghaylan via Abd-Al-Razzaq via Sufyan via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [938] .

Qudsi Hadith No. 888

Al-`Irbad-Bin-Sariyah said that the Prophet , may God's peace and blessings be upon him , said that God said, " If I take away from my servants their two precious ones (i.e. their two eyes), which they value dearly, and they praise me, I shall accept no reward for them less than heaven. "

Sanad : Yahya-Bin-Muhammad-Bin-Amr {in Fustat} via Ishaq-Bin-Ibrahim-Bin-Al-Ala ' via Amr-Bin-Al-Harith via Abdullah-Bin-Salim via Al-Zubaydi via Luqman-Bin-Amir via Suwayd-Bin-Jabalah via Al-Irbad-Bin-Sariyah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Hasan [939] .

Qudsi Hadith No. 889

Ibn-`Abbas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says, " If I take away from my servants their two precious ones (i.e. their two eyes) and they remain patient and faithful , I shall accept no reward for them less than heaven. "

Sanad : Abu-Yala via Yaqub-Bin-Mahan via Hushaym via Abu-Bishr via Said-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [940] .

Qudsi Hadith No. 890

Aisha said that she heard God's Messenger , may God's peace and blessings be upon him , say, "God, the Almighty and Glorious , revealed to me, ' Those who walk a path of learning, I shall facilitate for them the path to heaven. T hose who I deprive of their two precious ones (i.e. their two eyes), I shall let them enter heaven as compensation. An increase in knowledge is better than an increase in worship. And the basis of religion is piety. ' "

Sanad : Abu-Al-Hasan Muhammad-Bin-Al-Husayn Al-Alawi via Abu-Bakr Muhammad-Bin-Ali-Bin-Ayyub-Bin-Salmawayh via Muhammad-Bin-Yazid Al-Sulami via Hafs-Bin-Abd Al-Rahman via Muhammad-Bin-Abd-Al-Malik via Hisham-Bin-`Urwah via his father via Aisha.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Sahih [941] .

Qudsi Hadith No. 891

Jarir said that God's Messenger , may God's peace and blessings be upon him , said [that God said], " Those who I take away their two precious ones (i.e. their two eyes), I shall let them enter heaven as compensation. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Minjab-Bin-Al-Harith via Husayn-Bin-Umar via Isma`il-Bin-Abi-Khalid via Qays-Bin-Abi-Hazim via Jarir.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [942] .

Qudsi Hadith No. 892

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says , " Oh, child of Adam! If I take away your two precious ones (i.e. your two eyes) and you remain patient and faithful when first disaster strikes, I shall accept no reward for you less than heaven. "

Sanad : Ibrahim-Bin-Mahdi via Ismail-Bin-Ayyash via Thabit-Bin-`Ajlan via Al-Qasim via Abu-Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [943] .

Qudsi Hadith No. 893

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , said, " If I afflict my believing servants with a calamity (i.e. a disease) and they don't complain to their visitors, I shall release them from captivity (i.e. heal them), replace their flesh with better flesh and their blood with better blood, and return them back to work. "

Sanad : Bukayr-Bin-Muhammad Al-Sayrafi {in Mecca} via Abu-Muslim Ibrahim-Bin-Abdullah via Ali-Bin-Al-Madini via Abu-Bakr Al-Hanafi via Asim-Bin-Muhammad-Bin-Zayd via Said-Bin-Abi-Sa`id Al-Maqburi via his father via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [944] .

Qudsi Hadith No. 894

`Ata ' -Bin-Yasar said that God's Messenger , may God's peace and blessings be upon him , said, "When servants [of God] get sick, God, the Sublime , sends to them two angels and tells them, ' Find out what these servants are say ing to their visitors. ' If the angels find the servants praising and thanking the Lord, they relay that to God, the Almighty and Glorious ,— and God knows best (i.e. God already knows such information because God is the Omniscient)— and God says, ' I owe it to these servants of mine that if I take their lives I shall let them enter heaven, and if I heal them I shall replace their flesh with better flesh and their blood with better blood and I shall forgive their sins for them. ' "

Sanad : Zayd-Bin-Aslam via `Ata ' -Bin-Yasar.

Source : Muwatta ' Malik by Malik.

Rating : Da`if [945] .

Qudsi Hadith No. 895

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "Three treasures of benevolence: donating to charity in secret, concealing complain t s, and hiding afflictions. God, the Sublime , says, ' If I afflict my servants with a calamity (i.e. a disease) and they remain patient and don't complain to their visitors, I shall replace their flesh with better flesh and their blood with better blood. And if I heal them they will be healed and have no sins, and if I take their lives they will com e to where my mercy is (i.e. heaven). '"

Sanad : Sulayman-Bin-Ahmad via Ahmad-Bin-Muhammad Al-Jammal via Ahmad via Qatan-Bin-Ibrahim Al-Naysaburi via Al-Jarud-Bin-Yazid via Sufyan via Ashath-Bin-Abd-Al-Malik Al-Humrani via Ibn-Sirin via Anas-Bin-Malik.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Mawdu` [946] .

Qudsi Hadith No. 896

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " If a servant of mine becomes ill and the servant complains [to others] in the first three days [of sickness] then the servant has complained against me. "

Sanad : Ahmad via Atiq via Abd-Al-Rahman-Bin-Abdullah-Bin-Umar [Al-Umari] via Said-Bin-Abi-Sa`id Al-Maqburi via Abu-Salih via Abu-Hurayrah.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [947] .

Qudsi Hadith No. 897

Abu-Umamah said that the Prophet , may God's peace and blessings be upon him , said, "God says to the angels of the Lord, ' Go to my servants and drown them with afflictions. ' The angels go and drown the servants with afflictions and the servants praise the Lord. The angels go back and say to God, 'Oh, Lord! We drowned the servants with afflictions like you ordered us to do.' God replies, ' Go back [and drown them some more] because I like to hear their voices [praising me]. '"

Sanad : Abd-Al-Wahid Al-Malihi via Abu-Mansur Al-Samani via Abu-Jafar Al-Rayyani via Humayd-Bin-Zanjawayh via Yahya-Bin-Salih via Ufayr-Bin-Madan via Sulaym-Bin-Amir via Abu-`Umamah.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Da`if [948] .

Qudsi Hadith No. 898

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When God likes some servants and want s to befriend them, God drowns them with affliction s . If the servants pray and say 'Oh, Lord , ' God replies, ' I'm here for you my servants. I shall give you everything that you ask me for sooner [in the worldly life] or later [in the hereafter]. '"

Sanad : Ahmad-Bin-Bujayr via Musa-Bin-Dawud via Bakr-Bin-Khunays via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Al-Marad Wa Al-Kaf f arat by Ibn-Abi-Al-Dunya.

Rating : Da`if [949] .

Qudsi Hadith No. 899

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that Gabriel, may peace be upon him , said that God, the Blessed and Sublime , said, " If I afflict my servants with a calamity with their bodies or their wealth or their children and they remain patient and positive (i.e. faithful), I shall be embarrassed, on the day of resurrection, to set up a scale for them (i.e. judge them) or show them their debts. "

Sanad : Abu-Ismail Al-Tirmidhi via Abdullah-Bin-Abd-Al-Jabbar via Yaqub-Bin-Al-Jahm via Amr-Bin-Jarir via Abd-Al-`Aziz via Anas-Bin-Malik.

Source : Al-Mujalasah by Al-Dinawari .

Rating : Da`if [950] .

Qudsi Hadith No. 900

Ibn-Shihab Al-Zuhri said that God's Messenger , may God's peace and blessings be upon him , said, "Whenever Muslims are afflicted with a calamity that fills them with sorrow and they say 'We belong to God and to God we return,' [951] God, the Almighty and Glorious , says to the angels of the Lord, ' I've ached the hearts of my servants and they remained patient and faithful, so reward them by allowing them to enter heaven. ' Whenever they say 'We belong to God and to God we return,' God rewards them anew."

Sanad : Abu-Nasr Ahmad-Bin-Muhammad Al-Bukhari {through a letter} via Abu-Bakr-Bin-Bishran via Abu-Al-Hasan Al-Daraqutni via Abu-Abdullah Al- Ubulli Muhammad-Bin-Ali-Bin-Ismail via Abu-Al-Walid Abd-Al-Malik-Bin-Yahya-Bin-Bukayr via his father via Al-Layth-Bin-Said via Al-Walid-Bin-Muslim via Abdullah-Bin-Ruzayq {an elder in the Damascus army} via Ibn-Shihab Al-Zuhri.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 901

Abu-Dharr said, " God, the Sublime , says to Gabriel, ' Oh, Gabriel! Vacate the heart s of my believing servant s of the love that they have for me. ' The believing servant s become sad and in need of what the y h ave been accustomed to and suffer like they have never suffered before. God, the Sublime , looks at them and sees them troubled and says to Gabriel, ' Oh, Gabriel! Put back in the hearts of my servants what you took out. I've tried my servants and found them to be truthful [in their belief] . I shall increase the love that they have for me. ' If the servants turn out to be liars [and don't miss the love for God] God won't care about them or pay any attention to them."

Sanad : Salih Al-Murri via Habib Abu-Muhammad via Shahr-Bin-Hawshab via Abu-Dharr.

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Da`if [952] .

Qudsi Hadith No. 902

Ibn-`Abbas said that God's Messenger , may God's peace and blessings be upon him , said, "[Prophet] Moses son of Amram saw [what looked like] a disturbed man and started to pray to God to heal him. God said to Moses, ' Oh, Moses! The man is not bedeviled. He's hungry for me (i.e. for my love). The man knows that I look at him many times a day admiring his obedience to me . Command him to pray for you for he prays to me once every day. '"

Sanad : Jabrun-Bin-Isa Al-Muqri ' via Yahya-Bin-Sulayman Al-Hafri via Fudayl-Bin-Iyad via Mansur via Ikrimah via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [953] .

Qudsi Hadith No. 903

`Ali, may God be pleased with him , said , " God's Messenger , may God's peace and blessings be upon him , said, ' When God wants to befriend one of the servants of the Lord, God drowns the servant with afflictions. If the servant prays, the angels say " This voice is familiar , " and Gabriel says " Oh, Lord! Your servant so-and-so is praying to you, so answer the servant's prayer. " God, the Blessed and Sublime , replies, " I like to hear the voice of this servant of mine. " When the servant says " Oh, Lord, " God replies " I'm here for you my servant. If you pray to me, I shall answer your prayer in one of three ways: I shall give you what you want quickly (i.e. in the worldly life) or give you something better in the hereafter or keep away from you the equivalent in afflictions . '" Then God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, the martyrs are brought and judged. Then the worshippers are brought and judged. Then the almsgivers are brought and judged. And then the people who have been afflicted are brought. No scale is set up for them and their debts and not displayed. They're taken to heaven without judgment. At that time, those who are healthy (i.e. those who have never been afflicted) wish that their bodies had been cut to pieces in the worldly life. ' "

Sanad : Zayd-Bin-Ali's father [Ali-Bin-Husayn-Bin-Ali-Bin-Abi-Talib] via his grandfather [Husayn-Bin-Ali-Bin-Abi-Talib] via `Ali [Bin-Abi-Talib].

Source : Musnad Zayd by Zayd-Bin-`Ali.

Rating : Unrated.

Qudsi Hadith No. 904

Abu-Hind Al-Dari said that he heard God's Messenger , may God's peace and blessings be upon him , say that God , the Blessed and Sublime , said, " Let those who do not accept my predestination and do not tolerate my afflictions find another god. "

Sanad : Yahya-Bin-Abd-Al-Baqi Al-Missisi via Said-Bin-Ziyad via his father Ziyad-Bin-Fa ' id via his father Fa ' id-Bin-Ziyad via his father Ziyad-Bin-Abi-Hind via Abu-Hind Al-Dari.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [954] .

Qudsi Hadith No. 905

Anas-Bin-Malik said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Sublime , said, " Let those who do not accept my fate and destiny find another god. "

Sanad : Abu-Abdullah Al-Hafiz via Abu-Al-Hasan Muhammad-Bin-Al-Hasan-Bin-Ali Al-Warraq {in Merv in his own hand writing} via Ali-Bin-Yazdad Al-Jurjani {he was one hundred twenty-five years old} via Isam-Bin-Al-Layth Al-Laythi Al-Sadusi {from the Mararah tribe in the desert} via Anas-Bin-Malik.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [955] .

Qudsi Hadith No. 906

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said [that God said], " Let those who do not accept God's fate but believe in God's destiny find a god other than Allah. " [956]

Sanad : Muhammad-Bin-Husayn Al-Abhari Al-A sbahani {in Baghdad} via Muhamma d-Bin-Musa Al-Harashi via Suhayl -Bin- ` Abdullah [aka Suhayl-Bin-Abi-Hazm] via Khalid Al-Hadha ' via Abu-Qilabah via Anas-Bin-Malik.

Source : Al-Mu ` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [957] .

Qudsi Hadith No. 907

` A li-Bin-Abi-Talib said that God's Messenger , may God's peace and blessings be upon him , said that Gabriel, may peace be upon him , said that God, the Almighty and Glorious , said, " Let those who believe in me and do not believe in fate, good and bad, find a god other than me. "

Sanad : Ibn-Ubayd Al-Ijli [aka Muhammad-Bin-Al-Husayn-Bin-Muhammad-Bin-Hatim-Bin-Yazid] via Said-Bin-Uthman Al-Ahwazi via Muhammad-Bin-Ukkashah Al-Karmani via Abd-Al-Razzaq via Mamar via Al-Zuhri via Abdullah-Bin-Kab-Bin-Malik via Ibn-Abbas via ` Ali-Bin-Abi-Talib.

Source : Al-Ibanah Al-Kubra by Ibn-Battah.

Rating : Mawdu ` [958] .

Qudsi Hadith No. 908

` Ali said that God's Messenger , may God's peace and blessings be upon him , said, "The first thing that God wrote in Al-Lawh Al-Mahfuz is: ' I n the Name of God, the Merciful and the Compassionate. I'm Allah. There is no god but me. I have no partners. Those who surrender to my fate, tolerate my afflictions, and accept my judgment I shall record them as true believers and resurrection them with the true believers on the day of resurrection. ' "

Sanad : Ibn-Al-Najjar via Al-Ashath via Musa-Bin-Ismail via his fore fathers (i.e. via his father via his father , and so on) via ` Ali.

Source : Kanz Al- ` Ummal by Al-Muttaqi Al-Hindi.

Rating : Mawdu ` [959] .

Qudsi Hadith No. 909

Al-Ghazali said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , said, " I've quantified the quantities, concocted the concoctions, and perfected the manufacture. So those who are pleased, I shall be pleased with them until they meet me. And those who are displeased, I shall be displeased with them until they meet me. "

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Matruk [960] .

Qudsi Hadith No. 910

Aisha said, " Moses son of Amram asked God on the night of the fire [961] , 'Oh, Lord ! What do you give a servant of yours who one night gets afflicted and remains patient?' God replied, ' Son of Amram! The only reward I know for a servant who one night gets afflicted and remains patient and accepts my fate is that they will be with you in Firdaws . ' "

Sanad : Al-Daylami via A hmad-Bin-Salih Al-S h u mumi via Aisha.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Matruk [962] .

Qudsi Hadith No. 911

Al-Fatani sa id [that God's Messenger , may God's peace and blessings be upon him , said that God said] , " I'm Allah. There is no god but me. Let those who do not tolerate my afflictions and do not accept my fate and do not thank me for my blessings find for themselves a god other than me. "

Sanad : Al-Fatani.

Source : Tadhkirat Al-Mawdu `at by Al-Fatani.

Rating : Da`if [963] .

Qudsi Hadith No. 912

Anas said, "Affliction asks God every day, 'Where should I go?' God, the Almighty and Glorious , replies, ' To my loved ones and to those who obey me. I use you to test their submission, patience, and righteousness. And I use you to raise their ranks [in heaven]. ' Comfort asks God every day, 'Where should I go?' God, the Almighty and Glorious , replies, ' To my enemies and to those who disobey me. I use you to increase their transgressions, multiply their sins, feed their hastiness, and add to their negligence. ' "

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [964] .

Qudsi Hadith No. 913

Abu-Bakr Al-Siddiq said that he heard God's Messenger , may God's peace and blessings be upon him , say, "I heard Gabriel say that he heard [the angel] Michael say that he heard [the angel] Israfil say that he heard heaven say that it heard Al-Lawh Al-Mahfuz say that it heard the pen say that it heard the Lord, the Blessed and Sublime , say, ' I'm Allah. There is no god but me. Let those who believe in me but do not believe in fate, good and bad, find another god because I'm not their god. '"

Sanad : Muhammad-Bin-Ukkashah Al-Karmani viaAbd-Al-Razzaq via Salamah via A bdullah-Bin-Kab via Abdullah-Bin -Abbas via `Ali-Bin-Abi-Talib via Abu-Bakr Al-Siddiq.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Mawdu` [965] .

Qudsi Hadith No. 914

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When God afflicts Muslim servants with a calamity with their bodies (i.e. they become sick), God says [to the angels], ' Record for them the good deeds that they would be doing [if they were not sick so they can be rewarded] . ' If God heals them, God washes them [of sin] and purifies them [of misdeeds]. And if God takes their lives (i.e. they die from sickness), God forgives them and bestows mercy on them."

Sanad : Hasan and Affan via Hammad-Bin-Salamah via Sinan-Bin-Rabiah [aka Abu-Rabi`ah] via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [966] .

Qudsi Hadith No. 915

Anas sa id , "Whenever Muslim servants [of God] are afflicted with a calamity with their bodies (i.e. they become sick) , God says to the angels of the Lord, ' Record for my servants the best deeds that they would be doing if they were healthy [so they can be rewarded]. '"

Sanad : Ibn-Al-Najjar via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 916

Abdullah-Bin-Amr-Bin-Al-`A s said that God's Messenger , may God's peace and blessings be upon him , said, "When a good worshipping servant [of God] becomes ill, God says to the angel in charge of the servant, ' Record the good deeds that the servant would be doing if the servant were not sick until I heal the servant or bring the servant back to me (i.e. the servant dies.). '"

Sanad : Abd-Al-Razzaq via Mamar via Asim-Bin-Abi-Al-Najud via Khaythamah-Bin-Abd-Al-Rahman via Abdullah-Bin-Amr-Bin-Al-`Ass.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [967] .

Qudsi Hadith No. 917

Abdullah-Bin- Amr said that the Prophet, may God's peace and blessings be upon him , said, "Whenever God afflicts Muslim servants with a calamity with their bodies (i.e. they become sick), God says to their keepers (i.e. the angels who record their deeds), ' Record for my servants the good deeds that they would be doing [if they were not

sick so they can be rewarded] for as long as they continue to be shackled by me (i.e. as long as they are sick). ”'

Sanad : Abd-Al-Razzaq via Sufyan viaAlqamah-Bin-Marthad via Al-Qasim-Bin-Mukhaymirah via Abdullah-Bin-Amr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [968] .

Qudsi Hadith No. 918

Abdullah-Bin-Amr, may God be pleased with him and his father , said that God's Messenger, may God's peace and blessings be upon him , said, “When a Muslim servant [of God] becomes ill, God orders those who record the deeds of the servant (i.e. the angels) and says, ‘ Record for the servant the deeds that the servant would be doing [if the servant were not ill] until I take the life of the servant (i.e. the servant dies from the illness) or I release the servant (i.e. the servant is healed). ”'

Sanad : Yusuf-Bin-Musa via Ahmad-Bin-Abdullah via Abu-Bakr-Bin-Ayyash via Abu-H asin via Al-Qasim-Bin-Mukhaymirah via Abdullah-Bin-Amr.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [969] .

Qudsi Hadith No. 919

Uqbah-Bin-Amir said that the Prophet, may God's peace and blessings be upon him , said, “ Each day, every deed [of a servant of God] has to be recorded and sealed . When a believer becomes ill, the angels say to God, ‘ Oh, our Lord! You've confined your so-and-so servant of yours.' The Lord, the Almighty and Glorious , replies, ‘ Record and seal for the servant the same deeds that the servant does when the servant is not ill until the servant recovers from illness or dies. ’ ”

Sanad : Ali-Bin-Ishaq viaAbdullah via Ibn-Lahiah via Yazid via Abu-Al-Khayr viaUqbah-Bin-`Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [970] .

Qudsi Hadith No. 920

Abdullah-Bin-Masud said, “God's Messenger, may God's peace and blessings be upon him , pointed his eyes towards heaven and then lowered them. We (the sahabah) asked, ‘Why did you do that?' The Messenger replied, ‘I'm amazed by two angels that come down to earth looking for a servant [of God] in the servant's oratory but can't find the servant. Then they ascend to their Lord and say, “ Oh, Lord! Each day and night we used to record for your believing servant such and such deeds but now we found the servant bound with your chains (i.e. sick), so we didn't record any deeds for the servant. ” God, the Almighty and Glorious , replies , “ Record for my servant the deeds that the servant does when the servant is not sick and do not reduce them at all. I compensate the servant when I bind the servant in chains and the servant is compensated for the deeds that servant does. ” ”'

Sanad : Muhammad-Bin-Abi-Humayd via Awn-Bin-Abdullah via his father via Abdullah-Bin-Masud.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Da`if [971] .

Qudsi Hadith No. 921

Abu-Al-Ashath Al-Sanani said, “I went to the Mosque of Damascus early and found Shaddad-Bin-Aws and Al-Sunabihi with him. I asked them, ‘Where are you going, may God have mercy on you?' They replied, ‘ We want to visit one of our sick brothers.' So I went with them to see that man. They asked him, ‘How are you doing?' The man replied, ‘I'm doing well.' Shaddad told the man, ‘I have good news for you regarding the expiation of misdeeds and absolution of sins. I heard God's Messenger, may God's peace and blessings be upon him , say , “ God, the Almighty and Glorious , sa ys , ‘ When I afflict a believing servant of mine and the servant praises me for the affliction, the servant gets out of bed sinless the way the servant was when the servant was born . ' And God, the Almighty and Glorious , says [to the angels], ‘ I chained (i.e. sickened) and afflicted my servant. Record for the servant the same [good] deeds that you used to record for the servant when the servant was healthy. ”'''

Sanad : Haytham-Bin-Kharijah via Ismail-Bin-Ayyash via Rashid-Bin-Dawud Al-Sanani via Abu-Al-Ashath Al-San`ani.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [972] .

Qudsi Hadith No. 922

Abu-Umamah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, “When a servant of God becomes ill, God reveals to the angels of the Lord, ‘ Oh, my angels! I 've chained (i.e. sickened) my ser vant with a chain of mine. If I take the life of the servant (i.e. the servant dies from illness), I shall forgive the servant. And i f I heal the servant, the servan t shall recover and have no sin . ”'

Sanad : Abu-Jafar Ahmad-Bin-Ubayd Al-Hafiz {in Hamadan} via Ibrahim-Bin-Al-Husayn via Abu-Al-Yaman via Ufayr-Bin-Madan via Sulaym-Bin-`Amir via Abu-Umamah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [973] .

Qudsi Hadith No. 923

Abu-Musa said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , says, " For the sick, the best deeds that the person does when the person is healthy are recorded [for reward] for as long as the person remains in God's shackles (i.e. sick). And for the traveler, the best deeds that the person does when the person is home are recorded [for reward]. "

Sanad : Masud-Bin-Muhammad Al-Ramli Abu-Al-Jarud via Muhammad-Bin-Abi-Al-Sari Al-Asqalani via Rawwad-Bin-Al-Jarrah via Misar-Bin-Kidam via Said-Bin-Abi-Burdah via his father [Abu-Burdah-Bin-Abi-Musa Al-Ashari] via his father [Abu-Musa Abdullah-Bin-Qays Al-Ash`ari].

Source : Al-Ithafat Al-Saniyyah by Al-Madani and Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [974] .

Qudsi Hadith No. 924

Makhul said, "When a servant [of God] gets sick, it is said [by God] to the angel on the left [of the servant who writes the misdeeds that the servant does], ' Stop writing. ' And it is said [by God] to the angel on the right [of the servant who writes the good deeds that the servant does], ' Write for the servant the best deeds that the servant used to do [when the servant was healthy]. I know the servant . I'm the one who shackled (i.e. sickened) the servant. ' "

Sanad : Ibn-`Asakir via Makhul.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [975] .

Qudsi Hadith No. 925

Hassan-Bin-`Atiyyah said, "Abu-Hurayrah said, 'When a Muslim servant [of God] becomes ill, it is said [by God], to the angel on the right, " Record for my servant the best deeds that the servant used to perform [when the servant was healthy]. " And it is said [by God] to the angel on the left, " Stop recording for as long as the servant remains in my shackles (i.e. remains ill). "' A man said, 'I wish I were still ill in bed.' Abu-Hurayrah replied, ' S ervant s hate sin indeed. '"

Sanad : Ahmad-Bin-Jamil via Abdullah via Al-Awzai via Hassan-Bin-`Atiyyah.

Source : Al-Marad Wa Al-Kaffarat by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 926

`A ta ' -Bin-Yasar said that God's Messenger , may God's peace and blessings be upon him , said, "When a believing servant becomes ill, God says to the servant's two recorders, ' Record for this servant of mine the same [good] deeds that the serv a n t used to perform when the servant was healthy for as long as the servant is in my confinement (i.e. sick). ' If God takes the life of the servant, the servant will be taken to a good place. And if God hea ls the servant, God will replace the servant's flesh with better flesh and the servant's blood with better blood."

Sanad : Abdah via Muhammad-Bin-Ishaq via Abu-Hakim via Ata ' -Bin-Yasar.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Unrated.

Qudsi Hadith No. 927

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "The moaning of the sick is pra ise of the Lord. The crying of the sick is acknowledgement that there is no god but Allah. The breath of the sick is almsgiving. The lying of the sick in bed is worshipping. And t he turning of the sick from one side to another is like fighting the enemy for the sake of God. God says to the angels of the Lord, ' Record for my servant the best deeds that the servant used to perform when the servant was in good health . If the servant stands and walks, the servant will be void of any sin. '"

Sanad : Abu-Bakr Muhammad-Bi n-Al-Muz affar Al-Muq ri ' Al-Dinawari via Abu-Ahmad Ubaydallah-Bin-Muhammad Al-Qadi via Abu-Jafar Muhammad-Bin-Al-Hasan Al-Baghdadi via Salih-Bin-Ziyad Al-Susi Abu-Shuayb via Husayn-Bin-Ahmad Al-Balkhi via Al-Fadl-Bin-Musa Al-Sinani vi Muhammad-Bin-Amr via Abu-Salamah via Abu-Hurayrah.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Unrated.

Qudsi Hadith No. 928

`Ali said that God's Messenger , may God's peace and blessings be upon him , said, "When God puts the parent's of an aborted fetus in hell, the fetus becomes angry at the Lord. God says to the fetus, ' Oh, you aborted fetus that is angry at its Lord! Take your parents to heaven. ' The aborted fetus pulls its parents with its umbilical cord and puts them in heaven."

Sanad : Muhammad-Bin-Yahya and Muhammad-Bin-Ishaq Abu-Bakr Al-Bakka ' i via Abu-Ghassan via Mandal [Bin-Ali Al-Anazi] vi Al-Hasan-Bin-Al-Hakam Al-Nakha ' i via Asma ' -Bint-Abis-Bin-Rabiah via her father via `Ali.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [976] .

Qudsi Hadith No. 929

Abu-Salih Al-Ash` ari said, " God's Messenger , may God's peace and blessings be upon him , and Abu-Hurayrah visited a man who had a fever. The Messenger said to the man, 'I have good news for you. God, the Almighty and Glorious , says, " I afflict my believing ser vants with fever in life rather than place them in hell in the hereafter. """

Sanad : Abu-Usamah via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Ismail-Bin-Ubaydallah via Abu-Salih Al-Ashari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [977] .

Qudsi Hadith No. 930

`Umar , may God be pleased with him , said {that God's Messenger , may God's peace and blessings be upon him , said} that God, the Blessed and Sublime , said, " Those who submit to me like this {Yazid placed the palms of his hands on the ground} I shall raise them like this { Yazid raised the palms of his hands towards heaven}. "

Sanad : Yazid via Asim-Bin-Muhammad via his father via Ibn-Umar via `Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [978] .

Qudsi Hadith No. 931

Iyad -Bin-Himar Al-Mujashi said, "One day, God's Messenger , may God's peace and blessings be upon him , said in his sermon, 'God commanded me to teach you what you do not know of what the Lord taught me on this day of mine. [God said,] " All the wealth that I have given a servant of mine is halal (i.e. it is for the servant to take and spend). I created all my servants righteous but the devils turned them away from their religion and made forbidden for them what I permitted and they ordered them to take other things , which I didn't empower, as gods beside me. " God, the Sublime , looked at the people of earth [before Islam] and detested the Arabs and non-Arabs except for some remnant s of the People of the Book . God said [to the Prophet], " I only sent you to test you and test others through you. I revealed to you a book (the Qur ' an) that can't be washed off by water (i.e. indelible and everlasting) that you may recite while sleeping and while awake. " God commanded me to burn [the tribe of] Quraysh. I said, "My Lord! They will crack my head like a piece of bread." God replied, " Displace them like they displaced you. Attack them and we'll help you. Spend and we'll finance you. Send an army and we'll send five times as many. And fight alongside those who obey you against those who disobey you. " The people of heaven are three: a ruler who's just, truthful , and gracious; a merciful person who's softhearted towards all relatives and Muslims; and a needy person who doesn't beg others for help despite having a family to support . And the people of hell are five: a weak irr ational person, one who follows their [sinful] desires and pays no attention to their family or wealth; a traitor , whose greed can't be concealed no matter how small it is; a deceptive person who, morning and evening, cheats others out of their family and property ; a miser or a liar; and a morally corrupt reprobate.'"

Sanad : Abu-Ghassan Al-Mismai and Muhammad-Bin-Al-Muthanna and Muhammad-Bin-Bashar-Bin-Uthman via Muadh-Bin-Hisham via his father [Hisham Al-Dastawa ' i] via Qatadah via Mutarrif-Bin-Abdullah-Bin-Al-Shikhir via Iyad-Bin-Himar Al-Mujashi.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 932

Iyad-Bin-Himar Al-Mujashi said "One day, God's Messenger , may God's peace and blessings be upon him , stood in front of us and gave a sermon and said 'God ordered me to…' " and mentioned a hadith similar to the hadith of Hisham via Qat adah (i.e. Qudsi Hadith No. 931) but added, "The Messenger said, ' God revealed to me, " Be modest and do not show off in front of one another or violate one another. " '" And in this hadith, Iyad-Bin-Himar Al-Mujashi said, "The Messenger said, 'One who follows their [sinful] desires and pays no attention to their family or wealth.' I asked, 'Will there be people like that, Abu-`Abdullah?' The Messenger replied, 'Yes. I swear to God that I came across people in jahiliyah where a man would graze the sheep of a tribe only because he wanted to remain alone with the tribe's bondmaid and have sexual intercourse with her . '"

Sanad : Abu-Ammar Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Al-Husayn v ia Matar via Qatadah via Mutarri f-Bin-Abdullah-Bin-Al-Sh ikhir via Iyad-Bin-Himar Al-Mujashi.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 933

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "God revealed to me, ' Be modest and do not violate one another. '"

Sanad : Harmalah-Bin-Yahya via Abdullah-Bin-Wahb via Amr-Bin-Al-Harith via Yazid-Bin-Abi-Habib via Sinan-Bin-Sa`d via Anas-Bin-Malik.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Hasan [979] .

Qudsi Hadith No. 934

Iyad-Bin-Himar Al-Mujashi said , "One day, God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , ' Should I tell you what God, the Almighty and Glorious , told me, which is in [Umm] Al-Kitab? God, the Almighty and Glorious , crea ted Adam and his descendents as righteous Muslims and gave them lawful wealth that was void of any haram. But they worshipped idols, so God sent me to them to show them how [righteous] they had been when God created them. I

said to my Lord, “If I go to them, [the tribe of] Quraysh will crack my head like a piece of bread. ” God replied, “ Do what I told you and I will help you. Spend and I will spend on you. Fight against those who disobey you alongside with those who obey you. With every army that you send, I will send ten times as many in angels. I will instill fear in the heart of your enemy. We will give you a book that can’t be washed off by water. Recite it while asleep and while awake. ” So look at me and at this Quraysh. They hit me in the face and took my family. I’m calling them to account. If I defeat them, they will accept my message voluntarily or unwillingly. And if they defeat me, I will have delivered my message to you.’”

Sanad : Ibrahim-Bin-Matawayh Al-Asbahani via Ja far-Bin-Muhammad-Bin-Ja far Al-Mada ‘ ini via Ziyad-Bin-Abdullah Al-Bakka ' i via Muhammad-Bin-Ishaq via Thawr-Bin-Yazid via Yahya-Bin-Jabir via Abd-Al-Rahman-Bin-A ' idh Al-Azdi via Iyad-Bin-Himar Al-Mujashi ` i.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Unrated.

Qudsi Hadith No. 935

Abu-Hurayrah said, “Gabriel sat with the Prophet, may God’s peace and blessings be upon him , and looked at the sky and saw an angel descending [to earth] . Gabriel said, ‘This angel has never descend ed since the time it was created. ’ When the angel descended, it said to the Prophet, ‘ Your Lord sent me to you. The Lord commanded me to ask you, “ W ould you like me to make you a king and a prophet or a servant and a messenger ? ”’ Gabriel told the Prophet, ‘ Be modest to God, oh Muhammad! Say, “ A servant and a messenger. ” ”

Sanad : Muhammad-Bin-Fudayl via Umarah via Abu-Zur ah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [980] .

Qudsi Hadith No. 936

Aisha, may God be pleased with her , said, “ God’s Messenger , may God’s peace and blessings be upon him , said, ‘Oh, Aisha! If I wanted, mountains of gold would walk with me. An angel with a loin the size of Kaaba said to me, “Your Lord sends greetings of peace to you and says, ‘ If you wish I can make you a prophet and a servant. Or if you wish I can make you a prophet and a king. ’” I looked at Gabriel, may peace be upon him , and he signal to me, “Be modest.” So I replied to the angel, “A prophet and a servant.”” Aisha said, “After that, God’s Messenger , may God’s peace and blessings be upon him , never ate while leaning against something (i.e. in a state of rest and luxury). The messenger said, ‘I eat like a servant and I sit like a servant.’”

Sanad : Abu-Ya la via Muhammad-Bin-Bakkar via Abu-Ma shar via Sa ` id {aka Al-Maqburi} via Aisha.

Source : Akhlaq Al-Nabi by Abu-Al-Shaykh Al-Asbahani.

Rating : Hasan [981] .

Qudsi Hadith No. 937

Ibn-` Abbas said, “God, the Almighty and Glorious , sent to the Lord’s Prophet, may God’s peace and blessings be upon him , an angel with Gabriel. The angel said to the Messenger, ‘God, the Almighty and Glorious , is giving you a choice: you can be a servant and a prophet or a king and a prophet. ’ The Messenger looked at Gabriel like he was consulting him. Gabriel, may peace be upon him , pointed with his hand and indicated to the Messenger that he should be modest. The Messenger said to the angel, ‘A servant and a prophet.’ After saying that, the Messenger never ate while leaning against something until he died.”

Sanad : Ibrahim-Bin-Muhammad-Bin-Al-Hasan via Salamah-Bin-Al-Khalil Al-Kala i via Baqiyyah-Bin-Al-Walid via Al-Zubaydi via Al-Zuhri via Muhammad-Bin-Ali-Bin-Abdullah-Bin-Abbas via Ibn-` Abbas.

Source : Akhlaq Al-Nabi by Abu-Al-Shaykh Al-Asbahani.

Rating : Da ` if [982] .

Qudsi Hadith No. 938

Ibn-` Umar said, “The Prophet, may God’s peace and blessings be upon him , said, ‘An angel descended upon me. The angel had never descended upon any prophet before me and will never descend on any prophet after me. The angel was Israfil. With Israfil was Gabriel. Israfil said, “Peace be upon you, oh Muhammad!” Then Israfil said, “ I’m your Lord’s messenger to you. The Lord commanded me to ask you if you want to be a prophet and a servant or if you want to be a prophet and a king. ” I looked at Gabriel and Gabriel gestured to me to be modest. Then I said, “A prophet and a servant.”’ The Prophet said, ‘ Had I said “a prophet and a king,” and if I’d wanted to, mountains of Gold would’ve walked with me.’”

Sanad : Abu-Shu ayb via Yahya-Bin-Abdullah Al-Ba b i lutti via Ayyub-Bin-Nahik via Muhammad-Bin-Qays Al-Madani via Ibn-` Umar.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Da ` if [983] .

Qudsi Hadith No. 939

Muhammad-Bin-Umayr-Bin-Utarid-Bin-Hajib said, “ The Prophet, may God’s peace and blessings be upon him , was with a group of his companions. Gabriel came and poked him in the back. The Prophet said, ‘Gabriel took me to a tree that had in it what looked like two bird nests. Gabriel sat in one and I sat in the other. They grew until they reached the horizon. I was within an arm’s reach of heaven. Then a rope was lowered and a light descended. Gabriel fell down unconscious and overwhelmed. I knew then how Gabriel ’s fear [of the Lord] was superior to mine. Then God revealed to me , “ Do you want to be a prophet and a servant or a prophet and a king? Heaven will be your

abode either way. What is your choice? " Gabriel signaled to me while lying down, " A prophet and a servant indeed. """

Sanad : Hammad-Bin-Salamah via Abu-Imran Al-Jawni via Muhammad-Bin-Umayr-Bin-`Utarid-Bin-Hajib.

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Da`if [984] .

Qudsi Hadith No. 940

Suhayb said, "When God's Messenger , may God's peace and blessings be upon him , prayed he whisper ed something we didn't understand and the Messenger didn't tell us what it was. [We said, 'Oh, God's Messenger! When you pray you whisper something we don't understand.'] The Messenger asked, 'Do you want to know what it is ?' Someone replied, 'Yes.' The Messenger said, ' I recalled a prophet who had [a lot of] soldiers. The prophet said, " Who can match them? {Or ' Who can face them? ' Or something similar. Sulayman was not sure.} " God revealed to the prophet, " Cho o se one of the f ollowing three for your people: either I afflict them with an enemy from without, hunger, or death. " The prophet consulted his people and they said to him, " You're God's prophet. We shall rely on your judgment. Make a choice for us. " The prophet prayed. They used to pray whenever they faced a calamity. The prophet said, " We don't want an enemy from without. And we don't want hunger. We cho o se death. " God afflicted them with death for three days and seventy thousands of them died. So the whispering that you heard was me saying, " Oh, God! Oh, Lord! I fight through you and I conquer through you and there is no power or strength except through you. " ""

Sanad : Affan {from his writings} via Sulayman {aka Ibn-Al-Mughirah} via Thabit viaAbd-Al-Rahman-Bin-Abi-Layla via Suhayb.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [985] .

Qudsi Hadith No. 941

Suhayb said, " During the days of [the B attle of] Hunayn, God's Messenger , may God's peace and blessings be upon him , used to mov e his lips and say something after the Dawn Salat. We'd never seen the Messenger do that before. We asked, 'Oh, God's Messenger! We see you do something that you didn't do before. What is the thing that you say when you move your lips?' The Messenger replied, ' Before your time, there was a prophet who liked the great numbers of his nation . The prophet said, " No one is a match for them. " God revealed to the prophet, " Cho o se one of the following three for your nation: either I afflict them with an enemy from without that will disgrace them , hunger, or I will dispatch death unto them . " The prophet consulted his people and they said, " The enemy, we can't handle. Hunger, we can't tolerate. We choose death. " God dispatched death unto them and seventy thousands of them died in three days. So I say now {when the Messenger saw the great numbers of his own nation [in the Battle of Hunayn he still put his faith in God]} , "Oh, God! I attempt tasks through you and I conquer through you and I fight through you."""

Sanad : Affan via Hammad {aka Ibn-Salamah} via Thabit viaAbd-Al-Rahman-Bin-Abi-Layla via Suhayb.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [986] .

Qudsi Hadith No. 942

Abu-Sa`id Al-Khudri and Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said , " Power is God's loincloth and honor is God's cloak. [God says,] ' I shall punish anyone who challenges me for any of the two. ' "

Sanad : Umar via his father via Al-Amash via Abu-Ishaq via Abu-Muslim Al-Agharr via Abu-Sa`id Al-Khudri and Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Sahih [987] .

Qudsi Hadith No. 943

Abu-Sa`id Al-Khudri and Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " Power is God's loincloth and honor is God's cloak. [God says,] ' I shall punish those who challenge me. '"

Sanad : Ahmad-Bin-Yusuf Al-Azdi via Umar-Bin-Hafs-Bin-Ghiyath via his father via Al-Amash via Abu-Ishaq via Abu-Muslim Al-Agharr via Abu-Sa`id Al-Khudri and Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 944

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Honor is my cloak and greatness is my loincloth. I shall throw in hell those who challenge me for any one of the two. "

Sanad : Musa-Bin-Ismail via Hammad viaAta ' -Bin-Al-Sa ' ib T Hannad {aka Ibn-Al-Sari} via Abu-Al-Ahwas via Ata ' -Bin-Al-Saib via Salman Al-Agharr {aka Al-Agharr Abu-Muslim} via Abu-Hurayrah.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [988] .

Qudsi Hadith No. 945

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " Honor is my cloak. I shall destroy those who challenge me for my cloak. "

Sanad : Abu-Bakr Ahmad-Bin-Salman Al-Faqih {in Baghdad} via Ja far-Bin-Abi- Uthman Al-Tayalisi via Sahl-Bin-Bakkar via Hammad-Bin-Salamah via Qatadah via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [989] .

Qudsi Hadith No. 946

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Praiseworthy , says, " Honor is my cloak and greatness is my loincloth. I shall throw in hell anyone who challenges me for any one of the two. "

Sanad : Abdullah-Bin-Sa id and Harun-Bin-Ishaq via Abd-Al-Rahman-Al-Muharibi via Ata ' -Bin-Al-Sa ' ib via Sa id-Bin-Jubayr via Ibn- Abbas.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [990] .

Qudsi Hadith No. 947

` Ali, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him and his family , said that God, the Blessed and Sublime , says, " Power is my loincloth and honor is my cloak. I shall punish anyone who challenges me for them. "'

Sanad : Ja far-Bin-Muhammad Al-Fazari Al-Kufi via Muhammad-Bin-Marwan Al-Qattan Al-Kufi via Abdullah-Bin-Al-Zubayr Al-Asadi via Ziyad-Bin-Al-Mundhir via Habib-Bin-Yasar via Zadhan via ` Ali.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Sahih [991] .

Qudsi Hadith No. 948

Ibn-` Abbas sa id that God's Messenger, may God's peace and blessings be upon him , said, "Every person has wisdom in their head that is in the hand of an angel. When the person is modest, the angel is told [by God], ' i ncrease the person's wisdom and stature . ' And when the person is arrogant, the angel is told [by God], ' decrease the person's wisdom and stature . "'

Sanad : Muhammad-Bin-Salih-Bin-Al-Walid Al-Narsi via Muhammad-Bin-Isma il Al-Bukhari via Ali-Bin-Al-Hakam-Bin-Zabyan Al-Ansari via Salam Abu-Mundhir via Ali-Bin-Zayd via Yusuf-Bin-Mihran via Ibn- Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Hasan [992] .

Qudsi Hadith No. 949

Abu-Hurayrah , may God be pleased with him , said [that God's Messenger, may God's peace and blessings be upon him , said], "God wears three garments : power as a loincloth, mercy as a shirt, and honor as a cloak. So those who seek power other than the power tha t God has granted them are told ' Taste [this punish ment] ! You [claim to be] the Almighty and Honorable! ' [993] And those who bestow on people the mercy of God are the ones who wear the shirts they ought to wear. And those who challenge God for the Lord's cloak, God says to them, ' I ought not to let into heaven those who challenge me. "'

Sanad : Abu-Al-Abbas Muhammad-Bin-Ya qub via Bakkar-Bin-Qutaybah Al-Qadi via Safwan-Bin-Isa via Ibn- Ajlan via Sa` id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [994] .

Qudsi Hadith No. 950

Hani ' -Bin-Al-Mutawakkil Al-Iskandarani said, "I told Haywah-Bin-Shurayh, ' I see you as a righteous man. And I see you as a good man. And I see you constantly moving from one place to another. And I don't see the benefits of your worship.' Haywah asked, 'Why are you telling me this?' I replied, 'I was hoping that God would benefit me from you.' Haywah said that Al-Walid-Bin-Abi-Al-Walid said that Shufayy-Bin-Mati` Al-Asbahi said that Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, 'God, the Sublime , revealed to Jesus, may peace be upon him , " Oh, Jesus! Keep moving from one place to another so that they won't know where you are and harm you. I swear by my Might and Glory that I shall let you marry a thousand houris and have for you a wedding feast that lasts four hundred years. " ""

Sanad : Abd-Al-Malik-Bin-Muhammad Al-Wa iz via Ahmad-Bin-Al-Fadl-Bin-Al-Abbas via Muhammad-Bin-Al-Walid-Bin-A ban Al-Aqili via Hani ' -Bin-Al-Mutawakkil Al-Iskandarani.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [995] .

Qudsi Hadith No. 951

Anas said that God's Messenger, may God's peace and blessings be upon him , said, "When God, the Almighty and Glorious , brought down Adam, may peace be upon him , to earth [from heaven], Adam stayed there for as long as the Lord willed. Then h is sons told him, 'Oh, our father! Say something.' Adam spoke to forty thousands of his sons, grandsons, grand-grandsons, and grand-grand- grandsons and said, ' God, the Sublime , commanded me and said, " Oh, Adam! If you talk less, I shall bring you back next to me [in heaven]. """

Sanad : Abu-Ishaq Ibrahim-Bin-Ja`far Al-Muqri ' {in Mecca} via Al-Hasan-Bin-Shabib Al-Mu ' addib via Khalaf-Bin-Khalifah via Abu-Hashim Al-Rummani via Thabit via Anas.

Source : Mu`jam Ibn-Al-Muqri ' by Ibn -Al-Muqri ' .

Rating : Mawdu` [996] .

Qudsi Hadith No. 952

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I shall let into heaven any servant of mine who is modest to my creatures. And I shall thro w in hell any servant of mine who is arrogant to my creatures. And I shall afflict with haram any servant of mine who shies away from halal. "

Sanad : Abu-Al-Ala ' Ibrahim-Bin-Muhammad Al-Tayabadhi {the sheikh of Karramiyyah [997] in Buz hgan , near Nishapur, in his own hand writing} via Abu-Al-Qasim Ismail-Bin-Muhammad-Bin-Muhammad via his father [Muhammad] via his father [Muhammad] via his father Imam Abu-Hamid Ahmad-Bin-Ishaq via Abu-Is haq Ibrahim-Bin-Jafar via Mahm u d-Bin-Muhammad Al-Zawahi via Ma ' mun-Bin-Ahmad Al-Sulami via Muqatil-Bin-Sulayman via Jafar-Bin-Harun Al-Wasiti via Sam`an-Bin-Al-Mahdi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [998] .

Qudsi Hadith No. 953

Abu-Umamah Al-Bahili said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah] , "Stay away from arrogance for a servant will continue to be arrogant until God, the Almighty and Glorious , says [to the a ngels], ' Record this servant of mine as a tyrant. ""

Sanad : Jafar-Bin-Ahmad-Bin-Asim via Hisham-Bin-Ammar via Sadaqah-Bin-Khalid via Uthman-Bin-Abi-Atikah Abu-Hafs Al-Qass via Ali-Bin-Yazid via Al-Qasim via Abu-Umamah Al-Bahili.

Source : Al-Kamil Fi Dua fa ' Al-Rijal by Ibn-Adiyy.

Rating : Da`if [999] .

Qudsi Hadith No. 954

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I shall raise to `Illiyyin those who are submissive for my sake, modest to me, and not arrogant in life. "

Sanad : Abu-Hatim via Ibn-Wahb via Abdullah-Bin-Ayyash via Isa-Bin-Abd-Al-Rahman-Bin-Farwah Al-Zuraqi via Al-Zuhri via Sa`id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Al-Ilal by Ibn-Abi-Hatim.

Rating : Matruk [1000] .

Qudsi Hadith No. 955

Anas , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Greatness, honor, and pride are mine and predestination is my secret. I shall throw in hell anyone who challenges me for any one of them. "

Sanad : Anas.

Source : Nawadir Al-Usul by Al-Hakim Al-Tirmidhi.

Rating : Unrated.

Qudsi Hadith No. 956

Ubayy-Bin-Ka`b said that the Prophet, may God's peace and blessings be upon him , said, "Those who are arrogant in life, God will crush them on the day of resurrection. And those who are modest for the sake of God in life, God will send to them an angel on the day of resurrection and snatch them from among the gathered people and say to them, 'Oh, righteous servants! God, the Almighty and Glorious , says [to you], " Come to me. Come to me. You are ones of those who 'no one will fear for nor will they grieve . ' [1001] """

Sanad : Abu-Bakr Muhammad-Bin-Ahmad Al-Muqri ' {in Ashkelon} via Abu-Muhammad Abdullah-Bin-Aban-Bin-Shaddad via Abu-Al-Darda ' via Umar via Abu-Sulayman Dawud Al-Farra ' Al-Madani via Zayd-Bin-Aslam via Ata ' -Bin-Yasar via Ubayy-Bin-Kab.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 957

Al-Ghazali said [that God said], " I am with the brokenhearted (i.e. modest and humbled) for my sake, "

Sanad : Al-Ghazali.

Source : Bidayat Al-Hidayah by Al-Ghazali.

Rating : Mawdu` [1002] .

Qudsi Hadith No. 958

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say, "I heard [angel] Gabriel say that he heard [angel] Michael say that he heard [angel] Israfil say that God, the Sublime , sa id , ' I have accepted this religion [of Islam] as my religion and it won't be a good religion without generosity and good morals. So when you follow the religion, be generous and moral. '"

Sanad : Muhammad-Bin-Harun Al-Ansari via Mansur-Bin-Ibrahim Al-Qazwini via Ismail-Bin-Tawbah via Ismail-Bin-Ja` far via Humayd-Al-Tawil via Anas-Bin-Malik.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Hasan [1003] .

Qudsi Hadith No. 959

Jabir-Bin-` Abdullah said that he heard God's Messenger, may God's peace and blessings be upon him , say that Gabriel said that God, the Almighty and Glorious , said, " This is a religion that I have accepted for myself and it won't be a good religion without generosity and morality. "

Sanad : Ibrahim-Bin-Al-Junayd Al-Khutulli via Abd-Al-Malik-Bin-Maslamah Al-Basri via Ibrahim-Bin-Abi-Bakr-Bin-Al-Munkadir via his uncle Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Makarim Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [1004] .

Qudsi Hadith No. 960

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God revealed to [P rophet] Abraham, ' Oh, dear friend! Have good morals, even when deal ing with unbelievers, and you shall enter the entrance of the righteous for I have said before that those with good morals I shall keep them under the shade of my throne [on Judgment Day] , give them to drink from my Hazirat Al-Qudus (Holy Barn) , and house them near me [in heaven] . '"

Sanad : Muhammad-Bin-Dawud via Amr-Bin-Sawad Al-Sarhi via Mu ' ammal-Bin-Abd-Al-Rahman Al-Thaqafi via Abu-Umayyah-Bin-Yala via Said-Bin-Abi-Sa` id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [1005] .

Qudsi Hadith No. 961

Ibn-` Umar said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I created my servants with my knowledge. I instilled good morals in the ones I like and instilled bad morals in the ones I dislike. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Muhammad-Bin-Yusuf Al-Anbari via Abu-Al-Nadr via Yahya-Bin-Abi-Anas Al-Makki via Ibn-Jurayh via Ata ' via Ibn-` Umar.

Source : Makarim Al-Akhlaq by Al-Tabarani .

Rating : Unrated.

Qudsi Hadith No. 962

` Ali-Bin-Abi-Talib said that he heard God's Messenger, may God's peace and blessings be upon him , say, "God, the Sublime , revealed to [P rophet] David, ' Oh, David! On the day of resurrection, s ervant s will come having done a good deed and I will let them into heaven because of it . ' David asked, 'Oh, Lord! Who are those servants who, on the day of resurrection, will come to you having done a good deed and you will let them into heaven because of it? ' God replied, ' Believing servants who sincerely try to help their Muslim brothers, regardless whether that help is accomplished or not. '"

Sanad : Abu-Al-Hasan Al-Abbas-Bin-Umar Al-Kalwadhani via Muhammad-Bin-Abdullah Al-Kalwadhani {in the City of Peace} via Abu-Al-Abbas Ahmad-Bin-Said Al-Thaqafi Al-Khatib {in Hadith a } via Muhammad-Bin-Salamah Al-Umawi {in Hit} via Muhammad-Bin-Al-Qasim Al-Umawi via his father via Jafar-Bin-Muhammad via his fore fathers via ` Ali-Bin-Abi-Talib.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [1006] .

Qudsi Hadith No. 963

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God created Adam in the image of the Lord with a height of sixty arms-lengths.

God said to Adam, ‘ Go to that group of sitting angels and greet them and listen to how they great you for that will be your greeting and the greeting of your descendants. ’ Adam went to the angels and said, ‘ Peace be upon you (al- salamu alaykum) .’ The angels replied, ‘ And peace be upon you and God’s mercy (waalaykumu al- salamu warahmatu allahi).’ They added ‘God’s mercy.’ All those who enter heaven will be in the image of Adam with a height of sixty arms-lengths . After Adam, the height of creatures has continued to decrease up to this day .”

Sanad : Abu-Hurayrah.

Source : Sahifat Hammam-Bin-Munabbih by Hammam-Bin-Munabbih.

Rating : Sahih [1007] .

Qudsi Hadith No. 964

Abu-Hurayrah, may God be pleased with him , sai d that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , says [to a servant] on the day of resurrection, ‘ Oh, child of Adam! I was ill and you didn’t visit me. ’ The servant asks, ‘Oh, Lord! How can I visit you when you are the Lord of the Worlds?’ God replies, ‘ Didn’t you know that my servant so-and-so was ill and you didn’ t visit th e servant? Do you know that had you visited the servant I would’ve rewarded you ? ’ God says, ‘ Oh, child of Adam! I asked you for food and you didn’t feed me. ’ The servant asks, ‘Oh, Lord! How can I feed you when you are the Lord of the Worlds?’ God replies, ‘ Didn’t you know that my servant so-and-so asked you for food and you didn’t feed the servant? Do you know that had you fed the servant I would’ve rewarded you? ’ God says, ‘ Oh, child of Adam! I asked you to give me something to drink and you refused. ’ The servant asks, ‘Oh, Lord! How can I give you something to drink when you are the Lord of the Worlds?’ God replies, ‘ Didn’t you know that my servant so-and-so asked you for something to drink and you refused ? Do you know that had you given the servant something to drink I would’ve rewarded you? ’”

Sanad : Muhammad-Bin-Hatim-Bin-Maymun via Bahz via Hammad-Bin-Salamah via Thabit via Abu-Rafi` via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 965

Abu-Hurayrah sai d that the Prophet , may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , s aid, ‘ I was sick and the child of Adam didn’t visit me. And I was thirsty and the child of Adam didn’t give me something to drink. ’ I asked, ‘Do you get sick, oh Lord!’ God replied, ‘ A servant of mine on earth gets sick and no one visits the servant. Paying a visit to the servant is like paying a visit to me. And a servant of mine on earth gets thirsty and no one gives the servant something to drink. Giving the servant something to drink is like giving me something to drink. ’”

Sanad : Musa-Bin-Dawud via Ibn-Lahiah viaUbaydallah-Bin-Abi-Jafar via Said-Bin-Abi-Sa`id via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [1008] .

Qudsi Hadith No. 966

Abu-Hurayrah sai d that God’s Messenger , may God’s peace and blessings be upon him , said, “ When a Muslim visits or calls on a sick brother or sister in God , God, the Almighty and Glorious , says, ‘ You have done a good deed and you shall have a place in heaven. ’”

Sanad : Musa-Bin-Dawud via Hammad-Bin-Salamah via Abu-Sinan via ` Uthman-Bin-Abi-Sawdah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [1009] .

Qudsi Hadith No. 967

Anas said that the Prophet , may God’s peace and blessings be upon him , said, “ Whenever a Muslim servant visits a brother or sister of theirs for the sake of God, a caller calls from heaven and says to the servant ‘ You’ve done a good deed and you deserve to go to heaven’ and God says in the kingdom of the throne of the Lord ‘ My servant has visited me and I ought to be hospitable to my servant. ’ God accepts no reward for the servant less than heaven.”

Sanad : Al-Sakan-Bin-Said via Yusuf-Bin-Yaqub Al-Dubai via Maymun-Bin-Ajlan via Maymun-Bin-Siyah via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [1010] .

Qudsi Hadith No. 968

Anas-Bin-Malik said, “Whenever a [Muslim] brother or sister was missing for more than three days, God’s Messenger , may God’s peace and blessings be upon him , asked about them. If they were absent, the Messenger prayed for them. If they were present, the Messenger visited them. And if they were ill, the Messenger called on them. A man from the Ansar was missing for three days. The Messenger asked about the man. Someone replied, ‘Oh, God’s Messenger! We left him like a fled gling; whatever goes through his head comes out of his rear (i.e. very ill). ’ The Messenger said, ‘Call on your brother.’ We went with the Messenger to call on the man. With us were Abu-Bakr and Umar. When we entered we saw the man the way he had been described to us. The Messenger asked the man, ‘How are you doing?’ The man replied, ‘Everything that goes through my head comes out of my rear.’ The Messenger asked, ‘Why is that?’ The man replied, ‘Oh, God’s Messenger! I saw you when you were offering the Maghrib Salat and I offered the salat with you. You recited the Qur ' anic verses, “ The calamity! What is the calamity? How would you know what the calamity is? It is the day when

people will be like scattered moths . And mountains will be like fluffy wool. Those whose scale s are heavy (i.e. with more hasanat than sayyi ' at) will have a pleasant life . And those whose scales are light (i.e. with more sayyi ' at than hasanat) their abode will be the abyss. How would you know what it (the abyss) is? It is a raging fire." [1011] So I said, "Oh, God! If I have sinned, punish me in life and not in the hereafter." And you see what happened to me. ' The Messenger said to the man, ' You said something terrible. Why didn't you pray to God to bless you in life and bless you in the hereafter and save you from the torture of hell? ' The Prophet commanded the man to say that prayer and the man did so. The Prophet also prayed for the man. The man stood up as if he'd broken a spell (i.e. healed). When we left, Umar asked , ' Oh, God's Messenger! You urged us before to call on the sick. What is in it for us?' The Messenger replied, ' When a Muslim servant leaves their home to call on an ill Muslim brother or sister, the servant is covered with mercy up to their flanks. When the servant sits with the ill person, the servant and the ill person are covered with mercy. The ill person is under the shade of the throne of God and the servant is under the shade of God. God says to the angels of the Lord, " See how much the servant prayed while with the ill person . " The angels reply, " Oh, Lord! A short period of time. " God tells the angels of the Lord, " Record for my servant [the reward for] worshipping for a thousand years while praying nights and fasting days. " If the servant prays with the ill person for an hour, God says to the angels, " Record for the servant [the reward for] worshipping for an eon. " An eon is ten thousand years. If a servant dies, while calling on an ill person, the servant goes to heaven. And if the servant lives , all of the servant's sins are forgiven . When a servant calls on an ill person in the morning the servant walks in the path of heaven and seventy thousand angels pray for the servant until evening . And when a servant calls on an ill person in the evening, the servant walks in the path of heaven and seventy thousand angels pray for the servant until morning. ' "

Sanad : Abu-Al-Jahm Al-Azraq-Bin-Ali via Yahya-Bin-Abi-Bukayr via Abbad-Bin-Kathir via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Matruk [1012] .

Qudsi Hadith No. 969

Abu-Bakr Al-Siddiq, may God be pleased with him , and ` Imran-Bin-Husayn, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, " Moses asked his Lord, the Almighty and Glorious , ' What is the reward for those who console a bereaved mother?' God replied, ' I protect them under my shade on the day (i.e. Judgment Day) when there is no shade but mine . " "

Sanad : Al-Husayn-Bin-Abdullah Al-Qattan via Muhammad-Bin-Wahb via Muhammad-Bin-Salamah via Abu-Abd-Al-Rahim via Abu-Muhammad via Yahya-Bin-Al-Jazzar via Abu-Raja ' Al-Utaridi via Abu-Bakr Al-Siddiq and Imran-Bin-Husayn.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [1013] .

Qudsi Hadith No. 970

Abdullah-Bin-Mas ud said that the Prophet , may God's peace and blessings be upon him , said, " [Prophet] David, may peace be upon him , asked God, 'My Lord! What is the reward for those who participate in a funeral procession to a gravesite to please you ?' God replied, ' I command my angels to participate in their funeral and praise them [when they die]. ' David asked, 'My Lord! What is the reward for those who console a sad person to please you?' God replied, ' I clothe them with clothes of righteousness and shield them from hellfire and let them into heaven. ' David asked, 'My Lord! What is the reward for those who support an orphan or a widow to please you?' God replied, ' I protect them under my shade on the day when there is no shade but mine. ' David asked, 'My Lord! What is the reward for those whose tears seep down their cheeks [in repentance] because they disobeyed you?' God replied, ' I protect their faces from the heat of hellfire and save them on the day of resurrection from the greatest terror (i.e. hell). " "

Sanad : Jisr-Bin-Farqad via Abdullah-Bin-Mas ud.

Source : Al-Firdaws by Al-Daylami and Tarikh Dimashq by Ibn-Asakir and Kanz Al-Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1014] .

Qudsi Hadith No. 971

Aisha, may God be pleased with her , said, " God's Messenger , may God's peace and blessings be upon him , used to say to me often, 'Let me hear a few lines of your poetry.' I once asked, 'What lines of poetry do you want to hear, God's Messenger? There are a lot. ' The Messenger replied, 'Lines of poetry about gratitude.' I said, 'Definitely . A poet said:

Help the weak and never mind their weakness

For one day they may grow and prosper.

They will compensate you or they will thank you

For thanking you for what you did is to compensate you.

When you connect with the gracious

Such a connection never wears or tears. '

"The Prophet said, 'Oh, Aisha! When God gathers the creatures on the day of resurrection, God asks a servant of the Lord whom another servant of the Lord did a good deed for, " Did you thank that servant? " The servant replies, " Oh, Lord! I thought the good deed was from you and I thanked you for it. " God says to the servant, " I made the servant do the good deed for you. If you don't thank the servant, you don't thank me. " "

Sanad : Dhakir-Bin-Shaybah Al-Asqalani {in the village of Ajjas [1015] } via Abu-Isam Rawwad-Bin-Al-Jarrah via Abu- Al-Zuayzaah and Said-Bin-Abd-Al-Aziz via Makhul via `Urwah via Aisha.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [1016] .

Qudsi Hadith No. 972

Ibn-`Abbas said, "When the verse of debt [1017] was revealed, God's Messenger , may God's peace and blessings be upon him , said, 'The first one to deny the truth was Adam, may peace be upon him . When God, the Almighty and Glorious , created Adam, God wiped the back of Adam and brought out all of Adam's descendants until the day of resurrection. God showed the descendants to Adam. Adam saw among the descendants a blossoming man. Adam asked, "Oh, Lord! Who is this? " God replied, " This is your son David. " Adam asked, " Oh, Lord! How long will he live ? " God replied, " Sixty years. " Adam said, "My Lord! Increase his life span." God said to Adam, " No except if I take time from your life span and add it to his. " Adam was to live for a thousand years. So God added forty years to the life span of David. God recorded that and had the angels as witnesses. When Adam was dying and the angels came to take his life, Adam said to God, "I have forty years left." God said to Adam, " You gave those forty years to your son David. " Adam said, "I didn't." God showed Adam the record and the angels testified to it.'"

Sanad : Affan via Hammad-Bin-Salamah via Ali-Bin-Yazid via Yusuf-Bin-Mihran via Ibn-`Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1018] .

Qudsi Hadith No. 973

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam and blew a soul into him, Adam sneezed and said, ' Praise be to God.' Adam praised the Lord with permission from the Lord. The Lord said to Adam, ' May God have mercy on you, oh Adam! ' God said to Adam, ' Go to that group of sitting angels and say to them, "Peace be upon you." ' Adam went and did that and the angels replied, 'And peace be upon you and God's mercy.' Adam went back to the Lord and the Lord told Adam, ' Th is is your greeting and the greeting of your children among each other. ' With the hands of the Lord's closed, God told Adam, ' Chose anyone your wish. ' Adam replied, 'I choose the right hand of my Lord.' Both hands of my Lord are right blessed hands. God opened the Lord's hand and it had in it Adam and his descendents. Adam asked God, 'Who are these?' God replied, ' These are your descendants. ' Each human being had their life span written between their eyes. Among them there was a man who was the brightest {or one of the brightest}. Adam asked God, ' Oh, Lord! Who is this? ' God replied, ' Your son David. I made his life span forty years. ' Adam said to God, 'Oh, Lord! Increase his life span.' God replied, ' That's what I have written (i.e. predestinated for him). ' Adam told God, 'Oh, Lord! Take sixty years of my life and give them to him.' God replied, ' Done. ' Adam lived in heaven for as long as the Lord willed and then Adam was brought down to earth. Adam was counting his years. When the angel of death came to Adam (to take his life), Adam said to him, 'You 're early. I'm supposed to live for a thousand years.' The angel said to Adam, 'Yes, but you gave your son David sixty yours of your life span.' Adam denied that and after him his descendents became deniers. Adam forgot that and his descendents after him became forgetters. Since that day, the book [of predestination] and witnesses (i.e. angels) are called [to testify against the deniers.]"

Sanad : Muhammad-Bin-Bashar via Safwan-Bin-Isa via Al-Harith-Bin-Abd-Al-Rahman-Bin-Abi-Dhubab via Said-Bin-Abi-Said Al-Maqburi via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1019] .

Qudsi Hadith No. 974

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam, God wiped Adam's back and from Adam's back fell, like sand, all the creatures that God will create until the day of resurrection. God made between the eyes of each human being a sparkle of light. Then God showed them to Adam. Adam asked, ' Who are these, oh Lord? ' God replied, ' These are your descendants. ' Adam saw a man with a spark le between his eyes that he liked and asked, 'Oh, Lord. Who is this?' God replied, ' This is your son David. His nation will be one of the last. ' Adam asked, 'How many years have you predestinated for him to live?' God replied, ' Sixty years. ' Adam said to God, 'Oh, Lord! Take from my life forty years and add them to his life. That way he will live for one hundred years.' God said to Adam, ' And so it shall be recorded. It will be sealed and it will not change. ' When Adam's life span reached its end and the angel of death came to take his life, Adam asked the angel, ' Haven't I forty years left to live?' The angel of death asked Adam, 'Haven't you given those forty years to your son David?' Adam denied and his descendants denied thereafter . Adam forgot and his descendants forgot thereafter. And Adam made a mistake and his descendants made mistakes thereafter."

Sanad : Ali-Bin-Hamshadh Al-Adl via Bishr-Bin-Musa Al-Asadi and Ali-Bin-Abd-Al-Aziz via Abu-Nuaym via Hisham-Bin-Sa`d via Zayd-Bin-Aslam via Abu-Salih via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1020] .

Qudsi Hadith No. 975

Ibn-`Abbas said, "When Adam ate from the tree that he 'd been told not to eat from, God, the Sublime , asked Adam, 'What made you disobey me?' Adam replied, 'My Lord! Eve enticed me to do so.' God said to Adam, ' I shall punish her by making it difficult for her to carry [children] and making it difficult for her to deliver [children] and I shall cause her to bleed [from menstruation] twice a month. ' When Eve heard that she clamored. God said to Eve, ' Clamor shall befall you and your daughters. '"

Sanad : Amr-Bin-Muhammad Al-Naqid via Abbad-Bin-Al-Awwam via Sufyan-Bin-Husayn via Yala-Bin-Muslim via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-`Uqubat by Ibn-Abi-Al-Dunya.

Rating : Sahih [1021] .

Qudsi Hadith No. 976

` Umar-Bin-Al-Khattab said that God's Messenger , may God's peace and blessings be upon him , said, "Gabriel told me that God, the Almighty and Glorious , sent hi m to our mother Eve when she bl ed [from menstruation]. Eve called to her Lord, 'I bled and this has never happened to me before.' God called to Eve, ' I shall cause you and your [female] descendants to bleed and I shall make it a n [act of] atonement and purification . '"

Sanad : Al-Daylami via Al-Daraqutni via Muhammad-Bin-Jafar via Abu-Alqamah Al-Farwi via Yahya-Bin-Abd-Al-Malik Al-Hudayri via his father via his father Muhriz-Bin-Abdullah via Said-Bin-Al-Musayyab via Umar-Bin-Al-Khattab.

Source : Al-Silsilah Al-Daifah Wa Al-Mawduah by Al-Albani.

Rating : Da` if [1022] .

Qudsi Hadith No. 977

Ibn-` Abbas said, "God, the Almighty and Glorious , said to Adam, ' I offered the trust (i.e. the burden to obey my commandments) to the heavens and the earth but they couldn't bear it . Can you bear it? ' Adam asked God, 'What's in it for me, oh Lord?' God told Adam, ' If you bear it, I shall reward you. And if you fail , I shall punish you. ' Adam accepted . Adam stayed in heaven only from the first salat to the Afternoon Salat and then was expelled because of Satan who made him sin."

Sanad : Abu-Al-Shaykh via Juwaybir [Bin-Said Al-Azdi Al-Balkhi] via Al-Dahhak via Ibn-Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi and Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Matruk [1023] .

Qudsi Hadith No. 978

Anas , may God be pleased with him , said, "When God brought down Adam from heaven to earth, all of Adam's neighbors, except gold and silver, grieved . God, the Sublime , revealed to them, ' I made you the neighbors of one of my servants and when I expelled him , all his neighbors grieved except you. ' Go l d and silver replied, 'Our God and Master! You know better than anyone else that you made him our neighbor when he obeyed you. But after he disobeyed you , we no longer grieve his loss. ' God said to gold and silver, ' I swear by my Might and Glory that I shall make you precious and make you the currency of choice. '"

Sanad : Al-Daylami and Ibn-Al-Najjar via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi and Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 979

Anas, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "Jacob, the prophet, may peace be upon him , had a dear brother in God. One day, he said to Jacob, 'Oh, Jacob! What caused you to lose your eyesight? And what caused your back to become bowed?' Jacob replied, 'What made me lose my eyesight is my crying over my son J oseph. And what made my back become bowed is my grie ving over my son Benjamin.' Gabriel, may peace be upon him , came to Jacob and said, 'Oh, Jacob! God sends greetings of peace to you and say s , " Aren't you ashamed to complain to someone other than me? " ' Jacob replied, 'I complain about my sorrow and sadness to God.' Gabriel said, 'I know what you complain about, oh Jacob!' Then Jacob said, 'Oh, my Lord! Don't you have compassion for an old man? You took away my eyesight and bowed my back. Bring back to me my fragrant loved one [Joseph] so I can smell him before I die and then you can do with me whatever you wish.' Gabriel came to Jacob and said, 'God sends greetings of peace to you and says , " I have good news for you that will make you happy . I swear by my Might that even if they (Joseph and Benjamin) were dead I would bring them back to life for m y most favorite servants of mine are the prophets and the needy. Do you know why I took away your eyesight and bowed your back and why the brothers of Joseph did to Joseph what they did? It's because you slaughtered a sheep and a needy fasting orphan came to you and you didn't give the orphan any of it. "' After this, whenever Jacob wanted to eat, he ordered a caller to call, 'If there is any needy person who wants to eat, they should come and eat with Jacob.' And whenever Jacob was fasting, he ordered a caller to call, 'If there is any fasting needy person they should come and break their fast with Jacob. ' "

Sanad : Al-Shaykh Abu-Al-Walid Al-Faqih via Hisham-Bin-Bishr via Abu-Bakr-Bin-Abi-Shaybah via Yahya-Bin-Abd-Al-Malik-Bin-Abi-Ghaniyyah via Hafs-Bin-Umar-Bin-Al-Zubayr via Anas-Bin-Malik.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Matruk [1024] .

Qudsi Hadith No. 980

Abu-Hurayrah said , "T he Prophet , may God's peace and blessings be upon him , said, ' When the angel of death was sent to Moses [to take his life], Moses gouged the angel's eye. The angel went back to the Lord and said, " You sent me to a servant who doesn't want to die. " God restored the angel 's eye and said to the angel, " Go back to Moses and tell him to put his hand on the back of an ox and he can have a year [added to his life] for every hair that his hand covers. " Mo ses asked , " Oh, Lord! And then what? " God replied, " Then death. " Moses said, " Let it be now. " Moses asked God to bury him within a stone's throw of the holy land. ' The Messenger said [to the sahabah], 'If I were there I would show you his grave. It is on the side of the road, under the red dune. ' "

Sanad : Ma` mar via Ibn-Tawus via his father via Abu-Hurayrah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Sahih [1025] .

Qudsi Hadith No. 981

Abu-Hurayrah, may God be pleased with him , said, “When the angel of death was sent to Moses, may peace be upon him , Moses hit the angel on the eye with his fist . The angel went back to the Lord and said, ‘You sent me to a servant who doesn’t want to die.’ God restored the angel’s eye and said to the angel, ‘ Go back to Moses and tell him to put his hand on the back of an ox and he can have a year for every hair that his hand covers. ’ Moses asked, ‘Oh, Lord! And then what?’ God replied, ‘ Then death. ’ Moses said, ‘Let it be now.’ Moses asked God to bury him within a stone’s throw of the holy land. God’s Messenger , may God’s peace and blessings be upon him , said, ‘If I were there I would show you his grave. It is on the side of the road, near the red dune.’”

Sanad : Mahmud via Abd-Al-Razzaq via Mamar via Ibn-Tawus via his father via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari .

Rating : Sahih.

Qudsi Hadith No. 98 2

Abu-Hurayrah said , “God’s Messenger , may God’s peace and blessings be upon him , said, ‘ T he angel of death came to Moses, may peace be upon him , and said, “ Answer your Lord [for I have come to take your life]. ” Moses hit the angel of death’s eye and gouged it . The angel went back to God, the Sublime , and said, “ You sent me to a servant of yours who doesn’t want to die and he gouged my eye . ” God restored the angel’s eye and said to the angel, “ Go back to my servant [Moses] and tell him , ‘ Do you want life? If you want life, put your hand on the back of an ox and you will live a year for every hair of the ox that your hand covers. ’” Moses asked, “ And then what? ” God replied, “ Then death. ” Moses said, “ Let it be now , soon . ” Moses said, “My Lord! Take my life within a stone’s throw of the holy land. ”’ God’s Messenger , may God’s peace and blessings be upon him , said, ‘If I were in that area I would show you his grave. It is on the side of the road, near the red dune.’”

Sanad : Muhammad-Bin-Rafi via Abd-Al-Razzaq via Ma` mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim .

Rating : Sahih.

Qudsi Hadith No. 983

Abu-Hurayrah said that the Prophet , may God’s peace and blessings be upon him , said , “ The angel of death used to come to people visibly [to take their lives]. The angel came to Moses and Moses gouged the angel’s eye. The angel came to the Lord, the Almighty and Glorious , and said, ‘Oh, my Lord! Your servant Moses gouged my eye. Had you not cherished him I would’ve become violent with him {Yunus said “I would’ve been harsh with him”}.’ God said to the angel, ‘ Go back to my servant [Moses] and tell him to put his hand on the skin {or coat} of an ox and he can have a year [to live] for every hair of the ox that his hand covers. ’ The angel came to Moses. Moses asked the angel , ‘What will come after this?’ The angel replied, ‘D eath. ’ Moses said, ‘ Let it be now. ’ The angel gave Moses something (an apple from heaven) to smell. Moses smelled it and the angel took his life (i.e. Moses died) . {Yunus said ‘God restored the angel’s eye and the angel of death came to people [to take their lives] invisibly (i.e. without being seen) [afterward] .’} ”

Sanad : Umayyah-Bin-Khalid and Yunus via Hammad-Bin-Salamah via Ammar-Bin-Abi-Ammar via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1026] .

Qudsi Hadith No. 984

Said-Bin-Jubayr said, “I said to Ibn-Abbas, ‘Nawf Al-Bakali claims that Moses is not the same as Moses of the Children of Israel. He’s a different Moses.’ Ibn-Abbas replied, ‘ The enemy of God [Nawf Al-Bakali] lied. Ubayy-Bin-Kab told us , “The Prophet , may God’s peace and blessings be upon him , said, ‘ When Prophet Moses addressed the Children of Israel, he was asked, “ Who is the most knowledgeable of all people? ” Moses replied, “ I am the most knowledgeable. ” God admonished Moses for not attributing knowledge to the Lord. God revealed to Moses, “ There is a servant of mine at the ‘ junction of the two seas [1027] ’ [1028] who knows more than you do. ” Moses asked, “ Oh, my Lord! How can I meet him? ” God replied, “ Go and t ake with you a fish in a scuttle . When you lose the fish you’ll know that you are in the same area where he is. ” Moses and his lad Joshua son of Nun (Yusha-Bin-Nun) took with them a fish in a scuttle and went until they reached a rock and put their heads down and slept. The fish sneaked out of the scuttle and “ went on its way straight as a tunnel into the sea. ” [1029] Th is was an amazing thing for Moses and his lad. They continued on their way for the rest of the night and the following day. In the morning, Moses told his lad, “ Bring us our breakfast for we’ve become exhausted from this travel of ours. ” [1030] Moses didn’t get tired until he passed the location that he’d been told to go to [to find the knowledgeable man] } . The lad said to Moses, “ Do you see when we stayed at the rock? I forgo t the fish there. And n o one but Satan made me forget [to tell you about it] . ” [1031] “ Moses replied, ‘ That’s what we’re looking for. ’ So they went back, retracing their footsteps. ” [1032] When they reached the rock, they saw a man covered with a garment {or covered with his garment}. Moses greeted the man (i.e. said, “ Peace be upon you. ”) The man (Al-Khadir) replied, “ Where is peace in the land of your s ? ” Moses said, “ I’m Moses. ” Al-Khadir asked , “ Moses of the Children of Israel? ” Moses replied, “ Yes. ” Moses asked, “ May I follow you so that you teach me some of the good things that you have been taught ? ” [1033] Al-Khadir replied, “ ‘ You will not be able to remain p atient with me. ’ [1034] Oh, Moses! I know something God taught me that you do not know and you know something God taught you that I do not know. ” Moses said to Al-Khadir, “ You will find me, God willing, patient and I will not disobey any of your commands. ” [1035] Both of them proceeded to walk on the shore of the sea since they had no boat . Then a boat passed by and they asked the crew to let them board. The crew recognized Al-Khadir so they let them board free of charge. Then a sparrow came and perched on the edge of the boat and pecked the sea once or twice. Al-Khadir said, “ Oh, Moses! My knowledge and your knowledge have not decrease d God’s knowledge except as much as this sparrow’s

peck has decreased the [water of the] sea. ” Then Al-Khadir went to one of the planks of the boat and pulled it out . Moses told him, “ The crew let us board free of charge and you made a hole to drown them! ” Al-Khadir replied, “ Didn’t I say to you that you wouldn’t be able to remain patient with me? ” [1036] Moses said to Al-Khadir , “ Do not censure me for forgetting and do not treat me harshly in this affair of mine . ” [1037] So Moses’ first [excuse] was that he had forgotten. Then they proceeded and saw a boy playing with other boys. Al-Khadir went and held the boy’s head from the top and pulled it off with his hand. Moses said to Al-Khadir, “ What! Have you just killed an innocent soul that has killed no one? ” [1038] Al-Khadir replied, “ Didn’t I say to you that you wouldn’t be able to remain patient with me? ” {Ibn-Uyay nah said “ and this has been confirmed. ” } “ Then they proceeded until they came to the inhabitants of a village . They asked the people of the village for food but the people refused to offer them any hospitality . In the village, they found a wall that was about to fall and he (Al-Khadir) straightened it {he (the narrator) said ‘ Al-Khadir straightened it with his hand. ’ } ” [1039] Moses said to Al-Khadir, “ If you w ished, you could have taken a payment for it .” [1040] Al-Khadir said to Moses, “That’s it. You and I have to part company . ” [1041] ’ The prophet said, ‘ May God have mercy on Moses ! We wish he remained patient so he could’ve told us more of their story. ’ [1042] ””

Sanad : Abdullah-Bin-Muhammad via Sufyan viaAmr via Sa ` id-Bin-Jubayr.

Source : Sahih Al-Bukhari by Al-Bukhari .

Rating : Sahih.

Qudsi Hadith No. 985

Ubaydallah-Bin-Abdullah, said, “Ibn-Abbas had a dispute with Al-Hurr-Bin-Qays-Bin-Hisn Al-Fazari regarding the identity of the companion of Moses. Ibn-Abbas said that it’ s Khadir. Ubayy-Bin-Kab passed them by and Ibn-Abbas called him. Ibn- ` Abbas asked Ubayy, ‘I and this friend of mine are having a dispute regarding the identity of the companion of Moses whom Moses asked to meet. Have you have heard the Prophet , may God’s peace and blessings be upon him , say anything about him?’ Ubayy replied, ‘Yes. I heard the Prophet say , “While Moses was with a group of the Children of Israel, a man came and asked him, ‘Do you know anyone who’s more knowledgeable than you are?’ Moses replied, ‘No.’ So God revealed to Moses, ‘ Yes, there is. Our servant Khadir [is more knowledgeable than you are.] ’ Moses asked God the way to Khadir. God made the fish a sign for Moses and told him, ‘ When you realize that you lost the fish, go back to the place where you lost it and you will find him there. ’ Moses went tracing the fish at sea. Moses was told by his lad, ‘Do you see when we stayed at the rock? I forgot the fish there. And no one but Satan made me forget to tell you about it.’ Moses replied, ‘That’s what we’re looking for.’ So they went back, retracing their footsteps. They found Khadir and their story is mentioned by God, the Almighty and Glorious , in the Lord’s book [the Qur ‘ an].””

Sanad : Muhammad-Bin-Ghurayr Al-Zuhri via Yaqub-Bin-Ibrahim via his father via Salih via Ibn-Shihab viaUbaydallah-Bin- ` Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 986

Said-Bin-Jubayr said, “We were with Ibn-Abbas at his home. Ibn-Abbas said, ‘Ask me [a question] .’ I said, ‘Yes, Abu-Abbas (aka Ibn-Abbas) . May God make me your ransom . In Kufa, there is a storyteller by the name of Nawf who claims that Moses [Al-Khadir’s companion] is not the same as Moses of the Children of Israel.’ Ibn-Abbas replied, ‘{Amr narrated [that Ibn-Abbas said] “ The enemy of God [Nawf] lied. ” } God’s Messenger , may God’s peace and blessings be upon him , said, “Moses, the messenger of God, may peace be upon him , one day reminded the people [of God] until the eyes overflew [with tears] and the hearts became tender. Then he left. A man followed him and asked, ‘Oh, messenger of God! Is there anyone on earth who is more knowledgeable than you ?’ Moses replied, ‘No.’ God admonished Moses for not ascribing knowledge to the Lord. God told Moses, ‘ Yes, there is someone who is more knowledgeable than you . ’ Moses asked, ‘Where is this person?’ God replied, ‘ At the “junction of the two seas.” ’ Moses asked, ‘ Oh, Lord! Make for me a sign so I can find this person.’ {Amr said [that God said] ‘ when you lose the fish [that is your sign] . ’} {Yala said [that God said] ‘ take with you a dead fish and when it comes back to life [that is your sign]. ’} Moses took a fish and put it in a scuttle and told his lad, ‘The only thing I’m asking you to do is to tell me when the fish leaves you.’ The lad replied, ‘You’re not asking for much.’ That’s what the word of God, ‘ And w hen Moses said to his lad { Joshua son of Nun }’ [1043] means . {[the name of the lad] was not reported via Saaid} . When the lad was in the shade of a rock, in a wet area, the fish m oved while Moses was asleep. The lad said, ‘I do not want to wake him up.’ When Moses woke up, the lad forgot to tell him about the fish [slipping away] . The fish moved until it entered t he sea . God held off the water of the sea and the fish left a t race like th at made on a stone. {Amr , forming a circle with his two thumbs and two index fingers, said to me, ‘ Like this ; as if its trace were made on a stone.’ } Moses said to his lad, ‘ We’ve become exhausted from this travel of ours. ’ The lad replied, ‘ God has given you immunity from fatigue. ’ {[The last statement by the lad] was not reported via Saaid.} Then the lad told Moses [that the fish slipped away]. So they went back and found Al-Khadir. {Uthman-Bin-Abi-Sulayman to ld me, ‘ They found Al-Khadir on a green carpet on the surface of the water. ’ } { Saaid-Bin-Jubayr said, ‘ Al-Khadir was covered with a garment with one end under his feet and the other end under his head . ’ } Moses greeted Al-Khadir (i.e. said to him, ‘Peace be upon you.’) Al-Khadir uncovered his face and replied, ‘ Is there peace in my land? (I.e. There is no Islam here) ’ Al-Khadir asked Moses, ‘ Who are you? ’ Moses replied, ‘ I’m Moses. ’ Al-Khadir asked, ‘ Moses of the Children of Israel? ’ Moses replied, ‘ Yes. ’ Al-Khadir asked, ‘ What do you want? ’ Moses replied, ‘ I came “ so that you teach me some of the good things that you have been taught. ”’ Al-Khadir told Moses, ‘ Isn’t it enough that you have the Torah in your hand and receive inspiration [from God], oh Moses? I know something that you shouldn’t know and you know something that I shouldn’t know. ’ Then a sparrow came and pecked the sea. Al-Khadir said to Moses , ‘ I swear to God that m y knowledge and your knowledge compared to the knowledge of God is nothing but what this sparrow peck ed from the [water of the] sea (i .e.

i nsignificant.) ' They boarded the boat and saw skiffs carrying people from one shore to the other. The crew of the boat recognized him (Al-Khadir) and said, ' You're the righteous servant of God. We shall not charge you a fee [for boarding] . ' {We asked Sa id ' [are they referring to] Al-Khadir ' and Sa id said ' yes. ' } Then Al-Khadir made a hole in the boat and plugged it with a wedge . Moses said to Al-Khadir, ' Have you made a hole [in the boat] to drown its people? You have done something terrible indeed! ' [1044] {Mujahid reported [that Moses said] ' you have done something abominable indeed! ' } Al-Khadir said to Moses, ' Didn't I say to you that you wouldn't be able to remain patient with me? ' So Moses' first [excuse for complaining] was that he'd forgotten. The second was conditional [that he wouldn't do it again]. And the third was intentional [and final] . Moses said to Al-Khadir, ' Do not censure me for forgetting and do not treat me harshly in this affair of mine. ' Then they met a boy and Al-Khadir killed him. {Ya la said that Sa id said ' Al-Khadir found some boys playi ng and took a handsome infidel boy and laid him down and slew him with a knife . ' } Moses said to Al-Khadir, ' What! Have you just killed an innocent soul that has killed no one? ' {An innocent soul that has committed no sin ?} {Ibn- Abbas read it ' innocent [soul] ' . Others read it ' Muslim [soul] ' as in a Muslim boy. } Then they proceeded and found a wall about to collapse and Al-Khadir straightened it. { Sa id moved his hand and said ' this way ' and said ' Al-Khadir raised his hand and the wall became straight. ' } {Ya la said ' I thought Sa id said " Al-Khadir wiped the wall with his hand and it became straight. "' } Moses said to Al-Khadir, ' If you wished, you could have taken a payment for it. ' { Sa id said ' a payment with which we could have bought some food [since the people of the village did not give us any]. ' } Al-Khadir said to Moses, ' [The reason why I made a hole in the boat is because] " behind them {in front of them} there was a king who took every boat by force. " [1045] I damaged it so the king would let it pass since the king doesn't take defective boats. Once they pass they can fix the boat and continue to use it. ' {Ibn- Abbas read it ' ahead of them [there was a king ….] ' } {They (the narrators), other than Sa id, claim that [the name of] the king is Hudad-Bin-Budad and the [name of the] boy who was killed [by Al-Khadir] is Jaysur.} {Some of them (the narrators) say that they (Al-Khadir and Moses) plugged the hole with a bottle and some of them say that they plugged it with asphalt. } Al-Khadir said to Moses, ' [I killed the boy because] " his parents were believers and we feared that he would overwhelm them with transgression and disbelief." [1046] ' { The boy was an infidel and we feared that the parent's love for their son might drive them to follow their son's religion. } Al-Khadir said to Moses, ' So we wanted their Lord to give them (the parents) in exchange [for their son] someone of greater innocence and closer in mercy . ' [1047] {This is in response to Moses saying ' What! Have you just killed an innocent soul…? ' } { ' Closer in mercy ' means closer in affection ; the affection that the parents had for their son whom Al-Khadir had killed . [1048] } {They (the narrators), other than Sa id, claim that the parents were given a girl in exchange for their son. As for Dawud-Bin- Asim, he reported, via more than one source, that it was a girl .} """

Sanad : Ibrahim-Bin-Musa via Hisham-Bin-Yusuf via Ibn-Jurayh via Ya la-Bin-Muslim and Amr-Bin-Dinar via Sa` id-Bin-Jubayr.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 987

Sa id-Bin-Jubayr said, "We were with Ibn- Abbas. Some people said that Nawf Al-Shami claims that the person who went to seek knowledge was not Moses of the Children of Israel. Ibn- Abbas was leaning , so he sat straight and asked me, 'Is that true, oh Sa id?' I replied, 'Yes. I heard him say that.' Ibn- Abbas said, 'Nawf lied. Ubayy-Bin-Ka b told me that he heard the Prophet , may God's peace and blessings be upon him , say, " May God have mercy on us and on [Prophet] Salih . A nd may God have mercy on us and on [Prophet] Hud . One day, while Moses, may peace be upon him , was addressing his people, he said to them, 'There is no one on earth who is more knowledgeable than me.' God, the Blessed and Sublime , revealed to Moses, ' There is someone on earth who is more knowledgeable than you are. You can find this person by taking with you a salty (i.e. dead) fish. The person is at the place where you lose the fish. ' So Moses took with him a salty fish and his lad and went. They proceeded until they reached a rock. Moses went to look for something. The lad placed the fish on the rock. The fish moved towards the sea. The lad said, 'I will tell Moses [about the fish slipping away] when he comes back.' Satan made the lad forget [to tell Moses about the fish]. Moses and his lad continued on. Like other travelers, they became tired and fatigued. They became tired and fatigued only after they passed the location where the person that Moses was looking for was. Moses said to his lad, ' Bring us our breakfast for we've become exhausted from this travel of ours. ' The lad said to Prophet Moses, ' Do you see when we stayed at the rock? I forgot [to tell you about] the fish [slipping away]. And no one but Satan made me forget. The fish went on its way straight as a tunnel into the sea. ' Moses said to his lad , 'That's what we're looking for.' They went back, retracing their footsteps, until they reached the rock. They walked around the rock and saw a man (Al-Khadir) covered with his own garment. Moses greeted Al-Khadir . Al-Khadir raised his head and asked Moses, 'Who are you?' Moses replied, 'Moses.' Al-Khadir asked, 'Moses who?' Moses replied, 'Moses of the Children of Israel.' Moses said to Al-Khadir , 'I was told that you are a knowledgeable person and I want to accompany you [so I can learn from you] .' Al-Khadir told Moses, ' You won't be able to remain patient with me. ' Moses replied, ' You'll find me, God willing, patient and I won't disobey any of your commands. ' Al-Khadir asked, 'How can you be patient about something you do not know [the entire story of] ?' [1049] Moses replied, ' I've been told to do so.' Moses said to Al-Khadir , 'You'll find me, God willing, patient.' Al-Khadir told Moses, ' If you follow me, do not ask me about anything until I tell you about it. ' [1050] ' They proceeded and boarded a boat. ' [1051] When the passengers and crew disembarked, Al-Khadir remained behind to make a hole in the boat. Moses said to Al-Khadir, 'You're making a hole in the boat to drown its people! " You've done something terrible indeed!"' Al-Khadir said to Moses, 'Didn't I say to you that you wouldn't be able to remain patient with me?' Moses said Al-Khadir, 'Do not censure me for forgetting and do not treat me harshly in this affair of mine.' Then Moses and Al-Khadir proceeded and saw boys playing on the shore of the sea. Amongst the boys there was one boy who was the cleanest. Al-Khadir went and killed him. Moses became outraged and told Al-Khadir, 'What! Have you just killed an innocent soul that has killed no one?' Al-Khadir replied, ' Didn't I say to you that you wouldn't be able to remain patient with me? ' Moses became embarrassed and ashamed in front of his friend and told him, 'If I ask you about anything after this, do not keep me in your company. You've heard enough excuses from me.' [1052] 'Then they proceeded until they came to the inhabitants of a village. They asked the people of the village for food.' The people of the village were mean. Moses was tired and the people didn't offer them any hospitality. 'In the village, they found a wall that was about to fall and he (Al-Khadir) straightened it . ' Because Moses and Al-Khadir were tired [and in deed of food to buy], Moses told Al-Khadir, 'If you wished, you could have taken a payment for it (i.e. for fixing the wall).' Al-Khadir said to Moses, 'That's it. You and I have to part company .' Moses held the edge of Al-Khadir's garment and told him, 'Tell me [why you did what you did].' Al-Khadir replied, ' "[I made a hole in the boat because] t he boat belonged to needy people work ing at sea. " [1053] " And behind them there was a king who took every boat by force. " If the king sees the boat damaged, he won't take it. [After they pass through] t he owners of the boat will patch the hole with a piece of wood and continue to use it.' Al-Khadir told Moses, ' As for the boy [that I killed], he was a congenital (i.e. predestinated) infidel. His parents loved him. And had they followed him, he would've overwhelmed them with "transgression and disbelief." "So we wanted their Lord to give them (the parents) in exchange [for their son] someone of greater innocence and closer in mercy." ' The son's father came down

on his mother and she became pregnant and gave birth to ‘someone of greater innocence and closer in mercy.’ Al-Khadir told Moses, ‘ And a s for the wall [that I straightened], it belonged to two orphan boys in the city. Under it there was a treasure for them. T heir father had been righteous and y our Lord wanted them to grow up and take out their treasure as a mercy from your Lord. What I did was not o f my own accord [but was through inspiration from God]. This is the interpretation of what you couldn’t remain patient about.’ [1054] ”””

Sanad : Abu-Bakr Abdullah-Bin-Muhammad-Bin-Abi-Shaybah via Ubaydallah-Bin-Musa via Isra ‘ il via Abu-Ishaq via Sa ` id-Bin-Jubayr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1055] .

Qudsi Hadith No. 988

Ibn-Abbas and Abdullah-Bin-Mas ud and some of the companions of the Prophet , may God’s peace and blessings be upon him , said, “God revealed to Moses, ‘ I’m taking the life of Aaron. Bring him to mount so-and-so. ’ So Moses and Aaron proceeded towards that mount. They saw a tree that looked like a built house and entered it. In the house, there was a bed with mattresses and a nice smell. When Aaron saw the mount and the house and what it contained, he liked it. Aaron said to Moses, ‘I’d like to sleep on this bed.’ Moses replied, ‘Sleep on it.’ Aaron said, ‘I don’t want the owner of the house to come and become angry at me.’ Moses replied, ‘Don’t worry about the owner of the house. I’ll take care of that. Sleep.’ Aaron said to Moses, ‘Oh, Moses! Sleep with me. If the owner of the house comes, he’ll become angry at me and at you.’ When they slept, death came and took Aaron . When Aaron felt the presence of death, he said to Moses, ‘ Oh, Moses! You deceived me.’ When the life Aaron was taken, the house and the tree and the bed were raised to heaven. When Moses returned to the Children of Israel without Aaron, the people said, ‘Moses killed Aaron because he was envious of him due to the fact that the Children of Israel loved Aaron more than they loved him.’ Aaron had been gentle and nice with the Children of Israel unlike Moses who was somewhat harsh with them. When Moses heard what the people were saying, he said to them, ‘Damn you! He was my brother. Do you think I killed him?’ When the accusations of the people grew , M oses offered a two-rak a salat and prayed to God. Then Aaron descended in bed and the people saw him between the heaven and the earth and believed Moses.”

Sanad : Muhammad-Bin-Ishaq Al-Saffar Al-Adl via Ahmad-Bin-Nasr via Uma r-Bin-Talhah Al-Qannad via Asbat-Bin-Nasr via Al-Suddi via Abu-Malik via Ibn-Abbas RT Al-Suddi via Murrah Al-Hamdani via Abdullah-Bin-Mas ` ud RT Al-Suddi via Murrah Al-Hamdani via some of the sahabah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1056] .

Qudsi Hadith No. 989

Abu-Musa said, “A Bedouin came to the Prophet , may God’s peace and blessings be upon him , and the Prophet greeted him. The Prophet said, ‘Come here.’ The Bedouin came. The Messenger asked the Bedouin, ‘What do you want ?’ The Bedouin replied, ‘A she-camel to ride and goats for my family to milk.’ The Messenger said, ‘Why can’t you be like the old woman of the Children of Israel?’ The Messenger continued, ‘When Moses took the Children of Israel out of Egypt, they lost their way. Moses asked, “Why is this happening to us?” The scholars of the Children of Israel replied, “When Joseph was dying, he made us swear to God that we wouldn’t leave Egypt without taking his bones with us.” Moses asked, “Who knows where his grave is?” Someone replied, “An old woman from the Children of Israel.” Moses sent for the old woman and she came. Moses told the old woman, “Show me the grave of Joseph.” The old woman replied, “ Not until you give me what I want.” Moses asked the old woman, “What do you want?” The old woman replied, “I want to be with you in heaven.” Moses hated to grant her that. So God revealed to Moses, “ Grant her what she wants. ” So the old woman took them to a lake, a body of water. She told them, “ Drain this water.” They drained it. The old woman told them, “Dig and take out the bones of Joseph.” When they brought the bones to the surface, the path [of their travel] became as clear as daylight. ’ ”

Sanad : Abu-Hisham Al-Rifa i Muhammad-Bin-Yazid via Ibn-Fudayl via Yunus-Bin-Amr via Abu-Burdah via Abu-Musa.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Sahih [1057] .

Qudsi Hadith No. 990

` Ali, may God be pleased with him , said, “Whenever God’s Messenger , may God’s peace and blessings be upon him , was asked about something that he approved of, he said ‘yes’. And whenever the Messenger was asked about something he disapproved of, he kept silent. The Messenger didn’t say ‘no’ to anything. A Bedouin came to the Messenger and asked him and the Messenger kept silent. The Bedouin asked t he Messenger and the Messenger kept silent. Then the Bedouin asked the Messenger and the Messenger told the Bedouin in a rebuking manner, ‘Ask for whatever you want, oh Bedouin !’ We (the sahabah) said, ‘Now he’ll ask for heaven.’ The Bedouin said, ‘I want a she-camel to ride.’ The Messenger said to the Bedouin, ‘You’ll have that.’ The Messenger told the Bedouin, ‘Ask.’ The Bedouin replied, ‘I want a saddle.’ The Messenger said to the Bedouin, ‘You’ll have that.’ The Messenger told the Bedouin, ‘Ask.’ The Bedouin replied, ‘I want food.’ The Messenger said to the Bedouin, ‘You’ll have that.’ We were surprised. The Messenger said [to the sahabah], ‘Give to the Bedouin what he asked for.’ The Bedouin was given what he asked for. Then the Prophet said, ‘What a difference between what the Bedouin asked for and what the old woman of the Children of Israel asked for!’ Then the Prophet said, ‘When Prophet Moses, may peace be upon him , was commanded to cross the sea , he complied. When he reached the sea, he hit the beasts on the face [to move forward] but they went back. Moses said to God, “ What ’s wrong with me, oh Lord? ” God replied, “ You’re near the grave of Joseph. Take his bones with you. ” The grave was level with the ground so Moses didn’t know where it was. Moses asked, “ Does anyone of you know where his grave is? ” They replied, “ If there is anyone who knows, it must be the old woman of the children of so-and-so. She might know where the grave is.” Moses sent for the old woman and they found her. The old woman asked, “What do you want?” They replied, “Go to Moses.” When she came to Moses, Moses asked her, “Do you know where the grave of Joseph is?” She replied, “Yes.” Moses said to the old woman, “Show us where it is.” The old woman told Moses, “No. I swear to God I won’t

show it to you until you give me what I want." Moses told her, "I will give you what you want." The old woman said, "I ask that I be with you in the same area of heaven ." Moses told the old woman, "Just ask to be in heaven." The old woman replied, "No. I swear to God that I won' t accept other than being with you." Moses star ted to argu e with the old woman so God revealed to him, " Grant her what she wants. You're not losing anything. " So Moses granted the old woman what she wanted and she showed him the grave. They took out the bones and crossed the sea.'"

Sanad : Hammad-Bin-Al-Hasan Al-Warraq via his father via Muhammad-Bin-Kathir via Abu-Al-Ala ' Al-Khaffaf via Minhal-Bin-Amr via Habbah Al-Urani viaAli.

Source : Makarim Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [1058] .

Qudsi Hadith No. 991

Abu-Hurayrah said, "God's Messenger , may God's peace and blessings be upon him , said, 'Moses asked his Lord about the s ix characteristics that he thought he exclusively had . The seventh one Moses didn't like. Moses asked God , "Oh, my Lord! Who are the most pious of your servants?" God replied, " The one s who remember [God] and never forget . " Moses asked, "Who are the most guided of your servants?" God replied, " The one s who follow the guidance [of God]. " Moses asked, "Who are the most just of your servants?" God replied, " The one s who rule for others the way they rule for themselves. " Moses asked, "Who are the most knowledgeable of your servants?" God replied, " The k nowledgeable ones who are never sati sfied with the knowledge that they have. They add the knowledge of others to theirs. " Moses asked, " Who are the mightiest of your servants?" God replied, " The ones who forgive others when they can. " Moses asked, "Who are the richest of your servants?" God replied, " The ones who are content with what they're given. " And Moses asked, "Who are the poorest of your servants?" God replied, " The ones who are never content with what they have. "' The Messenger said, ' Richness is not what appears on the surface; it is the richness of the soul. When God wants people to do well, God makes them rich in their souls and pious in their hearts. And when God wants people to do badly , God makes them want whatever they see [of worldly gains].'"

Sanad : Abdullah-Bin-Muhammad-Bin-Salm {in Jerusalem} via Harmalah-Bin-Yahya via Ibn-Wahb viaAmr-Bin-Al-Harith via Abu-Al-Samh via Ibn-Hujayrah via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1059] .

Qudsi Hadith No. 992

Ibn-` Abbas said that the Prophet , may God's peace and blessings be upon him , said, "Hearing is not like seeing. God told Moses, ' Your people made such and such (i.e. a golden calf to worship). ' Moses didn't pay attention. But when Moses saw that with his own eyes, he threw the tablets [in anger]. "

Sanad : Al-Hasan-Bin-Sufyan via Surayj-Bin-Yunus via Hushaym via Abu-Bishr via Said-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1060] .

Qudsi Hadith No. 993

Jabir-Bin-` Abdullah said , " God's Messenger , may God's peace and blessings be upon him , s aid , ' The Ten Commandments that God inscribed for Moses on the tablets are: worship only me for as I 've said the faces of polytheists shall be scorched by hellfire; t hank me and your parents and I shall protect you from troubles, prolong your life, and make you live a happy and better life ; d o not kill a s a cred soul without a rightful cause for if you do I shall tighten the vast expanse of earth and heaven a round you and throw you in hell; d o not swear using my name when lying or committing sin for I do not bless those who do not glorify me and do not respect my names; do not envy people for what I 've given them from my grace and do not begrudge the livelihood and blessings that I 've bestowed upon them. The envious are enemies of my blessings, rejecters of my fate, and oppose rs of the destiny that I 've predestinated for my servants. Those ones who are like that are not part of me a nd I 'm not part of them; d o not testify to something you did n't clearly hear or don't completely remember or fully believe to be the truth for I hold witnesses accountable for their testimonies on the day of resurrection expeditiously ; do not steal and do not fornicate . D o not fornicate with your neighbor's spouse for if you do I shall hide my face from you and close the gates of heaven in your face; love for others what you love for yourself; do not offer sacrifices to anyone but me for I do not accept immolations except those that bear my name and are done exclusively for my sake; and on the day of Saturday avail to me yourself, your children and all members of your household. ' The Messenger said, 'God , the Almighty and Glorious , made Saturday a holiday for them (the Jews) and chose for us Friday as our holiday.'"

Sanad : Muhammad-Bin-Abd-Al-Rahman-Bin-Makhlad via Ahmad-Bin-Hilal Al-Tustari via Muhammad-Bin-Ahmad-Bin-Abi-Al-Awwam via his father via Yahya-Bin-Sabiq Al-Madani via Khaythamah-Bin-Abd-Al-Rahman Al-Jufi via Rabiah-Bin-Abi-Abd-Al-Rahman via Abu-Jafar Muhammad-Bin-Ali-Bin-Al-Husayn via Jabir-Bin-` Abdullah.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 994

Sa` id-Bin-Subayh said, "I heard that Moses, may peace be upon him , wanted something so he asked God, the Almighty and Glorious , to give it him quickly. Moses request was not fulfilled. When Moses said 'God willing' his prayer was answered right away. Moses said, 'Oh, my Lord! I asked you for something long time age but you just gave it to me now.' God replied, ' Oh, Moses! D on't you know that saying "God willing" makes all the difference? '"

Sanad : Qasim-Bin-Muhammad via Ibrahim-Bin-Muhammad via Ibn-Mufarrij via Muhammad-Bin-Ayyub Al-Raqqi via Umarah-Bin-Wathimah via his father via Yahya-Bin-Sulayman Al-Makki via Said-Bin-Subayh.

Source : Al-Mustaghithin by Ibn-Bashk u wal.

Rating : Unrated.

Qudsi Hadith No. 995

Ubayy-Bin-Ka`b , may God be pleased with him , said , " God's Messenger , may God's peace and blessings be upon him and his family , said, ' God , the Almighty and Glorious , revealed to Moses, may peace be upon him , " Remind them (the Children of Israel) of the days of God . " [1061] ' The Messenger said, 'The days of God are the days of God's blessings (i.e. the days when the Children of Israel were blessed) .'"

Sanad : Ibn-Affan Al-Amiri via Muhammad-Bin-Al-Salt via Muhammad-Bin-Aban via Abu-Ishaq via Said-Bin-Jubayr via Ibn-Abbas via Ubayy-Bin-Ka`b.

Source : Musnad Al-Shashi by Al-Shashi.

Rating : Da`if [1062] .

Qudsi Hadith No. 996

`Umar-Bin-Al-Khattab said, "Moses or Jesus, may God 's peace be upon them , asked God, ' Oh, Lord! What signs indicate that you 're pleased with your creatures ?' God, the Almighty and Glorious , replied, ' I make it rain when they farm and stop the rain when they harvest. I put their affairs in the hands of the wise and their spoils in the hands of the generous. ' They asked God, 'Oh, Lord! What signs indicate that you're angry at your creatures ?' God replied, ' I make it rain when they harvest and stop the rain when they farm. I put their affairs in the hands of the foolish and their spoils in the hands of the miserly . ' "

Sanad : Abu-Abdullah Al-Hafiz via Ali-Bin-Muhammad-Bin-Abdullah Al-Husayni {in Merv} via Shihab-Bin-Al-Hasan Al-Ukbari via Abd-Al-Malik-Bin-Qurayb Al-Asmai via Malik via Zayd-Bin-Aslam via his father via `Umar-Bin-Al-Khattab.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 997

Abu-Musa said that God revealed to Jesus son of Mary, " Perform my commandments . When you do, preach to others. Otherwise do not preach. "

Sanad : Abu-Musa.

Source : Al-Firdaws by Al-Daylami.

Rating : Da`if [1063] .

Qudsi Hadith No. 998

Ibn-`Abbas, may God be pleased with him and his father , said, "What happened to David was because of his amazement. David said to God, 'Oh, my Lord! No hour passes by without a worship er from the house of David pray ing to you or praising you or glorif ying you ! ' God hated that. God replied, ' Oh, David! That's because of me. Without m y help you wouldn't be able to do that. I swear by my Mig ht that I shall one day afflict you with a calamity . ' David said , 'Oh, my Lord! Let me know on what day that will occur .' God told David the day and David was afflicted on that day."

Sanad : Ismail-Bin-Muhammad Al-Faqih {in Rey} via Abu-Hatim Muhammad-Bin-Idris via Sulayman-Bin-Dawud Al-Hashimi via Abd-Al-Rahman-Bin-Abi-Al-Zinad via Musa-Bin-Uqbah via Kurayb via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1064] .

Qudsi Hadith No. 999

`Umar, may God be pleased with him , said, "The Prophet , may God's peace and blessings be upon him , mentioned the day of resurrection and talked about its gravity and intensity. The Prophet said, 'The Merciful [God] says to David, may peace be upon him , " Pass in front of me . " David replie s , " Oh, my Lord! I'm afraid that my sin might cause me to slip [and fall in hell]. " God says to David, " Pass from behind me . " David replies , " Oh, my Lord! I'm afraid that my sin might cause me to slip [and fall in hell]. " Then God says to David, " Go through my legs. " David goes through the legs of the Lord, the Almighty and Glorious , and passes [to heaven]. This is the nearness that God , the Sublime , means in [the Qur ' anic verse] " H e (David) has with us a place of nearness and a good place of return." [1065] '"

Sanad : Ibn-Mardawayh via `Umar .

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1000

Malik-Bin-Dinar said, " Regarding the Qur ' anic verse 'He (David) has with us a place of nearness and a good place of return,' David, on the day of resurrection, is placed near the leg of the throne [of God]. God says to David, ' Oh, D avid! Glorify me today with your nice melodious voice that you used to glorify me with in the worldly life. ' David replies, 'How could I when you took it away from me?' God says to David, ' I'll give it back to you today. ' Then David sings in a voice that draws the people of heaven away from their bliss."

Sanad : Abu-Zurah via Abdullah-Bin-Abi-Ziyad via Sayyar via Ja`far-Bin-Sulayman via Malik-Bin-Dinar.

Source : Tafsir Ibn-Abi-Hatim by Ibn-Abi-Hatim.

Rating : Unrated.

Qudsi Hadith No. 1001

Anas-Bin-Malik said that he heard God's Messenger , may God's peace and blessings be upon him , saying, "Prophet David looked at a woman (Bathsheba) and wanted her for himself. So he sent a group from the Children of Israel to the battlefield and told their leader , 'When the enemy comes, place Uriyah-Bin-Hanan (Uriah the Hittite, Bathsheba's husband) in front of the Tabernacle.' Those placed in front of the Tabernacle came out of a battle either victorious or dead. So Uriah died in the battle . Then two angels descended upon David a nd reminded him of the sin he'd committed. David fell to the ground and prostrated for forty nights until plants grew on his head, as a result of his copious tears, and the earth ate up his forehead. While prostrating, David said, 'I committed a sin bigger in size than the distance between the East and the West. My, Lord! If you don't have mercy on me and forgive my sin , my sin will become the talk of my future generations.' Gabriel came and told David, 'Oh, David! God has forgiven your sin.' David replied, 'I know that God is able to forgive me. But I also know that God is fair and not biased. What if Uriah comes on the day of resurrection and says to God, " Oh, my Lord, David had me killed ? I want justice."' Gabriel said to David, 'I didn't ask my Lord about that. If you want, I can do so.' David replied, 'Do so.' Gabriel ascended to heaven to ask God. David continued to prostrate until Gabriel came back. Gabriel said to David, 'Oh, David! I asked God about your inquiry . God told me to tell you, " On the day of resurrection, I will gather you . I will tell Uriah, ' Let me forgive David for having you killed? ' Uriah will reply, ' Forgive him. ' I will say to Uriah, ' For you is heaven and an ything you wish as compensation. ' """

Sanad : Ibn-`Asakir and Al-Hakim Al-Tirmidhi via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi and Tafsir Al-Qurtubi by Al-Qurtubi.

Rating : Da`if [1066] .

Qudsi Hadith No. 1002

Shaddad-Bin-Aws said that God's Messenger , may God's peace and blessings be upon him , said, "Prophet Shuayb, may God's peace and blessings be upon him , cried from the love of God until he became blind. God gave him his sight back and revealed to him, ' Oh, Shuayb! Why are you crying? Is it because you yearn for heaven? Or is it because you fear hell? ' Shuayb replied, 'My God and Master! You know that I'm crying neither because I yearn for your heaven nor because I fear your hell. It's because I keep your love deep in my heart and w hen I look at you, I don't care what happens to me.' God revealed to Shuayb, ' If that's the case, then I have good news for you when you meet m e [on Judgment Day], oh Shu`ayb! And that's why I made Moses son of Amram, my conversationalist (i.e. the one I conversed with directly) , a servant of yours. '"

Sanad : Abu-Sad [Ismail-Bin-Ali Al-Istirabadhi] via his father via Abu-Abdullah Muhammad-Bin-Ishaq Al-Ramli {in Jerusalem} via Abu-Al-Walid Hisham-Bin-Ammar via Ismail-Bin-Ayyash via Bahir-Bin-Sad via Khalid-Bin-Ma`dan via Shaddad-Bin-Aws.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [1067] .

Qudsi Hadith No. 1003

Salim-Bin-Abi-Al-Ja`d said, "Regarding [the Qur ' anic verse] 'He (Prophet Jonah) c ried out in the darknesses ,' [1068] [w hen Jonah was thrown overboard] God revealed to the whale , ' Do not harm any of Jonah's bones or flesh. ' Then the whale was swallowed by another whale. So the darknesses are: the darkness of the first whale, the darkness of the second whale, and the d a rkness of the sea."

Sanad : Ibn-Mahdi via Sufyan via Mansur via Salim-Bin-Abi-Al-Ja`d.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Unrated.

Qudsi Hadith No. 1004

Ibn-`Abbas said, "God's Messenger , may God's peace and blessings be upon him , came to a mountain path and said, 'It's as if I'm looking at Jonah son of Amittai (Yunus-Bin-Matta) wearing two fringed white gowns praying and the mountains answering him back. God says to Jonah, " I'm here [to answer your prayer], oh Jonah! It 's me [God]. """

Sanad : Ibn-`Abbas.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 1005

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When Jonah wanted to pray to God while inside the abdomen of the whale, he said, 'Oh, God! " There is no god but you. Praise be to you. I was indeed a wrongdoer. " [1069] ' Jonah's prayer came towards the throne [of God]. The angels said to God, 'Oh, Lord! This is a familiar faint voice coming from strange lands.' God, the Sublime , asked the angels, ' Do you know who that is? ' They replied, 'Oh, Lord! Who is that?' God replied, ' This is my servant Jonah. ' They asked, ' Your servant Prophet Jonah? The one who 's still doing good deeds and whose prayers are answered? Oh, Lord! Don't you have mercy on those who do g ood deeds during good times and r escue them during bad times?' God replied, ' Definitely. ' So God ordered the whale to eject Jonah and Jonah was ejected onto the open shore ."

Sanad : Al-Hasan-Bin-Ali via Ahmad-Bin-Salih viaAbdullah-Bin-Wahb via Abu-Sakhr via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Al- Faraj Ba`d Al-Shiddah by Ibn-Abi-Al-Dunya.

Rating : Da` if [1070] .

Qudsi Hadith No. 1006

Abu-Hurayrah, may peace be upon him , said that the Prophet , may God's peace and blessings be upon him , said, " While [Prophet] Ayyub (Job) was naked bathing, a swarm of gold locust s fell on him. Job started to collect them with his full hands and place them on his garment . His Lord called him , ' Oh, Job! Haven't I made you too rich to need what you see ? ' Job replied, 'Certainly, oh Lord! But I can't do without your blessings!'"

Sanad : Abdullah-Bin-Muhammad Al-Jufi via Abd-Al-Razzaq via Mamar via Hammam via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1007

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "While Job, may peace be upon him , was naked bathing, gold locusts fell on him. Job started to collect them with his full hands and place them on his garment. His Lord , the Almighty and Glorious , called him, ' Oh, Job! Haven't I made you rich? ' Job replied, 'Certainly, oh Lord! But I can't do without your blessings!'"

Sanad : Ahmad-Bin-Hafs-Bin-Abdullah via his father vi Ibrahim via Musa-Bin-Uqbah via Safwan-Bin-Sulaym via `Ata ' -Bin-Yasar via Abu-Hurayrah.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : Sahih [1071] .

Qudsi Hadith No. 1008

Abu-Hurayrah said, "A swarm of gold locusts was sent upon Job and Job started to collect them with his full hands and place them on his garment. The Lord said to Job, ' Oh, Job! Didn't we give you enough? ' Job replied, 'Yes, Lord! But who can do without your favors !'"

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1072] .

Qudsi Hadith No. 1009

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "Gold locusts were sent upon Job and Job started to collect them. God said to Job, ' Haven't I made you rich, oh, Job! ' Job replied, ' Oh, Lord! But who can h ave enough of your mercy {or perhaps he said "of your favor"}!'"

Sanad : Abu-Dawud via Hammam via Qatadah via Al-Nadr {aka Ibn-Anas-Bin-Malik} via Bashir-Bin-Nahik via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1073] .

Qudsi Hadith No. 10 10

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "The affliction of Job, God's prophet, lasted for eighteen years. Everyone, near and far, rejected Job except two of his closest brothers. They used to come and visit him in the morning and leave. One day, one of them said to the other, ' Do you know, I swear to God, that Job has committed a sin that no human being has ever committed before.' The second one asked, 'What sin is that?' The first one replied, 'He's been afflicted for eighteen years and God has shown him no mercy and hasn't removed his affliction .' When the y went to visit Job, the second one couldn't wait but mention to Job what he'd heard from the first one. Job replied, 'I don't know what you're talking about. The only thing I did, and God knows, is that I used to pass by two people arguing and mentioning the name of God and when I returned to my home I atoned for the ir sins fearing that they might have taken the name of God in vain. ' Job left his home only to go to the outhouse and on the way back his wife took him by the hand and helped him inside. One day, Job was late for God revealed to him, ' Strike [the ground] with your foot . This is [spring water] for a cool bath and drink ' [1074] So his wife came out to look for him. She saw him coming. God removed his affliction and he looked better than before. His wife [who didn't recognize him] asked him, ' May God bless you! Have you seen God's Prophet who's been afflicted? I swear to God that I haven't seen anyone who looks more like him than you when he's well.' Job replied, 'It's me, Job.' Job had two banks: one for wheat and one for barley. God sent two clouds. One of them traveled until it reached the wheat bank and then it dropped in it gold until it overflew. The other cloud dropped in the barely bank money until it overflew."

Sanad : Abu-Abdullah Muhammad-Bin-Abdullah Al-Zahid via Ahmad-Bin-Mihran via Shuayb-Bin-Al-Hakam-Bin-Abi-Maryam via Nafi-Bin-Yazid via `Aqil-Bin-Khalid via Ibn-Shihab via Anas-Bin-Malik.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1075] .

Qudsi Hadith No. 1011

Uqbah-Bin-Amir said that the Prophet , may God's peace and blessings be upon him , said, "God, the Sublime , asked Job, may peace be upon him , 'Do you know why I afflicted you?' Job replied, 'No, oh Lord!' God said to Job, ' It's because you kowtowed to Pharaoh. '"

Sanad : Abu-Al-Qasim Mahmud-Bin-Ahmad {in Tabriz] via Abu-Al-Fath Ahmad-Bin-Abdullah Al-Su dharjani via Abu-Nuaym Al-Asbahani via Ahmad-Bin-

Jafar via Muhammad-Bin-Yunus via Ibn-Kathir Al-Naji via Ibn-Lahiah via Yazid-Bin-Abi-Habib via Abu-Al-Khayr via Uqbah-Bin-Amir.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da`if [1076] .

Qudsi Hadith No. 101 2

Al-Harith Al-Ash`ari said, "God's Messenger , may God's peace and blessings be upon him , said, ' God, the Almighty and Glorious , revealed to John son of Zachariah (aka John the Baptist) (Yahya-Bin-Zakariyya), five commandments to perform and order the Ch ildren of Israel to perform . John was slow to execute God's order so God, the Almighty and Glorious , revealed to Jesus, " Either John tells the Children of Israel the commandments or you do. " Jesus came to John and told him, "God ordered you to perform five commandments and ordered you to order the Children of Israel to perform them. Either you tell the Children of Israel about the commandments or I will." John said to Jesus, "Oh, spirit of God! Don't do that. I'm afraid that if you do, I will be destroyed or tortured. " Then John gathered the Children of Israel in Jerusalem until all the temple was filled and people sat on the ledges. Then John said to them, " God, the Almighty and Glorious , revealed to me five commandments and ordered me to order you to follow them. First: worship no god but God. Those who worship other gods beside God are like someone who buys a slave with their own gold or money and lets the salve live in their house and then tells the slave 'do this and that for me' but the slave does those deeds for another master. Who of you likes to have a slave like that? God, the Almighty and Glorious , created you and blessed you so do not associate anything with the Lord. Second: do not look at anything when you pray. God, the Almighty and Glorious , looks at the faces of those servants who do not look at anything. Third: God commands you to fast. It's like someone with a pack of musk that everyone wants to smell. To God, the breath of a fasting person smells better than musk. Fourth: God commands you to give alms. It's like a person who's captured by an enemy and they tie the person from the neck, or they're on the verge of beheading the person, and the person pays them ransom little by little until the person is freed. Fifth: God commands you to mention the name of the Lord. It's like someone who hides in a fort when chased by an enemy. Similarly, a servant [of God] can only escape from Satan by mentioning the name of God. "' The prophet , may God's peace and blessings be upon him , said [to the sahabah] , ' And I order you to do five things that God, the Almighty and Glorious , ordered me to do: to congregate, to hear, to obey, to immigrate, and to fight for the sake of God. Those who distance themselves from the congregation even by a span remove from their neck the knot of Islam until they return to the congregation . And those who use prayers from the jahiliyah period shall be stacked in hell.' They (the sahabah) asked, 'Oh, God's Messenger! Even if they fast and offer salat?' The Prophet replied, 'Even if they fast and offer salat. ' The Prophet said, ' Use the prayers of God that have made you Muslims , believers , and servants of the Lord .'"

Sanad : Aban-Bin-Yazid via Yahya-Bin-Abi-Kathir via Zayd-Bin-Salam via Abu-Salam via Al-Harith Al-Ash`ari.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [1077] .

Qudsi Hadith No. 1013

Anas said, "John the Baptist said to God, 'Oh, Lord! Save me from people's criticism.' God re vealed to John, ' Oh, John! I chose not to save even myself from criticism so why would I save you? Just read what it says in the scripture : "The Jews sa y, 'Ezra is the son of God' and the Christians sa y, ' The Messiah is the son of God ' [1078] and they (the Jews) sa y, 'The hand of God is tied (i.e. close fisted) ' [1079] and so forth . " ' John replied, 'Oh, my Lord! Forgive me. I won't do this again.' "

Sanad : Al-Daylami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da `if [1080] .

Qudsi Hadith No. 1014

Al-Nawwas-Bin-Samaan Al-Kilabi said, " One morning, God's Messenger , may God's peace and blessings be upon him , mentioned the Antichrist . The Messenger sometimes belittled him and sometimes aggrandized him to the point we thought the Antichrist was near the palm trees. In the evening, w hen we went to see the Messenger, he knew it (i.e. the appre hension we had) by looking at us. The Messenger asked, 'What is the matter with you?' We replied, 'Oh, God's Messenger! In the morning, you mentioned the Antichrist and you sometimes belittled him and sometimes aggrandized him to the point we thought the Antichrist was near the palm trees.' The Messenger said, ' The Antichrist is not the most that I fear for you. If the Antichrist comes while I'm still alive, I will confront him for you. And if he comes after I'm gone, each one will have to confront him for themselves. The Lord will succeed me and protect every Muslim. The Antichrist will come as a one-eyed young man with curly hair. He will look likeAbd-Al-`Uzza-Bin-Qatan [1081] . Any of you who will be around when the Antichrist comes, should read the beginning verses of the Sura of Al-Kahf. The Antichrist will appear in an area between Syria and Iraq and will spread corruption right and left. Oh, servants of God! So remain steadfast.' We asked, 'Oh, God's Messenger! How long will the Antichrist stay on earth?' The Messenger replied, 'Forty days. One day will be like a year, one day will be like a month, one day will be like a week, and the rest of the days will be like your days.' We asked, 'Oh, God's Messenger! On the day that is like a year, are we to offer the same number of salats that we offer on a regular day?' The Messenger replied, 'No. Measure and apply . [1082] ' We asked, 'Oh, God's Messenger! How fast will the Antichrist move on earth?' The Messenger replied, 'Like clouds driven by the wind. The Antichrist will come to people and ask them to believe in him and they will believe in him and obey him. The Antichrist will command the sky to rain and it will rain and he will command the earth to grow [plants] and it will grow [plants] . The people's pasturing cattle will come back to them at the end of the day with higher humps (taller) , longer udders (full of milk) , and wider flanks (bigger in size) . Then t he Antichrist will come to another group of people and ask them to believe in him but they will refuse. The Antichrist will leave them and they will have a drought and lose all their wealth. Then t he Antichrist will pass by a site of ruins and say to it, " B ring out your treasures," and its treasures will follow him like a swarm of bees. Then the Antichrist will call a man full of youth and hit him with a sword and split him into two pieces that land away from each other a distance equal to that between an archer and the ir target. T he Antichrist will call the young man and the young man will come forward with a gleaming face laughing. At th is t ime , God will send the Messiah son of Mary. The Messiah will descend near the white minaret , on the east side of Damascus, wearing two garments , dyed with safflower then with saffron crocus , placing his pa lms on the wings of two angels. W hen the Messiah lowers his head , it will dri p , and when he raises his head, drops of water like pearls will fall from it. All unbelievers who will smell the breath of the

Messiah will die and the breath of the Messiah will span the range of his eyesight. The Messiah will look for the Antichrist until he finds him and kills him at the gate of Lod. Then Jesus son of Mary will come to people whom God protected from the Antichrist and Jesus will wipe their faces and tell them about their ranks in heaven. At this time, God will reveal to Jesus, " I 've brought forth servants of mine (Gog and Magog) that no one can fight so t ake my [believing] servants to the mount and safeguard them there . " Then God will send Gog and Magog who will "come forward from every high place." [1083] The first group of Gog and Magog will pass by Lake Tiberias (aka the Sea of Galilee) and drink all its water and the last group will pass by and say, "This lake once had water!" Then Jesus, God's prophet, and his companions will be besieged [by Gog and Magog at the mount] to point where the head of an ox becomes more valuable to them than a hundred dinars is to you today. Then Jesus, God's prophet, and his companions will pray to God and God will send worms inside the necks of Gog and Magog and, next morning, Gog and Magog will die together as one victim. Then Jesus, God's prophet, and his companions will descend to the ground [from the mount] and find on earth no space the size of a span that isn't filled with the grease and stench of Gog and Magog. Then Jesus, God's prophet, and his companions will pray to God and God will send birds with necks like those of Khorasani c amels that will carry the bodies of Gog and Magog and throw them wherever God wishes. Then God will send rain that can't be blocked by any house of clay or animal's hair which will wash the earth and make it as shiny as a mirror. Then it will be said to the earth [by God] , " Bear fruit and be blessed again. " On that day, a group of people will eat a pomegranate and use its skin as a shade. There will be so much m ilk to the point where a milch camel will produce enough milk for a troop . And a milch cow will produce enough milk for a tribe. And a milch sheep will produce enough milk for a family. At this time, God will send a pleasant wind that will pass under the people's armpits and take the life of every believer and every Muslim. What will remain are the evildoers who will copulate like asses (i.e. in public). Those are the only ones who will be alive when the [last] hour arrives.'"

`Abd-Al-Rahman-Bin-Yaz id-Bin-Jabir narrated a hadith similar to the hadith above but added after "This lake once had water," "Then Gog and Magog will proceed until they reach the Khamar Mount, aka the Jerusalem Mount. They will say, 'We've killed those on earth, let 's go and kill those in heaven.' They will throw their arrows towards the sky and God will return their arrows to them besmeared with blood."

In the narration of Ibn-Hujr, [Instead of " I've brought forth servants of mine (Gog and Magog) that no one can fight ,"] it says, " I 've sent forth servants of mine (Gog and Magog) that no one can ever fight. "

Sanad : Abu-Khaythamah Zuhayr-Bin-Harb via Al-Walid-Bin-Muslim T Muhammad-Bin-Mihran Al-Razi via Al-Walid-Bin-Muslim via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Yahya-Bin-Jabir Al-Ta ' i {the judge of Homs} via Abd-Al-Rahman-Bin-Jubayr -Bin-Nufayr via his father Jubayr-Bin-Nufayr Al-Hadrami via Al-Nawwas-Bin-Sam`an Al-Kilabi.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1015

Abd-Al-Rahman-Bin-Sannah said that he heard God's Messenger , may God's peace and blessings be upon him , say, " I swear to God that [there will come a day when t he people of] faith will retreat to the area between the two mosques [1084] the way a snake retre at s to its hole [when in danger] and [there will come a day when the people of] faith will be confined to Medina the way water is confined in a canal. At th at time, the Arabs will call for help from their Bedouins and they will leave united, like the righteous predecessors and good descendents, and fight the Romans. They will engage in wars back and forth until t hey reach the depths of Antakya. They will fight there for three nights and neither team will win. The blood will reach the ankles of horses. The angels will say to God, 'Oh, our Lord! Aren't you going to make your servants victorious?' God will reply, ' Not until they have many martyrs. ' So one third will die as martyrs, one third will remain steadfast, and one third will retreat, because of doubt, and will be destroyed. The Romans will say to the Arabs, 'We will not leave you until you send to us all those of the same origin as us .' So t he Arabs will say to the non-Arabs, 'Follow the Romans.' The non-Arabs will say, 'Are we going to disbelieve after we have become believers?' The non-Arabs will become angry. They will seek the Romans and fight them. God will become angry and will hit with the Lord's sword and stab with the Lord's spear. {Someone asked, 'Oh, Abdullah-Bin-Amr! What are God's sword and God's spear? ' Abdullah replied, ' They are a believer's sword and a believer's spear.'} All the Romans will be destroyed. The ones who will escape will live to tell. Then Muslims will proceed towards the land of the Romans and conquer its citadels and cities saying ' Allahu A kbar (God is the greatest) ' until they come to the city of Heraclius (aka Constantinople) and find it s gulf to be wide. They will conquer it saying ' Allahu A kbar . ' They will say ' Allahu A kbar ' and one of its walls will fall. And they will say ' Allahu A kbar ' and another one of its walls will fall. What will remain is its seawall. Then Muslims will proceed to Rome and conquer it saying ' Allahu A kbar . ' On that day, Muslims will measure their spoils by the sack. "

Sanad : Al-Walid and Abu-Al-Mughirah via Ibn-Ayyash via Ishaq-Bin-Abi-Farwah via Yusuf-Bin-Sulayman via his grandmother Maymunah {Al-Walid did not mention the grandmother} via Abd- Al-Rahman-Bin-Sannah.

Source : Al-Fitan by Nu`aym-Bin-Hammad.

Rating : Matruk [1085] .

Qudsi Hadith No. 1016

Abd-Al-Rahman-Bin-Abi-Bakrah said, "I came to the home of Abdullah-Bin-Umar and around him were two rows of people, and no one was on his couch . So I sat on his couch , next to his legs. Then a red man (i.e. one with a white complexion) , with a big abdomen, came and sat. The man asked, 'Who are you?' I replied, ' Abd-Al-Rahman-Bin-Abi-Bakrah.' He asked, 'And who's Abu-Bakrah [1086] ?' I replied, ' Don't you remember the man who jumped from the wall of [the city of] Ta ' if towards God's Messenger , may God's peace and blessings be upon him [to embrace Islam]?' The man replied, 'Of course!' The man welcomed me . Then the man started to narrate to us. He said ' Hamal Al-Da ' n (the lamb) will be coming soon ' three times. I asked, ' Who 's Hamal Al-Da ' n? ' He replied, ' He's a king of the Romans. One of his parents is a devil. He'll have a thousand thousand people. Five hundred thousand will be on land and five hundred thousand will be at sea. They 'll come to a place called Al-` Amiq (the deep). The king will say to his associates, " Leave your ships . " The king will order the ships to be burnt [to prevent his people from retreating.]

Then the king will say [to the Muslims], " You 'll conquer neither Rome nor Constantinople. Let those who want to flee do so now. " Muslims will ask each other for help until help comes from the people of Aden-Abyan [1087] . Muslim s will tell them , " Go and pursue the Romans as one unit. " They 'll fight for one month until the toes of horses are soaked in blood. On that day, believers will be rewarded twice as much as the people who preceded them except for the companions of Prophet Muhammad , may God's peace and blessings be upon him . On the last day of the month, God, the Blessed and Sublime , will say, " Today I shall unsheathe my sword, support my religion, and take revenge against my enemy. " The Romans will be surrounded and defeated until Constantinople is conquered. The commander of Muslims will say, "No one will be shortchanged today ." So while Muslims are dividing the [spoils of] gold and silver amongst themselves with their shields, someone will call them and say , "The Antichrist is back in your hometowns!" Muslims will put down what they have in their hand s and go to the Antichrist [and kill him]."'

S anad : Talut-Bin-Abbad via Hammad-Bin-Salamah viaAli-Bin-Zayd [Al-Qurashi] via `Abd-Al-Rahman-Bin-Abi-Bakrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [1088] .

Qudsi Hadith No. 1017

Hudhayfah-Bin-Al-Yaman said , " God's Messenger , may God's peace and blessings be upon him , said, ' The first signs [of the end time] are: the Antichrist, the [second] coming of Jesus, a fire coming from the depths of Aden-Abyan that gathers people and goes with them wherever they go and does whatever they do, the smoke [1089] , the beast [1090] , and then Gog and Magog.' I asked, 'Oh, God's Messenger? What is Gog and Magog?' The Messenger replied, 'Gog and Magog are nations. Each nation consists of four hundred thousand people. No one of them dies before they see a thousand of their descendents. They're descendants of Adam. They proceed to wreak havoc in the world. Their front will be in Syria and their rear will be in Iraq. They'll pass by the rivers of the world. They'll drink from the Euphrates, Tigris, and Lake Tiberias until they reach Jerusalem. They'll say, "We've killed the people on earth. Let' s fight those in heaven. " They'll throw their arrows towards the sky and their arrows will return to them besmeared with blood. They'll say, "We've killed those in h e aven." Jesus and the Muslims will be on Mount Sinai. God, the Almighty and Glorious , will reveal to Jesus, " Safeguard my servants on the mount and next to Aylah. " Jesus will raise his hands towards heaven and the Muslims become believers. God will send against Gog and Magog a beast called Al-Naghaf (the worms) that will enter their noses and, next morning, they will die and their bodies will be scattered from the middle of Syria to the Middle of Iraq and their corpses will stink up the earth. God will order the sky to rain and it will rain like mouths of waterskins and the earth will be cleansed of their corpses and foul smell. At that time, the sun will rise from the west."'

S anad : Isam-Bin-Rawwad-Bin-Al-Jarrah via his father [Rawwad-Bin-Al-Jarrah Al-Shami] via Sufyan-Bin-Said Al-Thawri via Mansur-Bin-Al-Mutamir via Ribi-Bin-Hirash via Hudhayfah-Bin-Al-Yaman.

Source : Tafsir Al-Tabari by Al-Tabari.

Rating : Da` if [1091] .

Qudsi Hadith No. 1018

Jabir Al-Khaywani said, "When I was with Abdullah-Bin-Umar, a deputy arrived from Syria. The month of Ramadan had two nights left. Abdullah asked the deputy, 'Did you leave for my people (i.e. citizens) what they need [before coming to spend time here] ?' The deputy replied, ' I left something (i.e. not enough).'Abdullah told the deputy, 'You need to go back and leave for them what they need because I heard God's Messenger , may God's peace and blessings be upon him , say, "People commit sin when they don't take care of those whom they lead ."' Then Abdullah started to narrate to us.Abdullah said, ' When the sun sets, prostrates [to God], and asks for permission [to rise from the east], a permission is granted. That continues to be the case until one day the sun sets, prostrates , and asks for permission. Permission for the sun [to rise from the east] will not be grated . The sun will say to God, " Oh, my Lord! The east is far away and I can't get there without permission." The sun will be detained and then God will say to the sun, " Rise from the west. " After this day and until the day of resurrection no good deed will be rewarded.' Then `Abdullah talked about Gog and Magog. He said, 'The people of Gog and Magog do not die until they have a thousand children. After Gog and Magog, three nations will come and no one but God, the Almighty and Glorious , knows how many they will number : Mansak, Tawil, and Taris.'"

S anad : Abu-Abdullah Muhammad-Bin-Ali Al-Sanani {in Mecca} via Ishaq-Bin-Ibrahim Al-Dabari viaAbd-Al-Razzaq via Ma` mar via Ishaq-Bin-Wahb via Jabir Al-Khaywani.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1092] .

Qudsi Hadith No. 1019

Abdullah-Bin-Umar said that he heard the Prophet , may God's peace and blessings be upon him , say, "When God, the Sublime , sent Adam , may God's peace and blessings be upon him , down to earth [from heaven], the angels said, 'Oh, Lord! Are you going to put on it (the earth) one (Adam) that spread s corruption and spill s blood , wh ile we sing your praises and sanctify you?' [1093] God replied, ' I know that which you do not know.' [1094] The angels said to God, 'Our Lord! We're more obedient to you than the children of Adam.' God, the Sublime , said to the angels, ' Get me two angels so I can send them down to earth and we'll see how they'll do. ' The angels replied, 'Take Harut and Marut.' So Harut and Marut were sent down to earth. A shining star in the form of the most beautiful woman was sent to them. Harut and Marut asked the woman to lie with them. The woman replied, 'No, I swear to God I won't until you take other gods beside God.' Harut and Marut said to the woman, 'We swear to God that we will never take other gods beside God.' The woman came back to Harut and Marut carrying a baby. Harut and Marut asked the woman to lie with them. The woman replied, 'No, I swear to God I won't until you kill this baby.' Harut and Marut said to the woman, 'We swear to God that we will never kill the baby.' The woman came back to Harut and Marut carrying a glass of wine . Harut and Marut asked the woman to lie with them. The woman replied, 'No, I swear to God I won't until you drink this wine. ' Harut and Marut drank the wine and became intoxicated. They lay with the woman and killed the baby. When they sobered up, the woman told them, 'When you were drunk, you did everything you said you wouldn't do.' Then Harut and Marut were given a choice: be punished in life or the hereafter. They chose to be punished in life."

Sanad : Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Musa-Bin-Jubayr via Nafi{ mawla ofAbdullah-Bin-Umar} viaAbdullah-Bin-`Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1095] .

Qudsi Hadith No. 1020

Nafi said, “I traveled with Ibn-Umar. At the end of the night, Ibn-Umar asked, ‘Has the red [star] appeared?’ I replied ‘ N o , ’ twice or thrice. Then I said, ‘She has appeared.’ Ibn-Umar said, ‘She’s neither loved nor welcomed!’ I said, ‘Praise the Lord! What a heedful obedient star!’ Then Ibn-` Umar said, ‘ Haven’t I told you what I heard God’s Messenger , may God’s peace and blessings be upon him , say? The Messenger said, “The angels asked God, ‘Oh, Lord! Why are you patient with the children of Adam who commit sin and do bad deeds?’ God replied, ‘ Because, unlike what I do with you, I subject the children of Adam to trial s . ’ The angels said to God, ‘If we were in their shoes we wouldn’t disobey you.’ God said to the angels, ‘ Choose two angels from you. ’ They quickly chose Harut and Marut. S o Harut and Marut descended to earth. God, the Sublime , gave them a strong libido. ” I asked, “ What is a libido? ” The Messenger replied, “ Sexual desire. ” The Messenger continued, “Then a woman named Zahrah came to them and they desired her. Harut and Marut hid from each other the desire they had for the woman. O ne of them went to see the woman and while he was there the other one came. They said to each other, ‘Do you have the same desire that I do for this woman?’ They replied, ‘Yes.’ So they asked the woman to lie with them. She told them, ‘I won’t lie with you until you tell me the name that you use to ascend to and descend from heaven.’ Harut and Marut refused. They asked her again to lie with them and when she refused they succumbed to her demand. When the woman flew, God cut her wings and turned her into a star. Harut and Marut asked their Lord for forgiveness. God gave them a choice and told them, ‘If you wish I can return you back to where you came from now and I will punish you on the day of resurrection or I if you wish I can punish you now and I will return you back to where you came from on the day of resurrection?’ One of them said to the other, ‘The punishment in life is temporary and evanescent .’ So Harut and Marut chose the punishment in life over the punishment in the hereafter. God revealed to them, ‘ Go to Babylon (aka Babel) . ’ Harut and Marut went there and the earth swallowed them . They’re hung between heaven and earth and punished until the day of resurrection.”””

Sanad : Al-Hasan-Bin-Abi-Bakr via Abu-Sahl Ahmad-Bin-Muhammad Al-Qattan via Abd-Al-Karim-Bin-Al-Haytham via Sunayd-Bin-Dawud via Al-Faraj-Bin-Fadalah via Muawiyah-Bin-Salih via Nafi ` .

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1096] .

Qudsi Hadith No. 1021

Abdullah-Bin-Umar, may God be pleased with him and his father , said , “ God’s Messenger , may God’s peace and blessings be upon him , said, ‘ There are [seven] earths and the distance between each two is five hundred travel years (i.e. the distance one travels in five hundred years). The highest earth is on the back of a whale that touches heaven. The whale is on a rock and the rock is in the hand of an angel. The second earth is where the wind resides. When God wanted to destroy [the tribe of] Ad , the Lord ordered the treasurer of wind (i.e. the angel in charge of the wind) to send againstAd a wind to destroy them. The treasurer said to God, “ Oh, my Lord! Should I send against them a tremendous wind? ” God replied, “ No. That will destroy the entire earth. Send against them a little wind. ” This is what God, the Almighty and Glorious , talks about in the Lord’s cherished book [the Qur ‘ an]: “It (the wind) le ft nothing that it came across without making it threadbare .” [1097] The third earth contains the stones of hell. The fourth earth contains the sulfur of hell.’ They (the sahabah) asked, ‘Oh, God’s Messenger! Does hell have sulfur?’ The Messenger replied, ‘Yes. I swear to God that it has wadis of sulfur. It dissolves unshakable mountains.’ The Messenger continued, ‘The fifth earth contains the snakes of hell. Their mouths are like wadis. They bite unbelievers and remove their flesh and leave nothing but their bones. The sixth earth contains the scorpions of hell. The smallest is like a vigorous mule. It strikes unbelievers and makes them forget the heat of hell . The seventh earth contains Saqar (i.e. hell). In it is the devil. The devil is chained with iron, one hand in the front and one hand in the back. When God wants to unleash the devil against any of the Lord’s servants, God removes the chains.’”

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Bahr-Bin-Nasr via Abdullah-Bin-Wahb via Abdullah-Bin-Abbas [Al-Qitbani] via Abdullah-Bin-Sulayman via Darraj via Abu-Al-Haytham via Isa-Bin-Hilal Al-Sadafi via Abdullah-Bin-` Amr.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1098] .

Qudsi Hadith No. 1022

Abdullah-Bin-Amr-Bin-Al-` As, may God be pleased with him and his father , said, “In regard to this verse of the Qur ‘ an, ‘ Oh, Prophet! We have sent you as a witness, bearer of glad tidings, and warner,’ [1099] God said in the Torah, ‘ Oh, Prophet! We have sent you as a witness, bearer of glad tidings, and guardian of the illiterate s (i.e. the Arabs) . You’re my servant and my Messenger. I have named you Al-Mutawakkil (i.e. one who relies [on God]). ’ God continue d , ‘ The Prophet is neither harsh nor rough. He does not shout in the markets. And h e does not return an evil deed for an evil deed but he pardons and forgives. God will not take the life of the Prophet until the Prophet straightens out the crooked people by making them say, “There is no god but Allah,” which will open blind eyes, deaf ears, and enveloped hearts. ’”

Sanad : Abdullah-Bin-Maslamah via Abd-Al-Aziz-Bin-Abi-Salamah via Hilal-Bin-Abi-Hilal via Ata ‘ -Bin-Yasar via Abdullah-Bin-Amr-Bin-Al-` As.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1023

` Abdullah-Bin-Salam said, “ When I heard that t he Prophet , may God’s peace and blessings be upon him , was coming (migrating) [from Mecca to Medina] I went to see him. The Prophet asked me, ‘Are you Ibn-Salam, the scholar of the people of Yathrib (aka Medina)?’ I replied, ‘Yes.’ The Prophet asked me, ‘For the sake of God who revealed the Torah to Moses on Mount Sinai, do you find my characteristics in the book that God, the Sublime , revealed to Moses?’ I asked the Prophet, ‘Describe your Lord for me, oh Muhammad!’ The Prophet trembled . So Gabriel told him , ‘ Say: “ God is One . God is Eternal. God neither begot anyone nor was God begotten . And God has no equal.”’ [1100] I said to the Messenger, ‘I acknowledge to you that you are God’s Messenger. God will make you victorious. And God will make your religion triumph over other religion s . I find your characteristics in the book of God [the Torah] for God , the sublime , says, “ Oh, Prophet! We have sent you as a witness, bearer of glad tidings, and warner. I have named you Al-Mutawakkil. ” God continues, “ The Prophet is neither harsh nor rough. He does not shout in the markets. And he does not return an evil deed

for an evil deed but he pardons and forgives. God will not take the life of the Prophet until the Prophet straightens out the crooked people by making them say, 'There is no god but Allah,' which will open blind eyes, deaf ears, and enveloped hearts. """

Sanad : Abu-Al-Qasim Al-Samarqandi and Abu-Muhammad Abd-Al-Karim Al-Sulami viaAbd-Al-Karim-Bin-Al-Hasan Al-Qattan via Abd-Al-Wahhab Al-Kilabi via Muhammad-Bin-Khuraym via Hisham-Bin-Ammar via Ibn-Al-Walid-Bin-Muslim via Muhammad-Bin-Hamzah-Bin-Abdullah-Bin-Salam via his grandfatherAbdullah-Bin-Salam.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 1024

Adiyy-Bin-Hatim said, "When I was with the Prophet , may God's peace and blessings be upon him , a man came and complained to him about poverty. Then another man came and complained to him about highway robbery. The prophet asked me, ' Oh,Adiyy! Have you seen [the city of] Al-Hirah?' I replied, 'I haven't seen it but I 've heard of it.' The Prophet said to me, ' If you live long enough you'll see a wom a n in a howdah travel [safely] from Al-Hirah and walk around the Kaaba without fearing anyone but Allah . ' I said to myself , ' Where are (what will become of) the highway robbers of [the tribe of] Tayyi ' who spread corruption in the land?' The n the Prophet said to me, 'And if you live long enough you'll see the opening (i.e. plundering) of the treasures of Khosrau.' I asked, 'Khosrau son of Hormizd?' The Messenger replied, 'Khosrau son of Hormizd.' The Messenger continued, 'And if you live long enough you'll see one who takes out a handful of gold or silver and ask s others to take it but find s no one willing to do so (i.e. no poverty will be around). ' The Messenger continued, ' God will meet one of you, on the appointed day (i.e. Judgment Day), and talk to them directly without an interpreter, and say, " Didn't I send a Messenger to you to let you know [about me]? " They 'll reply, "Definitely." God will ask them , " Didn't I give you wealth and bless you? " They 'll reply, "Definitely." They 'll look to their right and see nothing but hell and look to their left and see nothing but hell.' I heard the Prophet say ing , ' Avoid hell by [donating to charity] even half a date. If you can't find half a date, say a good word (i.e. perform righteous deeds.)'"

`Adiyy said [to the sahabah] , " I saw a woman in a howdah travel from Al-Hirah and walk around the Kaaba without fearing anyone but Allah. I also was one of those who opened (plundered) the treasures of Khosrau son of Hormizd. And if you live long enough you'll see the one who takes out a handful [of gold or silver] whom the Prophet, [aka] Abu-Al-Qasim, talked about."

Sanad : Muhammad-Bin-Al-Hakam via Al-Nadr via Isra ' il via Sad Al-Ta ' i via Muhill-Bin-Khalifah viaAdiyy-Bin-Hatim.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1025

Abu-Sa` id Al-Khudri said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , "On the day of resurrection, Noah is called. Noah replies, 'I'm here, at your service, oh Lord!' God asks Noah, ' Did you deliver [the message of faith to your people]? ' Noah replies, 'Yes.' God asks Noah's people, ' Did Noah deliver the message to you? ' They reply, ' No warner came to us.' God asks Noah, ' Is there any one to testify on your behalf? ' Noah replies , 'Muhammad and his nation.' So you will testify that Noah delivered the message. ' And the Messenger will be a witness over you.' [1101] That is the meaning of the word of God, the Glorious , [in the Qur ' an] 'And thus we have made you a midmost nation so that you will be witness es over the people and the Messenger will be a witness over you.' [1102] 'Midmost' means just."

Sanad : Yusuf-Bin-Rashid via Jarir and Abu-Usamah via Al-Amash via Abu-Salih via Abu-Said Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1026

Abu-Sa` id said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, a prophet comes with two people and a prophet comes with three people. Some prophets come with a lot of people and some prophets come with a few people (i.e. the prophets come with the people who believed in them) . A prophet is asked [by God], ' Did you tell your people [about me]? ' The prophet replies, 'Yes.' Then the prophet's people are called. They're asked [by God], ' Did the prophet tell you [about me]? ' They reply, 'No.' The prophet is asked [by God], ' Is there any one to testify on your behalf? ' The prophet replies, 'Muhammad and his nation.' Muhammad's nation is called. They're asked [by God], ' Did this prophet convey the message? ' They reply, 'Yes.' They're asked [by God], ' How do you know that? ' They reply, 'Our Prophet [Muhammad] told us that the prophets had conveyed their messages and we believed him.' That's the meaning of the word of God, the Sublime , [in the Qur ' an] ' And thus we have made you a midmost nation so that you will be witnesses over the people and the Messenger will be a witness over you.'"

Sanad : Abu-Kurayb and Ahmad-Bin-Sinan via Abu-Muawiyah via Al-Amash via Abu-Salih via Abu-Sa` id.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [1103] .

Qudsi Hadith No. 1027

A group of seven people who participated in the B attle of Badr and Abdullah-Bin-Abbas said { that God's Messenger , may God's peace and blessings be upon him , said } , "The first ones to be called on the day of resurrection [to be judged] are Noah and his people . God asks Noah's people , ' How did you respond to Noah [when he told you to worship me]? ' They reply, ' Noah didn't call us, tell us, advice us, command us, or warn us. ' Noah says to God, 'I told them, oh Lord! I told them nation after nation up to the last Prophet Ahmad (i.e. Prophet Muhammad) who copied th e message, read it, believed it, and confirmed it.' God says to the angels, ' Call Ahmad and his p eo ple . ' The Messenger and his people come shining. Noah says to Muhammad and his people , 'D id I not deliver to my people the message , advise them , and work hard , in secret and in public, to save them from hell but " my invitation did nothing except increase their flight [from faith]" [1104] ? ' The Messenger and his people reply, 'Ye s, you did. We testify that you're telling the truth.' Noah's people tell the Messenger, 'And how do you and your people know that, oh Ahmad, when we're the fist nation and you and your

nation are the last nation?' The Messenger replies by recit ing , ' We sent Noah to his people [saying], "Warn your people before there comes to them a painful punishment."' [1105] The Messenger recites the Sura of Nuh in its entirety. When the Messenger finishes reciting the Sura of Nuh, the people of Nuh say, 'We acknowledge that this is the truth. And that there is no god but Allah. And that Allah is the Almighty and the Wise.' At that time, God, Almighty and Glorious , will say to the people of Nuh, ' Stand apart , today, oh you evildoers!' [1106] And t he people of Nuh will be the first ones to enter hell."

Sanad : Al-Husayn-Bin-Muhammad-Bin-Ishaq via Muhammad-Bin-Ahmad-Bin-Al-Bara ' via Abd-Al-Mun im-Bin-Idris via his father [Idris-Bin-Sinan] via Wahb-Bin-Munabbih via Al-Hasan-Bin-Abi-Al-Hasan via a group of seven people who participated in Badr RT Wahb-Bin-Munabbih via Abdullah-Bin- Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [1107] .

Qudsi Hadith No. 1028

` Abdullah-Bin-Abi-Talhah's father said, " One day, God's Messenger , may God's peace and blessings be upon him , came with a happy face. We said to the Messenger, 'We see happiness in your face.' The Messenger replied, 'An angel came to me and said, "Oh, Muhammad! Your Lord says to you, ' Does it please you that I praise ten times those, of your people, who praise you and greet ten times those who greet you? """

Sanad : Affan via Hammad-Bin-Salamah via Thabit via Sulayman {a mawla of Al-Husayn-Bin- Ali during the time of Al-Hajjaj} via ` Abdullah-Bin-Abi-Talhah via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1108] .

Qudsi Hadith No. 1029

Abu-Talhah Al-Ansari said, "One day, God's Messenger , may God's peace and blessings be upon him , appeared in the morning pleased and happy. We said, 'Oh, God's Messenger! Today, you appeared in the morning pleas ed and happy.' The Messenger replied, 'Yes. Someone (an angel) from my Lord, the Almighty and Glorious , came to me and said [that God says], " Those, from your nation, who praise you, God s hall write for them [in their records] ten hasanat (rewards), erase for them [from their records] ten sayyi ' at (penalties), raise their place [in heaven] by ten steps, and praise them the way they praised you. """

Sanad : Surayj via Abu-Ma shar via Ishaq-Bin-Ka b-Bin- ` Ujrah via Abu-Talhah Al-Ansari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1109] .

Qudsi Hadith No. 1030

Abd-Al-Rahman-Bin- Awf said, " I went to the mosque and saw God's Messenger , may God's peace and blessings be upon him , le aving so I followed him. The Messenger entered a palm tree farm and prostrated. The Messenger prostrated for so long I thought he died. So I went to check on him. The Messenger raised his head and asked, 'What is the matter, oh ` Abd-Al-Rahman?' I told him what happened. The Messenger replied, 'Gabriel, may peace be upon him , told me, "Shouldn't I give you the good news? God, the Almighty and Glorious , says to you, ' I praise those who praise you and greet those who greet you. """

Sanad : Abu-Salamah Mansur-Bin-Salamah Al- Khuza i via Layth T Yunus via Layth via Yazid-Bin-Al-Had via Amr-Bin-Abi- Amr via Abd-Al-Rahman Abu-Al-Huwayrith via Muhammad-Bin-Jubayr-Bin-Mut im via Abd-Al-Rahman-Bin- ` Awf.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1110] .

Qudsi Hadith No. 1031

Al-Hasan-Bin- ` Ali, may God be pleased with him , said, "They (the sahabah) asked God's Messenger , may God's peace and blessings be upon him , 'Oh, God's Messenger! What is the meaning of the word of God, " Indeed God and God's angels praise the Prophet " [1111] ? ' The Messenger replied, ' This is something secret. If you didn't ask me, I wouldn 't tell you about it. God, the Almighty and Glorious , has assigned two ang el s to me. Whenever I'm mentioned in the presence of a Muslim servant and the servant praises me, the two angels say to the servant, "May God forgive you," and God and God's angels answer the two angels and say, " Amen. " And whenever a servant praises me, the two angels say to the servant, "May God forgive you," and God and God's angels answer the two angels and say, " Amen. " "

Sanad : Al- Abbas-Bin-Hamdan Al-Asbahani via Shu ayb-Bin- Abd-Al-Hamid Al-Tahhan via Yazid-Bin-Harun via Shayban via Al-Hakam-Bin- Abdullah-Bin-Khattaf via Umm-Unays, daughter of Al-Hasan-Bin- ` Ali, via her father.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Mawdu ` [1112] .

Qudsi Hadith No. 1032

` Umar-Bin-Al-Khattab, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When Adam committed the sin [of eating of the forbidden tree], he said to God, 'Oh, my Lord! I ask you to forgive me for the sake of Muhammad.' God asked Adam, ' Oh, Adam! How do you know about Muhammad when I haven't created him yet? ' Adam replied, 'Oh, my Lord! When you created me and blew a soul in to me from your soul, I raised my head on saw written on the posts of the throne [of God], " There is no god but Allah. Muhammad is All ah's Messenger." So I knew you didn't add to your name but the name of your most favorite creature.' God said to Adam, ' You're right, oh Adam! Muhammad is my favorite creature. Ask me for anything for the sake of Muhammad and I'll give it to you. I'm forgiving you r sin. Had it not been for Muhammad, I wouldn't have create d you. '"

Sanad : Abu-Said Amr-Bin-Muhammad Al-Adl via Abu-Al-Hasan Muhammad-Bin-Ishaq Al-Hanzali via Abu-Al-Harith Abdullah-Bin-Muslim Al-Fihri via Ismail-Bin-Maslamah via Abd-Al-Rahman-Bin-Zayd-Bin-Aslam via his father [Zayd-Bin-Aslam] via his father [Aslam Al-Adawi] via Umar-Bin-Al-Khattab.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Mawdu` [1113] .

Qudsi Hadith No. 103 3

Anas said that God's Messenger , may God's peace and blessings be upon him , said, " One day, Moses son of Amram , may God's peace and blessings be upon him , was walking on the street. The Omnipotent [God], the Blessed and Sublime , called him, ' Oh, Moses! ' Moses looked right and left and didn't see anyone. God called him a second time, ' Oh, Moses son of Amram! ' Moses looked right and left and didn't see anyone. Moses shivered. Then God called him a third time, ' Oh, Moses! I'd love for you to reside under the shade of my throne on the day (Judgment Day) when there will be no shade but mine. Oh, Moses! Be to the orphan like a merciful father. And be to the widow like a compassionate husband. Oh, Moses! Have mercy and mercy will be had on you. Oh, Moses! Treat others the way you like to be treated. Oh Moses, prophet of the Children of Israel! I shall throw in hell anyone who come s to me [on Judgment Day] not believing in Muhammad even if they 're my friend Abraham or my conversationalist Moses. ' Moses asked, 'My God! Who's Ahmad (i.e. Muhammad)?' God replied, ' Oh, Moses! I swear by my Might and Glory that I haven't created anyone whom I cherish more than him. I wrote his name next to my name on the throne a thousand thousand years before I created the heavens, the earth, the sun, and the moon. I swear by Might and Glory that no one shall enter heaven before Muhammad and his people. ' Moses asked, 'Who are the people of Muhammad? ' God replied, ' Muhammad's peopl e are the praisers, they praise God day and night. They're chaste and immaculate. They fast during the day and worship during the night. I accept from them what they can do [from good deeds] and let them enter heaven when they acknowledge that there is no god but Allah. ' Moses said to God, 'My God! Make me the prophet of those people.' God replied, ' Their prophet is one of them. ' Moses said to God, 'Make me one of the people of that Prophet.' God replied, ' You came before them and they'll come after you. But I shall unite you with Muhammad in Dar Al-Jalal (House of Glory) (i.e. heaven). '"

Sanad : Abu-Ayyub Al-Khaba ' iri via Said-Bin-Musa via Rabah-Bin-Zayd via Mamar via Al-Zuhri via Anas.

Source : Al-Sunnah by Ibn-Abi-`Asim.

Rating : Mawdu` [1114] .

Qudsi Hadith No. 1034

Ibn-` Abbas, may God be pleased with him and his father , said, "God revealed to Jesus, may God's peace be upon him , ' Oh, Jesus! Believe in Muhammad and command your followers who will live at the time of Muhammad to believe in him. If it hadn't been for Muhammad, I wouldn't have created Adam. And if it hadn't been for Muhammad, I wouldn't have created heaven or hell. When I created the throne [of God], it shook. So I wrote on it " No god but Allah. Muhammad is Allah's Messenger" and it became still. '"

Sanad : Ali-Bin-Hamshadh Al-Adl via Harun-Bin-Al-Abbas Al-Hashimi via Jandal-Bin-Waliq via Amr-Bin-Aws Al-Ansari via Said-Bin-Abi-Arubah via Qatadah via Said-Bin-Al-Musayyab via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1115] .

Qudsi Hadith No. 1035

Ibn-` Abbas said, " When the polytheists derided the needs of God's Messenger , may God's peace and blessings be upon him , and said, 'Wh at sort of Messenger is this who eats food and walks in the Markets,' [1116] the Messenger became sad. So Gabriel, may peace be upon him , came from the Lord to console him. Gabriel said to the Messenger, 'Peace be upon you, God' s Messenger! God, the Almighty , sends to you greet ings of peace and says to you, " All the m essengers we sent before you ate food and walked in the markets {i.e. earned a livelihood in life (like all people) } . " [1117] ' While Gabri el and the Prophet were talking, Gabriel dissolved and became like a pod . {Someone [of the sahabah] asked [the Messenger], 'Oh, God's Messenger! What is a pod?' The Messenger replied, 'A lentil.'} The Messenger asked Gabriel, 'Why did you dissolve and become like a pod?' Gabriel replied, 'Oh, Muhammad! One of the gates of heaven opened, which has never been opened before this day. I'm afraid that your people will be punished for deriding your needs.' Gabriel and the Messenger started to cry. Then Gabriel returned to his former state and said to the Messenger, 'I have good news for you, oh Muhammad! This is Ridwan, the treasurer of heaven. Ridwan came to you from your Lord to please you.' Ridwan came , carrying a basket of gleaming lights, and offered a greeting. Then Ridwan said to the Messenger, 'Oh, Muhammad! The Lord of Might (God) sends greetings of peace to you. Your Lord says to you, " These are the keys to the treasures of the worldly life and [if you choose to take them] this will not reduce what I have for you in the hereafter [from rewards] by a mosquito's wing (i.e. by the slightest). "' The Messenger looked at Gabriel as if seeking consultation. Gabriel hit the ground with his hand and said to the Messenger, 'Be modest for the sake of God.' Then the Messenger said to Ridwan, 'I don't want these keys. I'd rather be poor. I want to be a patient and thankful servant.' Ridwan said to the Messenger, 'You've made a good choice. God chose you well.' Then a call came from heaven. Gabriel raised his head. The heavens opened their gates that le d to the throne [of God]. Then God revealed to the Garden of Eden to lower one its branches , which had on it a cluster above which was a room of green aquamarine that ha d seventy thousand gates of red ruby. Gabriel told the Messenger, 'Oh, Muhammad! Look up!' The Messenger looked up and saw the homes of the prophets and their rooms. The Prophet's home was above the homes of the prophets. That's a special bounty for the Messenger. The Messenger heard a caller (God) calling, ' Are you pleased, oh Muhammad? ' The Prophet replied, 'I'm pleased. Save what you wanted to give me in life until the hereafter for intercession (i.e. when I intercede for the believers).' "

Al-Wahidi sa id , " It's been reported that the following [Qur 'a nic] verse was sent down [from God] through Ridwan, ' Glor ious is the one (God) who if willed , w ould give you (Muhammad) better than that— gardens beneath which rivers flow —and would give you palaces.' [1118] "

Sanad : Ahmad-Bin-Muhammad-Bin-Ibrahim Al-Muqri ' via Ahmad-Bin-Abi-Al-Furat via Abdullah-Bin-Muhammad-Bin-Yaqub Al-Bukhari via Muhammad-Bin-Humayd-Bin-Farqad via Ishaq-Bin-Bishr via Juwaybir via Al-Dahhak via Ibn-` Abbas.

Source : Asbab Al-Nuzul by Al-Wahidi.

Rating : Mawdu` [1119] .

Qudsi Hadith No. 1036

Ibn-` Abbas , may God be pleased with him and his father , said that the Prophet , may God's peace and blessings be upon him and his family , said, "I asked God a question I wish I didn't ask. I asked, 'Oh, my Lord! You subjugated to [Prophet] Solomon the wind and conversed with [P rophet] Moses? [W hat have you done for me?] ' God, the Blessed and Sublime , replied, ' Did I not find you an orphan and gave you a home? Did I not find you astray and guided you? And did I not find you poor and enriched you? ' [1120] I said, 'Yes.' I wish I didn't ask the Lord."

Sanad : Abu-Al-Fadl Muhammad-Bin-Ibrahim Al-Muzakki via Ahmad-Bin-Salamah via Abdullah-Bin-Al-Jarrah via Hammad-Bin-Zayd via Ata ' -Bin-Al-Sa ' ib via Sa id-Bin-Jubayr via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1121] .

Qudsi Hadith No. 1037

Abu-Sa` id Al-Khudri said that God's Messenger , may God's peace and blessings be upon him , said, "Gabriel came to me and said, 'My Lord and your Lord says to you, " Do you know how I raised high your ' mention ' [1122] ? "' I replied, 'God knows best.' Gabriel said [that God said], ' When my name is mentioned, your name is mentioned as well. "'

Sanad : Abdullah-Bin-Muhammad-Bin-Salm via Harmalah via Ibn-Wahb via Amr-Bin-Al-Harith via Darraj via Abu-Al-Haytham via Abu-Sa` id Al-Khudri.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1123] .

Qudsi Hadith No. 1038

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "God took Abraham as a friend and Moses as a conversation partner and me as a loved one. Then God said, ' I swear by my Might and Glory that I shall give preference to my loved one over my friend and my conversation partner. "'

Sanad : Abu-Al-Hasan Muhammad-Bin-Al-Husayn Al-Husayni via Abu-Muhammad Al-Hasan-Bin-Hamshadh Al-Adl via Abu-Ismail Muhammad-Bin-Ismail T Abu-Abdullah Al-Hafiz via Abu-Muhammad Al-Hasan-Bin-Muhammad-Bin-Sakhtawayh via Abu-Ismail Muhammad-Bin-Ismail via Ibn-Abi-Maryam via Maslamah-Bin-` Ali Al-Khushani via Zayd-Bin-Waqid via Al-Qasim-Bin-Mukhaymirah via Abu-Hurayrah.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Mawdu` [1124] .

Qudsi Hadith No. 103 9

Ibn-` Abbas said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Sublime , prefers messengers to angels. When I reached the seventh heaven, I met an angel of light on a couch of light. I greeted the angel and the angel greeted me back . Then God revealed to the angel, ' My Prophet and chosen one greets you and you don't stand up! I swear by Might and Glory that I shall make you stand up until the day of resurrection. "'

Sanad : Ahmad-Bin-Muhammad Al-Atiqi and Abu-Tahir Muhammad-Bin-Abd-Al-Wahid Al-Biyyi via Al-Mu a fa-Bin-Zakariyya Al-Jariri via Muhammad-Bin-Hamdan Al-Sayda lani via Muhammad-Bin-Maslamah Al-Wasiti via Yazid-Bin-Harun via Khalid Al-Hadha ' via Abu-Qilabah via Ibn-` Abbas.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1125] .

Qudsi Hadith No. 1040

Ali-Bin-Abi-Talib said that God's Messenger , may God's peace and blessings be upon him , said, "Gabriel descended to me [from heaven] and said, 'Oh, Muhammad! God sends to you greetings of peace and says to you, " I shall keep out of hellfire the loins that produced you, the abdomen that carried you, and the lap that sponsored you. "' I said to Gabriel, 'Oh, Gabriel! Explain th is to me.' Gabriel replied , 'The loins are [your father] Abdullah. The abdomen is [your mother] Aminah-Bint- Wahb. A nd your lap is [your guardian s] [your grandfather] `Abd-Al-Muttalib and [your uncle's wife] Fatimah-Bint-Asad.'"

Sanad : Muhammad-Bin-Al-Hasan Al-Waiz via Abu-Al-Husayn Yahya-Bin-Al-Husayn Al-Alawi via Abu-Abdullah Muhammad-Bin-Ali Al-Hasani {in Kufa} via Zayd-Bin-Hajib via Muhammad-Bin-Ammar Al-Attar via Ali-Bin-Muhammad Al-Ghatafani via Muhammad-Bin-Harun Al-Misri via Muhammad-Bin-Ali Al-Abbasi via his father via Ali-Bin-Musa-Bin-Jafar via his father via Jafar-Bin-Muhammad via his father via Ali-Bin-Al-Husayn via his father via Ali-Bin-Abi-Talib.

Source : Al-Abatil by Al-Juraqani.

Rating : Mawdu` [1126] .

Qudsi Hadith No. 1041

Ibn-` Umar said [that God's Messenger , may God's peace and blessings be upon him , said], " On the night when I was raised to heaven, God said to me, 'Ask our messengers whom we sent before you , "Have we made gods other than the Merciful [Allah] to be worship? " ' [1127] I said to God, 'Oh, my Lord! Where are my parents?' God replied, ' I will send them to you. ' God brought them. I asked them to embrace Islam and they did so. So they were moved from the holes of hell to the meadows of heaven."

Sanad : Ibrahim-Bin-Muhammad Al-Khawwas via Ibn-`Umar.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Mawdu` [1128] .

Qudsi Hadith No. 1042

Abu -Hurayrah said that the Prophet , may God's peace and blessings be upon him , said , "When God created Adam, the Lord told him about his children (i.e. descendants). Adam looked at them and saw the characteristics of each one. Adam saw a shining light beneath them. Adam asked the Lord, 'Oh, my Lord! What is this light?' God replied, ' This is your son Ahmad (i.e. Prophet Muhammad). He is the first [to enter heaven], the last [messenger], and the first interce ssor [on Judgment Day] . '"

Sanad : Abu-Ubaydallah Yahya-Bin-Muhammad-Bin-Al-Sakan via Habban-Bin-Hilal via Mubarak-Bin-Fadalah viaUbaydallah-Bin-Umar via Khubayb-Bin-Abd-Al-Rahman via Hafs-Bin-`Asim via Abu-Hurayrah.

Source : Hadith Al-Sar raj Biriwayat Al-Sha hhami by Al-Sarraj.

Rating : Unrated.

Qudsi Hadith No. 1043

Jabir said that the Prophet , may God's peace and blessings be upon him , said, "Gabriel descended to me [from heaven] and said, 'Oh, Muhammad! God sends to you greetings of peace and says to you, " Oh, my loved one! I gave Joseph [son of Jacob] nice attributes from the light of my seat and gave you nice attributes from the light of my throne. I 've never created anyone who's nicer than you, oh Muhammad! """

Sanad : Abu-Al-Husayn Ali-Bin-Muhammad Al-Muaddal via Uthman-Bin-Ahmad Al-Daqqaq via Abu-Bakr Muhammad-Bin-Abdullah-Bin-Ibrahim via Hisham-Bin-Ammar via Waki via Shu`bah via Muharib via Jabir.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1129] .

Qudsi Hadith No. 1044

Nubayt-Bin-Sharit said [that the Prophet , may God's peace and blessings be upon him , said], "Gabriel came to me and said, 'Oh, Muhammad! God, the Almighty and Glorious , sends greetings of peace to you and says, " I swear by my Might and Glory that I shall not throw in hell anyone who has the same name as you (i.e. named Muhammad) """

Sanad : Al-Daylami via Abu-Nu`aym via Al-L ukki via Ahmad-Bin-Ishaq-Bin-Ibrahim-Bin-Nubayt-Bin-Sharit via his father [Ishaq-Bin-Ibrahim] via his father [Ibrahim-Bin- Nubayt] via his father [Nubayt-Bin-Sharit] .

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating: Mawdu` [1130] .

Qudsi Hadith No. 1045

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "[On Judgment Day] Two servants [of God, one named Ahmad and one named Muhammad ,] will stand in front of the Lord. God will order them to be taken to heaven. They will say to God, 'Our Lord! Why are we going to heaven? We haven't done any good deeds to deserve going to heaven!' God will reply and say [to the angels] , ' Take my two servants to heaven for I have sworn not to throw in hell anyone named Ahmad or Muhammad. '"

Sanad : Ahmad-Bin-Nasr-Bin-`Abdullah-Bin-Al-Fath via his grandfather Sadaqah-Bin-Musa Al-Ghanawi via his father via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Fada ' il Al-Tasmiyah by Al-Sayrafi.

Rating : Mawdu` [1131] .

Qudsi Hadith No. 1046

Abu-Hurayrah said, "The Prophet , may God's peace and blessings be upon him , said 'When I was raised to heaven by Gabriel, I ended up at Sidrat Al-Muntaha (the Boundary Lotus). Gabriel then submerged me in light once and left. I said, "Oh, dear Gabriel! I need you now more than ever before. Why did you bring me here and leave? " Gabriel replied, " Oh, Muhammad! You're in a place that no other messenger or any angel is allowed to be in . You're within a bow's length of God. " Then an angel came to me and said, " God, the Sublime , is praising the Lord ." I heard God saying, " Praise the Lord! How great God is! There is no god but Allah! " ' I asked the Messenger, 'Oh, God's Messenger! To whom did God say that?' The Messenger replied, ' To me, oh Abu-Hurayrah! God said, " His soul shall not leave his body before he (the Prophet) sees me and before I show him his place in heaven and before lines of angels, between heaven and earth, praise him and before everyone prays for him to be forgiven. When he dies, God assigns to his grave seventy thousand an gels who chant ' Praise be to God,' ' How great God is,' 'There is no God but Allah,' and ' God is the greatest .' Every time they chant, God adds rewards to his record. W hen he leaves the grave, he leaves calm and collected and not afraid of the great scare on the day of resurrection. Then he 's met by the angels who say to him, 'Peace be upon you for your patience . Excellent is the final abode .' [1132] ' """

Sanad : Abu-Talib Umar-Bin-Ibrahim Al-Faqih via Abu-Bakr Ahmad-Bin-Jafar via Ahmad-Bin-Muhammad Al-Marwazi via Ibrahim-Bin-Isa Al-Qantari via Ahmad-Bin-Abi-Al-Hawari via Al-Walid-Bin-Muslim via Al-Layth-Bin-Sad via Al-Zuhri via Abd-Al-Rahman Al-Araj via Abu-Hurayrah.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [1133] .

Qudsi Hadith No. 1047

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, " [When I was raised to heaven] Gabriel told me, 'This is Sidrat Al-Muntaha (the Boundary Lotus). This is where all your people who follow you end up. From this Boundary Lotus emanates rivers of fresh water, rivers of fresh milk, rivers of delicious wine, and rivers of pure honey. It 's a tree that one can ride in its shade for seventy years. One of its leaves shades all creatures.' Then the tree was covered by a light (i.e. God) and by the angels. This is the meaning of [the Qur ' anic verse] ' When the Boundary Lotus was covered by that which covered it .' [1134] Then God, the Blessed and Sublime , told me, ' Ask. ' I replied, ' You took Abraham as a friend and gave him a great kingdom. You talked to Moses directly. You gave David a great kingdom, made iron malleable for him, and subjugated the mountains to him. You gave Solomon a great kingdom and subjugated to him the jinn, humankind, the devils, and the wind. You gave Solomon a kingdom unmatched by anyone after him. And you taught Jesus the Torah and the Gospel and you gave him the power to heal the blind and the lep er. You protected Jesus and his mother from the damned Satan so Satan wasn't able to get to them.' God, the Sublime , replied , ' I've taken you as a friend and loved one. It says so in the Torah, " Muhammad is beloved by God. " I've sent you to all people and made your nation consist of those who came and those who will come. I've made the sermons of your people invalid unless they acknowledge that you're my servant and messenger. I've made you the first prophet to be created (i.e. Muhammad was created and made a prophet before Adam) and the last to be sent [as a messenger to people]. I gave you the seven verses [of the Sura of Al-Fatihah] that are repeated [during salat] which I gave to no other prophet before you. I gave you the last [two] verses of the Sura of Al-Baqarah (i.e. I answered the prayers therein) from the treasure under my throne. And I have made you the opener (i.e. the intercessor on the day of resurrection) and the closer (i.e. the last of the prophets). ' "

Sanad : Al-Rabi` -Bin-Anas via Abu-Hurayrah.

Source : Al-Shifa by Al-Qadi `Iyad.

Rating : Unrated.

Qudsi Hadith No. 1048

Ibn-Mas` ud said, "The Prophet , may God's peace and blessings be upon him , was asked, 'What is Al-Maqam Al-Mahmud (the praiseworthy position)?' The Prophet replied, 'There is a day (Judgment Day) w h en God, the Sublime , descends to the Lord's seat. The seat makes a sound similar to that made by a camel when carrying too much weight. Th is is the case even though the seat of the Lord is as big as the heaven and the earth. Then you're brought barefoot, naked, and uncircumcised. The first one to be clothed is Abraham. God, the Sublime , says [to the angels], " Clothe my friend [Abraham]. " Then two white soft garments of the garments of heaven are brought [and Abraham is clothed]. Then I get clothed after him. Then I stand to the right of God and become the envy of the predecessors and successors for my position.'"

Sanad : Muhammad-Bin-Al-Fadl via Al-Saq-Bin-Hazn viaAli-Bin-Al-Hakam via Uthman-Bin-Umayr via Abu-Wa ' il via Ibn-Mas` ud.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Da` if [1135] .

Qudsi Hadith No. 1049

Sa` id-Bin-Al-Musa y y a b said, " Abraham , may God's peace and blessings be upon him , was the first one to host a guest, the first one to be circumcised, the first one to trim his mustac he, and the first one to see gra y hair. [When Abraham saw his gray h air] Abraham asked God, 'Oh, my Lord! What is this?' God, the Blessed and Sublime , replied, ' This is prudence, oh Abraham! ' Abraham said to God, 'Oh, my Lord! Make me more prudent.'"

Sanad : Yahya-Bin-Said via Said-Bin-Al-Musayyab.

Source : Muwatta ' Malik by Malik.

Rating : Unrated.

Qudsi Hadith No. 1050

Zayd-Bin-Aslam said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , sent my beloved Gabriel, may peace be upon him , to Abraham. God said to Abraham, ' I 've take n you as a friend not because you're the most devout worshipper. I 've taken you as a friend because I looked into the hearts of all human beings and found your heart to be the most generous. '"

Sanad : Abu-Al-Qasim-Bin-Al-Samarqandi via Abu-Al-Ghana ' im Hamzah-Bin-Ali via Muhammad-Bin-Uthman {aka Al-Sawwaq Al-Bundar} and Abu-Man sur Muhammad-Bin-Muhammad Al-Uk bari via Abu-Al-Faraj Ahmad-Bin-Umar Al-Ghadari via Abu-Muhammad Jafar-Bin-Muhammad Al-Khawwas via Abu-Al-Abbas Ahmad-Bin-Muhammad via Abdullah-Bin-Harun viaAbd-Al-Malik -Bin-Abd-Al-Malik Al-Sa ' igh viaAbd-Al-Rahman-Bin-Zayd-Bin-Aslam via his father.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Matruk [1136] .

Qudsi Hadith No. 1051

Ulayy-Bin-Rabah Al-Lakhmi said, "Abraham, God's friend, was ordered to be circumcised when he was eighty years old. Abraham quickly circumcised himself with a n adze . When the pain became so severe, Abraham prayed to the Lord. God revealed to Abraham, ' You were too hasty. You did it before we told you what tool to use. ' Abraham replied, 'Oh, my Lord! I didn't want to delay the executi on of your order.' Ishmael (Ismail) , may peace be upon him , was circumcised when he was thirteen years old. And Isaac (Ishaq) , may peace be upon him , was circumcised when he was seven days old."

Sanad : Abu-Abdullah Al-Hafiz and Abu-Said-Bin-Abi-Amr via Abu-Al-Abbas Muhammad-Bin-Yaqub via Muhammad-Bin-Ubaydallah via Abu-Abd-Al-Rahman Al-Muqri ' via Musa-Bin-Ulayy via his father [`Ulayy-Bin-Rabah Al-Lakhmi].

Source : Sunan Al-Bayhaqi by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 1052

Al-Abbas-Bin-Abd-Al-Muttalib, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him and his family , said, "God's Prophet David said to God, 'Oh, my Lord! I hear people say, "The God of Isaac." ' God replied, ' That's because Isaac offered himself as a sacrifice for me. '"

Sanad : Al-Hasan-Bin-Yaqub Al-Adl via Yahya-Bin-Abi-Talib via Zayd-Bin-Al-Khabbab via Hammad-Bin-Salamah via Ali-Bin-Zayd via Al-Hasan via Al-Ahnaf-Bin-Qays via Al-Abbas-Bin-` Abd-Al-Muttalib.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [1137] .

Qudsi Hadith No. 1053

Al-` Abbas said that the Prophet , may God's peace and blessings be upon him , said, "David , may God's peace and blessings be upon him , said [to God], 'I ask to be given what my forefathers Abraham, Isaac, and Jacob have been given [from honor] .' God replied, ' As for Abraham, he remained patient for my sake when he was put in the fire. You've never been subjected to such an affliction. As for Isaac, he offered himself to be immolated for my sake. You've never been subjected to such an affliction. And as for Jacob, he was separated from [his son] Joseph. And you've never been subjected to such an affliction. '"

Sanad : A bu-Kurayb via Zayd-Bin-Al-Hubab via Abu-Said [Al-Hasan-Bin-Dinar] viaAli-Bin-Zayd via Al-Hasan via Al-Ahnaf via Al-` Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Matruk [1138] .

Qudsi Hadith No. 1054

Abu-Hurayrah said [that God's Messenger , may God's peace and blessings be upon him , said], "God revealed to my brother Ezra, ' Oh, Ezra! When you have a problem do not complain about me to my creatures for when I have a problem with you I do not complain to my angels. Oh, Ezra! Disobey me as much as you can handle of my punishment, ask me for what you need in proportion to your good deeds, and do not feel safe from my guile until you enter heaven. ' Ezra trembled and started to cry. So God revealed to Ezra, ' Do not cry, oh Ezra! If you disobey me unintentionally, I shall forgive you due to my p rudence for I am p rudent and do not rush to punish my servants and I am the most m erciful of all. '"

Sanad : Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1139] .

Qudsi Hadith No. 1055

Ibn-` Abbas, may God be pleased with him and his father , said , "T he Prophet , may God's peace and blessings be upon him , said that God said, ' No one should say that they're better (i.e. more faithful) than Jonah son of Amittai. ' The Prophet stated the name of Yunus' father (Amittai)."

Sanad : Hafs-Bin-Umar via Shubah via Qatadah T Khalifah via Yazid-Bin-Zuray via Said via Qatadah via Abu-Al-Aliyah via Ibn-Abbas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1056

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God , the Blessed and Sublime , said, " No one of my servants should say , 'I'm better than Jonah son of Amittai.' "

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Muhammad-Bin-Al-Muthanna and Muhammad-Bin-Bashar via Muhammad-Bin-Jafar via Shubah via Sad-Bin-Ibrahim via Humayd-Bin-Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1057

Abdullah -Bin-Umar said that he heard God's Messenger , may God's peace and blessings be upon him , say [to the sahabah], " Compared to previous nations, the length of you r stay [on earth] is like the length of time between the Afternoon Salat and sunset [compared to the length of the rest of the day]. T he people of the Torah (the Jews) were given the Torah . T hey followed it until midday (i.e. for a certain length of time) and became tired. So they were given [by God] a carat each (as a reward) . Then the people of the Gospel (the Christians) were given the Gospel. They followed it until the Afternoon Salat and became tired. So th ey were given a carat each. Then we (the Muslims) were given the Qur ' an. We followed it until sunset. So we were given two carats each. The people of the two books (the Torah and the Gospel) said [to God], 'Oh, our Lord! You gave these people two carats each but gave us one carat each even though we performed more [good] deeds [than them] .' God, the Almighty and Glorious , replied, ' Have I been unjust to you in regards to your rights in fair compensation? ' They said, ' No .' God told them, ' These are my blessings. I bestow them on whomever I wish. '"

Sanad : Abd-Al-Aziz-Bin-Abdullah Al-Uwaysi via Ibrahim-Bin-Sad via Ibn-Shihab via Salim-Bin-Abdullah via his father [Abdullah-Bin-` Umar] .

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1058

Ibn-` Umar, may God be pleased with him and his father , said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah], "Compared to previous nations, the length of your stay is like the length of time between the Afternoon Salat and sunset . And the parable of you and the Jews and Christians is that of a person who hires workers and sa ys to them, 'Who wants to w ork for me until midday for one carat each ?' The Jews work until midday for one carat each. Then the person ask s , 'Who wants to work for me from midday until the Afternoon Salat for one carat each ?' The Christians work from midday until the Afternoon Salat for one carat each . And then the person asks , 'Who wants to work for me from the Afternoon Salat until sunset for two carats each?' You are the ones who work from the Afternoon Salat until sunset for two carats each. You get paid twice as much. The Jews and Christians beco me angry and sa y [to God], 'We do more work [than the Muslims] but we get paid less.' God replie s , ' Am I unjust to you in regards to your rights [in fair compensation] ? ' They sa y , ' No. ' God t ells them, ' These are my blessings. I bestow them on whomever I wish. '"

Sanad : Qutaybah-Bin-Said via Layth via Nafi via Ibn-` Umar.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1059

Abdullah-Bin-Umar-Bin-Al-` As said, "The Prophet , may God's peace and blessings be upon him , recited the word of God, the Almighty and Glorious , regarding [what] Abraham [uttered] , 'My Lord! They (the idols) have misled a lot of people. So those [believers] who follow me are [part] of me,' [1140] and what Jesus, may peace be upon him , sa id [to God in the Qur 'a nic verse], 'If you punish them, they're your servants [after all] , and if you forgive them, you're the M ighty and the Wise. ' [1141] Then the Prophet raised his hands and said , 'My, Lord! My nation ! My nation!' and cried. So God told Gabriel, 'Oh, Gabriel! Go to Muhammad { and God knows best (what the answer is) } and ask him why he's crying.' Gabriel came to the Prophet and asked him and the Prophet told Gabriel why he was crying {and God knows best} . Then God told Gabriel, 'Oh, Gabriel! Go to Muhammad and tell him, " We shall please you with regard to your nation and we shall not make you sad. " "

Sanad : Yunus-Bin-Abd-Al-Ala Al-Sadafi via Ibn-Wahb via Amr-Bin-Al-Harith via Bakr-Bin-Sawadah via Abd-Al-Rahman-Bin-J ubayr via Abdullah-Bin-Umar-Bin-Al-` As.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1060

Hudhayfah-Bin-Al-Yaman said, "One day, we didn't see God's Messenger , may God's peace and blessings be upon him , for a while. We thought he would never come. Then he came and prostrated one prostration for so long we thought his life was taken . When he raised his head he said, 'My Lord, the Blessed and Sublime , consulted me regarding my nation [and asked] , " What s hould I do with them? " I replied, "Oh, my Lord! They're you creatures and servants (i.e. do whatever you wish with them)." God consulted me a second time and I gave the Lord the same answer as before. God said to me, " I shall not make you sad when it comes to your nation, oh Muhammad! " God gave me the good news that the first people to enter heaven will be seventy thousand people from my nation and with each one of them will be another seventy thousands and they will enter heaven without being judged. Then God sent an angel to me who said [that God said], " Pray and your prayer will be answered and ask and your request will be fulfilled. " I asked God's messenger (the angel), "Will my Lord give me what I ask for?" The messenger replied, "That's the reason why God sent me to you. God sent me to you so that the Lord would give you whatever you want." My Lord, the Almighty and Glorious , gave me what I asked for . No bragging. God forgave my p ast and future sins. I'm alive and well. God promised me that my nation wouldn't go hungry or be defeated. God gave me the Kawthar, a river in heaven that flows into my basin. God gave me strength and victory after a month-long of fear amongst my nation. God made me the first prophet to enter heaven. God made lawful for me and my nation the spoils of war. God made lawful for us a lot of the things that the Lord had made unlawful for those before us . And God did not impose any hardship on us.'"

Sanad : Hasan via Ibn-Lahiah via Ibn-Hubayrah via Abu-Tamim Al-Jayshani via Said via Hudhayfah-Bin-Al-Yaman.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [1142] .

Qudsi Hadith No. 1061

Abu-Qatadah said, " Muadh-Bin-Jaba l went to look for God's Messenger , may God's peace and blessings be upon him , and didn't find him. Mu adh went to the Messenger's homes and didn't find him there. Then Muadh traced the Messenger to the Thawab Mount (aka the Sal Mount [1143]). Muadh looked right and left and saw the Messenger in the cave on the way to the Fath Mosque [1144] . Mu adh descended from the top of the mount. The Messenger was prostrating. The Messenger didn't raise his head for a long time and Muadh thought the Messenger's life was taken. When the Messenger raised his head, Mu adh told him, 'Oh, God's Messenger! I thought your life was taken.' The Messenger replied, 'Gabriel, may peace be upon him , came to me while I was in this position and said to me, "God, the Almighty and Glorious , sends to you greetings of peace and asks you, ' What would you like me to do with your nation? '" I replied, 'God knows best.' Gabriel left and came back a second time. Gabriel told me that God says to me, " I shall not harm your nation. " So I prostrated. The best thing that one can do to get closer to God is to prostrate.'"

Sanad : Masadah-Bin-Sad Al-Attar Al-Makki via Ibrahim-Bin-Al-Mundhir Al-Hizami via Ishaq-Bin-Ibrahim {mawla of Muzaynah} via Ikrimah-Bin-Musab-Bin-Thabit via Abdullah-Bin-Abi-Qatadah via his father Abu-Qatadah.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [1145] .

Qudsi Hadith No. 1062

Muadh-Bin-Jaba l said, “I came to God’s Messenger , may God’s peace and blessings be upon him , and he was offering salat. The Messenger continued to offer salat until the morning. Then the Messenger prostrated one prostration that lasted so long I thought the Messenger ’s life was taken . Then the Messenger looked at me and asked, ‘Oh, Muadh! Did you see that?’ I replied, ‘Yes, oh God’s Messenger! I saw you prostrating one prostration and thought your life was taken.’ The Messenger asked me, ‘Do you know why that is?’ I replied, ‘God and God’s Messenger know best. ’ The Messenger said to me, ‘I offered salat to my Lord. Then my Lord came to me and asked me, “ Oh, Muhammad! What should I do with your nation? ” I replied, “You know best, oh my Lord!” God repeated the question to me three or four times and finally asked me, “ What should I do with your nation? ” I replied, “You know best, oh my Lord!” God told me, “ I shall not make you sad with regard to your nation. ” So I prostrated to my Lord. Your Lord is grateful and loves those who are grateful.’”

Sanad : Ahmad-Bin-Abd-Al-Wahhab Al-Hawti via his father via Baqiyyah-Bin-Al-Walid T Muhammad-Bin-Harun Al-Dimashqi via Al-Walid-Bin-Utbah via Baqiyyah-Bin-Al-Walid via Safwan-Bin-Amr via Al-Hajjaj-Bin-Uthman Al-Saksaki via Mu`adh-Bin-Jabal.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [1146] .

Qudsi Hadith No. 1063

Ibn-Masud said, “ One night, we talked a lot with God’s Messenger , may God’s peace and blessings be upon him . When we came back in the morning, the Messenger told us, ‘Last night, the messengers and their nations were displayed in front of me [in a dream] . Some prophet s passed by with three people [of their followers] . Some prophet s passed by with a gang [1147] of people. Some prophets passed by with a group of people . And some prophets passed by with no one. Moses passed by with a band of the Children of Israel. I liked them. So I asked, “Who are these?” God replied, “ This is your brother Moses. With him are the Children of Israel. ” I asked, “Where is my nation?” God replied, “ Look to your right. ” I looked to my right and saw people filling the mountains. Then God said to me , “ Look to your left. ” I looked to my left and saw people filling the horizon. God asked me, “ Are you satisfied? ” I replied, “I’m satisfied, oh my Lord! I’m satisfied, oh my Lord!” God told me, “ With these are seventy thousand people who will enter heaven without being judged. ”’ The Prophet to ld us, ‘ Do whatever you can to be part of the seventy thousands. If you can’t, be part of the people of the mountains. And if you can’t, be part of the people of the horizon. I saw there a lot of people intermingled .’ Ukkashah-Bin-Mihsan Al-Asadi stood up and said to the Prophet, ‘ Oh, God’s Messenger! Pray for me to be part of the seventy thousands.’ The Messenger prayed for him. Another man stood up and said to the Prophet, ‘Oh, God’s Messenger! Pray for me to be part of them.’ The Messenger replied, ‘ ` Ukkashah asked before you.’ Then we (the sahabah) talked. We said, ‘Who do you think these seventy thousands are? They’re people who are born Muslims and do not believe in any god but Allah until they die.’ When the Prophet heard that, he said, ‘ They’re the ones who do not cauterize their wounds, do not mutter incantations, and do not believe in omens but put their trust [only] in their Lord.’”

Sanad : Mamar via Qatadah via Al-Hasan via Imran-Bin-Al-Husayn via Ibn-Mas`ud.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Sahih [1148] .

Qudsi Hadith No. 1064

Abu-Al-Darda ‘ said that he heard Abu-Al-Qasim (i.e. the Prophet) , may God’s peace and blessings be upon him — {this is the first and last time I ever heard him call the Prophet by his nickname }— say, “ God, the Almighty and Glorious , said to Jesus, ‘ Oh, Jesus! I will send after you a nation (i. e. a Muslim nation) that whe never something good happens to them they thank and praise the Lord. And whenever something bad happens to them, they turn to the Lord [for reward] and remain patient without [innate] prudence or [faithless] knowledge (i.e. they do that not based on faithless intuition but based on their faith in God and for the sake of God only). ’ Jesus asked God, ‘Oh, my Lord! How can they do that without prudence or knowledge?’ God replied, ‘ I will give them from my [faithful] prudence and knowledge. ’”

Sanad : Abu-Al-Ala ' Al-Hasan-Bin-Sawwar via Layth via Muawiyah via Abu-Halbas Yazid-Bin-Maysarah via Umm-Al-Darda ‘ via Abu-Al-Darda ’ .

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [1149] .

Qudsi Hadith No. 1065

Thawban said that God’s Messenger , may God’s peace and blessings be upon him , said, “God cornered the earth for me and I saw its east ern sides and its west ern sides . The kingdom of my people will cover what was cornered for me from the earth. I was given red (gold) and white (silver) treasure s. I asked my Lord not to destroy my people by a widespread famine. And I asked my Lord not to send against my people an enemy from without to uproot them . My Lord replied, ‘ Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them even when t he enemy comes at them from all sides . But your people will destroy each other and imprison one another. ’”

Sanad : Abu-Al-Rabi Al-Ataki and Qutaybah-Bin-Sa`id via Hammad-Bin-Zayd via Ayyub via Abu-Qilabah via Abu-Asma ‘ via Thawban.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1066

Thawban said, " God's Messenger , may God's peace and blessings be upon him , said, 'I fear for my people misguiding imam s.' The Messenger continued, 'God, the Almighty and Glorious , cornered the earth for me and I saw its eastern sides and its western sides. The kingdom of my people will cover what was cornered for me from the earth. I was given red (gold) and white (silver) treasures. I asked my Lord for my people not to be destroyed by a widespread famine. And I asked my Lord not to send against my people an enemy from without to uproot them. My Lord replied, " Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them even when the enemy comes at them from all sides. But your people will fight each other and imprison one another. " I fear for my people misguiding imams. When my people bear swords against one another they won't cease until the day of resurrection. The hour of resurrection won't arrive until tribes of my people follow the polytheists and until tribes of my nation w orship the idols. There will be thirty liars in my nation who claim that they're all prophets. I am the last prophet and no prophet will come after me. There will always be a prevalent righteous group of my people who won't be bothered by those who disagree with them until the order of God comes [to end the world].'"

Sanad : Sulayman-Bin-Harb via Hammad via Ayyub via Abu-Qilabah via Abu-Asma ' via Thawban.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1150] .

Qudsi Hadith No. 1067

Thawban said that he heard God's Messenger , may God's peace and blessings be upon him and his family , say, " God cornered the earth for me and I saw its eastern sides and its western sides. The kingdom of my people will cover what was cornered for me from the earth. I was gi ven the red and white treasures. I asked my Lord for my people not to be destroyed by a widespread famine and God gave me what I asked for. I asked my Lord not to send against my people an enemy from without and God gave me what I asked for. And I asked my Lord not to make my people spill the blood of one another but God declined. The Lord replied, ' Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them even when the enemy comes at them from all sides. But your people will destroy each other and imprison one another. ' I only fear for my people misguiding imams. The hour of resurrection won't arrive until tribes of my people follow the polytheists and until tribes of my nation w orship the idols. When my people bear swords against one another they won't cease until the day of resurrection. There will come a time, close to the hour of resurrection, when thirty liars from my nation come out and claim that they're all prophets. I am the last prophet and no prophet will come after me. But t here will always be a prevalent righteous group of my people who won't be intimidated by those who abandon them until the order of God comes [to end the world]. Whenever the people of heaven donate something, God returns it back to them in compensation. The most rewarding dinar that people spend is the dinar they spend on their families. The next most rewarding dinar that people spend is the dinar they spend on their horse s for the sake of God (i.e. on jihad). And the next most rewarding dinar that people spend is the dinar they spend on their friends for the sake of God. On the day of resurrection, the people of jahiliyah come carrying their idols on their backs. God, the Almighty and Glorious , asks them, ' What were you worshiping? ' They reply, 'Our Lord! You didn't send a messenger to us. And we didn't receive the commandments. Had you sent a messenger to us we would've been you r most obedient servants.' God asks them, ' If I command you to do something will you obey me? ' They reply, 'Yes.' God takes pledges from them to do that. God commands them to go to hell and enter it. They go. When they s ee hell' s fury and hear its roaring, they become scared and go back to the Lord. They say, ' Our Lord! Keep us away from it. ' God tells them, ' Didn't you make a pledge to me that you would obey me? Go to hell and enter it. ' The y go. When they see hell they become horrified and they go back. They say, 'Our Lord! We can't enter hell.' God tells them, ' Enter it with disgrace. ' Had they entered it the first time [and obeyed God] , they would've found it cool and safe."

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Muhammad-Bin-Sinan Al-Qazzaz via Ishaq-Bin-Idris via Aban-Bin-Yazid via Yahya-Bin-Abi-Kathir via Abu-Qilabah `Abdullah-Bin-Zayd Al-Jarmi via Abu-Asma ' Al-Rahabi via Thawban.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1151] .

Qudsi Hadith No. 1068

Shaddad-Bin-Aws said that t he Prophet , may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , cornered the earth for me and I saw its eastern sides and its western sides. The kingdom of my people will cover what was cornered for me from the earth. I was gi ven the white and red treasures. I asked my Lord not to destroy my people by a widespread famine. I asked my Lord not to send against my people an enemy from without . I asked my Lord not to divide my people. And I asked my Lord not to make my people spill the blood of each other . The Lord replied, ' Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them. But your people will destroy each other , kill each other, and imprison each other . ' The only thing I fear for my nation is the misguiding imams. When my people bear swords against one another they won't cease fighting each other until the day of resurrection."

Sanad : Abd-Al-Razzaq via Mamar via Ayyub via Abu-Qilabah via Abu-Al-Ashath Al-Sanani via Abu-Asma ' Al-Rahabi via Shaddad-Bin-Aws.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1152] .

Qudsi Hadith No. 1069

Anas said that the Prophet , may God's peace and blessings be upon him , said, "Whenever a Muslim person dies and four of the person's closest neighbors testify on the person's behalf, God says , ' I have accepted your testimony and forgiven the person that which you do not know (i.e. forgiven the person's sins that you are unaware of) . ' "

Sanad : Mu ' ammal via Hammad via Thabit via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1153] .

Qudsi Hadith No. 1070

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "Whenever a Muslim person dies and three of the person's closest neighbors testify on the person's behalf, God, the Blessed and Sublime , says , ' I have accepted the testimony of my servants regarding that which they know and forgiven the person what I know [of the person's sins]. '"

Sanad : Affan via Mahdi-Bin-Maymun viaAbd-Al-Hamid {Sahib Al-Ziyadi (Al-Ziyadi' s friend)} via a scholar via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1154] .

Qudsi Hadith No. 1071

Al-Rabi-Bint-Muawwidh said that the Prophet , may God's peace and blessings be upon him , said, "When people perform a Funeral Salat and praise the dead person, God, the Almighty and Glorious , says, ' I have accepted their testimony regarding that which they know (i.e. their praise of the dead person) and forgiven for them that which they do not know (i.e. the sins that the dead person and others have committed). ' "

Sanad : Muhammad-Bin-Humayd via Hakkam-Bin-Salam Al-Razi via Isa-Bin-Yazid Abu-Muadh via Khalid-Bin-Kaysan via Al-Rabi-Bint-Muawwidh.

Source : Al-Tarikh Al-Kabir by Al-Bukhari.

Rating : Sahih [1155] .

Qudsi Hadith No. 1072

Amir-Bin-Rabiah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When a servant dies, and God knows that the servant has done evil, and the people say good things about the servant, God, the Almighty and Glorious , says to the Lord's angels, ' I have accepted the testimony of my servants on behalf of my servant and forgiven the servant what I know (i.e. the evil that the d ead servant has done). '"

Sanad : Ibrahim-Bin-Abdullah-Bin-Al-Junayd via Sulayman-Bin-Abd-Al-Rahman via Muhammad-Bin-Abd-Al-Rahman Al-Qushayri via Yahya-Bin-Said via Abdullah-Bin-Amir-Bin-Rabiah via his father [Amir-Bin-Rabi` ah].

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Matruk [1156] .

Qudsi Hadith No. 1073

Abu-Hurayrah said, "When a believing servant dies and two of the servant's neighbors say, 'We know nothing about the servant but good things,' and God, the Sublime , knows otherwise, God says to the angels, ' Accept the testimony of my servants regarding my servant and disregard what I know about the servant. '"

Sanad : Al-Najjar via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1074

Abu-Umamah Al-Bahili, may God, the Sublime, be pleased with him , said that he heard God's Messenger , may God's peace and blessings be upon him , say, "When the number of the sons of Maad d-Bin-Adnan [1157] reached forty, they went to the camp of Moses , may God's peace and blessings be upon him , and looted it. So Moses son of Amram complained about them to the Lord and said, ' Oh, my Lord! The sons of Maadd invaded my camp.' God revealed to Moses, ' Oh, Moses son of Amram! Do not complain about them. One of them is the illiterate Prophet who warns people and promises them heaven. And some of them are the blessed people of Muhammad. They accept from God little blessings and God accepts from them few good deeds and let them enter heaven if they say, " There is no god but Allah. " Their Prophet is Muhammad-Bin-Abdullah-Bin-` Abd-Al-Muttalib. He's modest, quiet, wise, and prudent. He's from the best generation of the tribe of Quraysh. And he's from the clan of Hashim the best clan of Quraysh. So he' s the best of the best. He do es good things and so do his people. '"

Sanad : Ahmad-Bin-Al-Hasan Al-Misr i Al-Ubulli via Abu-Asim via Ji sr-Bin-Farqad via Al-Nahhas-Bin-Qahm Al-Qaysi via Shaddad Abu-Ammar via Abu-Umamah Al-Bahili.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [1158] .

Qudsi Hadith No. 1075

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When I was raised to heaven, God, the Sublime , drew me close to the Lord until the distance between me and the Lord was that of the length of two bows . No, it was closer. God told me the characteristics of [me and my people]. God called , ' Oh, my beloved! Oh, Muhammad! ' I replied, 'I'm here, oh Lord!' God asked me, ' Are you sad that I made you the last prophet? ' I replied, 'Oh, Lord! No.' God asked, ' My beloved! Are your people sad that I made them the last nation? ' I replied, 'Oh, Lord! No.' God told me, ' Give to your people my greetings of peace and tell them, " I made them the last nation so that I may disclose the other nations to them and not disclose them to the other nations. " "

Sanad : Abu-Al-Hasan Ahmad-Bin-Muhammad Al-Wa**iz via Abu-**Umar Hamzah-Bin-Al-Qasim Al-Hashimi {verbally in the year 333} via Abu-**Abdullah Ahmad-Bin-Muhammad Al-Nuzli via Abu-**Ali Ahmad-Bin-**Ali Al-Ansari {a descendant of Anas-Bin-Malik} via Muhammad-Bin-**Abdullah { Sahib Al-Shamah (the one with the mole) } via Hushaym via Humayd via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [1159] .

Qudsi Hadith No. 1076

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "I asked God, the Almighty and Glorious , to let me judge my people so that their sins are not exposed to other nations. God revealed to me, ' Oh, Muhammad! I shall judge them and conceal their sins, if any, from other nations. '"

Sanad : Abu-Bakr Al-Naqqash via Al-Hasan-Bin-Al-Saqr via Yusuf-Bin-Kathir via Dawud-Bin-Al-Mundhir via Bishr-Bin-Sulayman Al-Ash**abi via Al-A**raj via Abu-Salih via Abu-Hurayrah.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Mawdu` [1160] .

Qudsi Hadith No. 1077

Anas said, " God's Messenger , may God's peace and blessings be upon him , asked the Lord about the sins of his nation and said, 'Oh, Lord! Let me judge my people so that no one but me will know their sins.' God, the Sublime , revealed to the Messenger, ' They're your people and they're my servants. I 'm more compassionate with them than you are . I shall not allow anyone to judge them but me so that neither you nor anyone else will see their sins. '"

Sanad : Anas.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1161] .

Qudsi Hadith No. 1078

Jabir and Ibn-`Abbas said, "When God's Messenger , may God's peace and blessings be upon him , was dying, he said to Gabriel, may peace be upon him , 'Who will take care of my nation after I'm gone?' So God, the Sublime , revealed to Gabriel, ' Give the good news to my beloved Messenger that I shall not abandon his nation. Also give him the good news that he 'll be the fastest one to get out of the grave on the day of resurrection and he 'll be the master of the people when they're gathered on Judgment Day. Also tell him that no nation will be allowed to enter heaven before his nation. ' The Messenger replied, 'Now I 'm pleased.'"

Sanad : Jabir and Ibn-`Abbas.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da` if [1162] .

Qudsi Hadith No. 1079

When commenting on the Qur ' anic verse, "The day when God will not disgrace the Prophet and those who believe with him," [1163] Al-Ghazali said [that an elderly man from the tribe of Quraysh said] , " God, the Sublime , revealed to the Lord's Prophet , may God's peace and blessings be upon him , ' I'll make you judge your people. ' The Prophet replied, 'No, oh Lord! You're more compassionate with them than me.' God revealed to the Prophet, ' In that case, we shall not disgrace them for you. '"

Sanad : Al-Husayn-Bin-`Abd-Al-Rahman via an elderly man from the tribe of Quraysh.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali and Husn Al- Zan Billah by Ibn-Abi-Al-Dunya.

Rating : Unrated .

Qudsi Hadith No. 10 80

Ali, may God be pleased with him , said, " God's Messenger , may God's peace and blessings be upon him , told me , Al-Zubayr, and Al-Miqdad, 'Go to Rawdat Khakh (Khan Garden) [1164] . There is a woman there who has a letter. Take the letter from her [and b ring it to me] .' We went. Our horses were racing until we reached the Garden. We saw the woman. We told her, 'Take out the letter.' She replied, 'I have no letter .' We told her, ' T ake out the letter or we'll take off your clothes [to find out whether you have the letter or not] . ' So she took the letter out of her pigtail. We brought the letter to the Messenger. The letter was from Hatib-Bin-Abi-Baltaah addressed to some polytheists in Mecca informing them of the Messenger's intentions [to invade Mecca]. The Messenger asked Hatib, 'Oh, Hatib ! What is this?' Hatib replied, 'Oh, God's Messenger! Do not rush to judge me. I was attached to [the people of] Quraysh {Hatim means "I was an ally [of the people of] Quraysh and not o ne of them"}. The Muhajirun (i.e. the ones who migrated from Mecca to Medina) who are with you have relatives [in Mecca] to protect their families and properties . Since I do not have [extended] relatives there [in Mecca] I wanted to do a favor for some people [and inform them of the impending attack] so that they may protect my family. I did n't do that to abandon my religion nor did I do that to accept disbelief after [I have accepted] Islam. ' The Messenger said [to the sahabah], 'He has told you the truth.' `Umar said to the Messenger, 'Oh, God's Messenger! Let me sever the neck of this hypocrite.' The Messenger replied 'He participated in [the B attle of] Badr. How do you know for God may have looked at those wh o participated in Badr and said, " Do whatever you wish for I have forgiven you. '" So God revealed the [Qur ' anic] sura [that starts with the verse], ' Oh, you who believe! Do no t take my enemy and your enemy as allies . You befriend them when they disbelieve in what has come to you of the truth … [and whoever among you d o es that] has indeed stray ed from the straight path.' [1165] "

Sanad : Qutaybah-Bin-Said via Sufyan via Amr-Bin-Dinar via Al-Hasan-Bin-Muhammad via Ubaydallah-Bin-Abi-Rafi via `Ali.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1081

Abu-Hurayrah, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, " God, the Sublime , looked at the [Musli m] people of [the B attle of] Badr and said, ' Do whatever you wish. I have forgiven you. '"

Sanad : Abu-Al-Abbas Muhammad-Bin-Ahmad Al-Mahbubi via Said-Bin-Masud via Yazid-Bin-Harun via Hammad-Bin-Salamah via Asim Abu-Salih via A bu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1166] .

Qudsi Hadith No. 1082

Abdullah-Bin-Amr-Bin-Al-`Asi said, " God's Messenger , may God's peace and blessings be upon him , asked [the sahabah], 'Do you know who the first ones to enter heaven of God's creatures are?' They replied , 'God and God's Messenger know best.' The Messenger said, 'The first ones to enter heaven of God's creatures are the poor and the Muhajirun who stand on the frontlines to protect others from harm and die without achieving their own goals. God, the Almighty and Glorious , says to the Lord's angels, " Go and greet them. " The angels reply, " We're the inhabitants of your heaven and the best of your creatures, do you want us to go to them and greet them? " God tells the angels, " They were servants of mine who worshiped only me and stood on the frontlines to protect others from harm and died without achieving their own goals. " At that time, the angels come to them from every gate saying, " Peace be upon you for your patience. Excellent is the final abode . " [1167] "

Sanad : Abu-Abd Al-Rahman via Said-Bin-Abi-Ayyub via Maruf-Bin-Suwayd Al-Judhami via Abu-Ushanah Al-Maafiri via Abdullah-Bin-Amr-Bin-Al-Asi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1168] .

Qudsi Hadith No. 1083

Abdullah-Bin-Amr said that he heard God's Messenger , may God's peace and blessings be upon him , say, " The first group to enter heaven is that of the poor Muhajirun who protect others from harm. When they're commanded, they listen and obey. And when they need something from their leader s , their request s go un answered until they die. On the day of resurrection, God, the Almighty and Glorious , calls heaven and heaven comes with all its beauty and splendor. Then God says, ' Where are my servants who fought for my sake, died and were harmed for my sake, and waged jihad for my sake? Enter heaven! ' So they enter heaven without being judged or punished."

Sanad : Hasan via Ibn-Lahiah via Abu-Ushanah via Abdullah-Bin-Amr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1169] .

Qudsi Hadith No. 1084

Jabir-Bin-Samurah said that he heard God's Messenger , may God's peace and blessings be upon him , say, "God, the Sublime , named Medina ' Tabah [1170] ' ."

Sanad : Qutaybah-Bin-Sa`id and Hannad-Bin-Al-Sari and Abu-Bakr-Bin-Abi-Shaybah via Abu-Al-Ahwas via Simak via Jabir-Bin-Samurah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1085

Jarir-Bin-`Abdullah said that the Prophet , may God's peace and blessings be upon him , said, "God revealed to me, ' Any one of these three places you settle in will be your place of migration: Medina, Bahrain, or Qinnasrin. '"

Sanad : Al-Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Isa-Bin-Ubayd via Ghaylan-Bin-Abdullah Al-Amiri via Abu-Zurah-Bin-Amr-Bin-Jarir via Jarir-Bin-`Abdullah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [1171] .

Qudsi Hadith No. 108 6

Anas said, "God, the Almighty and Glorious , said, ' Whoever visits me in my house (the Sacred Mosque), my Prophet's Mosque, or Jerusalem (Al-Aqsa Mosque) and dies, dies as a martyr. '"

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1172] .

Qudsi Hadith No. 1087

Ubayy-Bin-Ka` b said that God's Messenger , may God's peace and blessings be upon him , said, "When Solomon son of David built the temple in Jerusalem, the walls didn't stand up . So God revealed to Solomon, ' You placed in the temple thing s (i.e. idols) that shouldn't be there. ' Then Solomon took the things out and the wall s stood up."

Sanad : Ibrahim-Bin-Muhammad via Ibrahim-Bin-Hamzah via Ismail-Bin- Qays-Bin-Sad via his father via Kharijah-Bin-Zayd via Ubayy-Bin-Ka` b.

Source : Al-Dufafa ' Al-Kabir by Al-Uqayli.

Rating : Da` if [1173] .

Qudsi Hadith No. 1088

Muadh-Bin-Jabal said, "The Prophet , may God's peace and blessings be upon him , said, ' Oh, God! Bless our sa [1174] and our mudd [1175] (i.e. bless our harvest). And bless our Syria, our Yemen, and our Hejaz .' A man stood up and said to the Prophet, 'Oh, God's Messenger! And our Iraq.' The Prophet didn't respond . The next day, the Prophet said the same thing. The man stood up and said to the Prophet, 'Oh, God's Messenger! And our Iraq.' The Prophet didn't respond. The third day, the Prophet said the same thing. The man stood up and said to the Prophet, 'Oh, God's Messenger! And our Iraq.' The Prophet didn't respond. So the man left crying. The Prophet called the man and asked him, 'Are you from Iraq?' The man replied, 'Yes.' The Prophet said, 'My father [Prophet] Abraham, may peace be upon him , wanted to pray to God to punish the people of Iraq.' God told Abraham, ' Don't do that for I've given the people of Iraq the treasures of my knowledge and instilled mercy in their hearts. '"

Sanad : Abu-Bakr Muhammad-Bin-Umar Al-Muqri ' via Ahmad-Bin-Muhammad Al-Anbari via Abu-Umar Muhammad-Bin-Ahmad Al-Halimi via Adam-Bin-Abi-Iyas via Ibn-Abi-Dhi ' b via Man-Bin-Al-Walid via Khalid-Bin-Madan via Mu` adh-Bin-Jabal.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [1176] .

Qudsi Hadith No. 1089

` Abdullah-Bin-Hawalah said, "I asked the Prophet , may God's peace and blessings be upon him , 'Oh, God's Messenger! Choose for me a country to reside in. I'd stay with you [in Medina] if you live d forever.' The Messenger replied, 'Go to Syria.' The Messenger said that thrice. When the Prophet saw how much I hated Syria, he said to us (the sahabah) , ' Do you know what God, the Almighty and Glorious , says? God says, " Oh, Syria! Oh, Syria! My hands are around you, oh Syria! You're the country of my choice. I house in you my favorite servants. You're the sword of my revenge and the whip of my punishment. And you're the sign of warning [of things to come] and the place of gathering [on the day of resurrection]. " On the night when I was raised to heaven, I saw a white column like pearl carried by the angels. I asked the angels, " What are you carrying? " They replied, " The column of Islam. We were ordered to place it in Syria. " And when I was a sleep, I saw a book taken from under my pillow. I thought God abandoned the people of earth. I kept looking and it was a shining light in front of me. The light moved until it reached Syria. So let those who do not want to go to Syria go to Yemen and drink from its creeks for God has sponsored for me Syria and its people.'"

Source : Abu-Al-Fada ' il Nasir-Bin-Mahmud via Ali-Bin-Ahmad-Bin-Zuhayr viaAli-Bin-Muhammad-Bin-Shujavia Abu-Ishaq Ibrahim-Bin-Uthman Al-Khatib via Abu-Al-Qasim Abd-Al-Rahman-Bin-Muhammad Al-Bukhari via Al-Husayn-Bin-Abdullah-Bin-Al-Husayn {in Hamadan} via Abu-Ahmad Al-Qasim-Bin-Al-Hasan via Abu-Ali Khafif-Bin-Abdullah Al-Ghazi via Hisham-Bin-Ammar viaAbd-Al-Rahman-Bin-Yazid-Bin-Jabir via Salih-Bin-Rustum Abu-Abd-Al-Salam {Mawla of Bani -Hashim} viaAbdullah-Bin-Hawalah.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 1090

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, " [The tribe of] Aslam is protected by God and [the tribe of] Ghifar is forgiven by God. It's not me who says that, it's God, the Almighty and Glorious ."

Sanad : Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Khuthaym-Bin-` Iraq via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim .

Rating : Sahih.

Qudsi Hadith No. 1091

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "Ashkelon is one of two brides. On the day of resurrection, seventy thousands are resurrected from it who are not judged (i.e. they go straight to heaven) . And fifty thousand martyrs are resurrected from it. The martyrs come to God, the Almighty and Glorious , in groups and in rows, carrying their severed heads in their hands with their jugular veins gush ing blood, saying to God, ' Oh, our Lord! Give us what you've promised us through your messengers for you do not break promises.' God replies, ' My servants are right. [I do not break promises]. ' Then God says [to the angels], 'Wash them in the Baydah River.' They come out from it pure and white and then walk around in heaven anywhere they wish ."

Sanad : Abu-Al-Yaman via Ismail-Bin-Ayyash via Umar-Bin-Muhammad via Abu-Iqal [Hilal-Bin-Ziyad] via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Matruk [1177] .

Qudsi Hadith No. 1092

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , talked to the western sea and to the eastern sea. God said to the western sea, ' I'm using you to carry some servants of mine, what will you do with them? ' The western sea replied, 'I 'll drown them.' So G od said to the western sea, ' I'll push your force to the sides and carry them over my hand and I'll deprive you of ornament and quarry. ' God said to the eastern sea, ' I'm using you to carry some servants of mine, what will you do with them? ' The eastern sea replied, 'I 'll carry them on my body. I 'll be to them like a mother to her child.' So God blessed the eastern sea with ornament and quarry."

Sanad : Muhammad-Bin-Mu**awiyah Al-Baghdadi via**Abd-Al-Rahman-Bin-**Abdullah-Bin-**Umar via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Matruk [1178] .

Qudsi Hadith No. 1093

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , talked to the Syrian sea (i.e. the Mediterranean Sea) and said, ' Oh, sea! Didn't I create you and make you look good and g ive you lot s of water? ' The sea replied, 'Definitely, oh Lord!' God asked the sea, ' What will you do if I make you carry servants of mine who praise me, exalt me, acknowledge that there is no god but me, and glorify me? ' The sea replied, 'I'll drown them.' God said to the sea, ' I'll push your force to the sides and carry them over my hand. ' Then God talked to the Indian sea (i.e. the Indian Ocean) and said, ' Oh, sea! Didn't I create you and make you look good and give you lots of water? ' The sea replied, 'Definitely, oh Lord!' God asked the sea, ' What will you do if I make you carry servants of mine who praise me, exalt me, acknowledge that there is no god but me, and glorify me? ' The sea replied, 'I'll praise you with them, exalt you with them, acknowledge that there is no god but you with them, and glorify you with them. And I'll carry them between my back and abdomen.' So God gave the sea ornament, quarry, and perfume."

Sanad : Ahmad-Bin-Al-Hasan-Bin-**Abd-Al-Malik via Muhammad-Bin-**Abdullah-Bin-Sabur via **Abd-Al-Rahman-Bin-**Abdullah [Bin-**Umar] Al-**Umari via Suhayl via his father via Abu-Hurayrah.

Source : Al-`Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Matruk [1179] .

Qudsi Hadith No. 1094

Jubayr-Bin-Mut`im said, "A man came to the Prophet , may God's peace and blessings be upon him , and asked, 'Oh, God's Messenger! Which counties are corrupt?' The Prophet replied, 'I don't know.' When Gabriel, may peace be upon him , came to the Prophet, the Prophet asked Gabriel, 'Which countries are corrupt?' Gabriel replied, 'I don't know. I need to ask my Lord, the Almighty and Glorious . ' Gabriel left and stayed away for as long as God willed and then returned to the Prophet and said, 'Oh, Muhammad! You asked me " Which counties are corrupt? " and I replied " I don't know. " I asked my Lord " Which countries are corrupt? " and the Lord replied, " Their markets. " '"

Sanad : Abu-**Amir via Zuhayr-Bin-Muhammad via**Abdullah-Bin-Muhammad-Bin-**Aqil via Muhammad-Bin-Jubayr-Bin-Mut**im via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1180] .

Qudsi Hadith No. 1095

Ibn-`Umar said, "A man came to the Prophet , may God's peace and blessings be upon him , and asked, 'Oh, God's Messenger! Which places are good?' The Prophet replied, 'I don't know.' The man asked, 'Which places are evil ?' The Prophet replied, 'I don't know.' The man said to the Prophet, 'Ask your Lord.' When Gabriel descended [from heaven], the Messenger said to Gabriel, 'I was asked "Which places are good and which places are evil ?" and I replied "I don't know." ' Gabriel said to the Messenger, 'And I don't know. I need to ask my Lord.' Gabriel trembled and almost made the Messenger faint. God said to Gabriel, ' Oh, Gabriel! Muhammad asked you "Which places are good?" and you replied "I don't know." And he asked you "Which places are evil ?" and you replied "I don't know." The good places are the mosques and the evil places are the markets. '"

Sanad : Abu-Hafs **Umar-Bin-Muhammad Al-Tujibi {in Mecca at the house of Abu-Bakr Al-Siddiq} via**Ali-Bin-**Abd-Al-**Aziz via Ishaq-Bin-Isma**il via Jarir via**Ata ' -Bin-Al-Sa ' ib via Muharib-Bin-Dithar via Ibn-`Umar.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1181] .

Qudsi Hadith No. 1096

`Umar-Bin-Al-Khattab said that the Prophet , may God's peace and blessings be upon him , said, "I asked my Lord, the Almighty and Glorious , about the disagreements of my companions after I die. God replied, ' Oh, Muhammad! You r companions are like stars. Some are brighter than others. Whosoever follow s the companions despite their disagreements is on the right path. '"

Sanad : Abu-Salih Muhammad-Bin-Ahmad-Bin-Thabit via Abu-Al-Ahwas via Abu-**Ali Al-Husayn-Bin-Safwan Al-Bardha**i via Abu-Isma**il Muhammad-Bin-Isma**il Al-Sulami via Nu**aym-Bin-Hammad via**Abd-Al-Rahman-Bin-Zayd Al-**Ammi via his father [Zayd-Bin-Al-Hawari Al-**Ammi] via Sa**id-Bin-Al-Musayyab via**Umar-Bin-Al-Khattab.

Source : Al-Ibanah Al-Kubra by Ibn-Battah.

Rating : Mawdu` [1182] .

Qudsi Hadith No. 1097

Ali said that God's Messenger , may God's peace and blessings be upon him , said, "[On the day of resurrection] I'm the first one to get out of the grave . No bragging. Then God honors me like he honor s no one else. Then God, the Almighty and Sublime , calls, ' Oh, Muhammad! Bring forth the caliphs. ' I ask, 'Who are the caliphs?' God replies and calls , 'Abdullah Abu-Bakr Al-Siddiq. ' So the first one to get out of the gr ave after me is Abu-Bakr. Abu-Bakr stands in front of the Lord and is judged in an easy manner. T hen Abu-Bakr is clothed in two green garments and placed in front of the throne. Then God calls, ' Where is Umar-Bin-Al-Khattab? 'Umar comes with his jugular veins gushing blood. I ask, 'Umar! Who did this to you?'Umar replies, '[Abu-Lu ' lu ' ah] The mawla (slave) of Al-Mughirah-Bin-Shubah.' Then Umar is placed in front of the Lord and is judged in an easy manner. T henUmar is clothed in two green garments and placed in front of the throne. Then Uthman-Bin-Affan is brought with his jugular veins gushing bl ood. I ask, 'Uthman! Who did this to you?' andUthman replies so-and-so. Then U thman is placed in front of the Lord and is judged in an easy manner. ThenU thman is clothed in two green garments and placed in front of the throne. And then Ali is brought with his jugular veins gushing blood. I ask, 'Ali! Who did this to you?' Ali replies, 'Abd-Al-Rahman-Bin-Mulja m.' Then Ali is placed in front of the Lord and is judged in an easy manner. ThenAli is clothed in two green garments and placed in front of the throne with his friends . "

Sanad : Al-Zawzani via Ali-Bin-Salih viaAli.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1183] .

Qudsi Hadith No. 1098

Salman Al-Farisi, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When God created the throne, the Lord wrote on it with a pen of light—the length of the pen is the distance from the East to the West—" There is no god but Allah and Muhammad is Allah's Messenger. I use him to give and take. His nation is the best of nations. And the best one of his nation is Abu-Bakr Al-Siddiq. '"

Sanad : Hibatullah-Bin-Zadhan {in writing} via some sheikhs via Ilan-Bin-Mahruwayh {in 331} via Abu-Al-HasanAli-Bin-Al-Furat Al-Asbahani {in Qazvin in 253} via Musa-Bin-Musab viaAbdullah-Bin-Salih via Muawiyah-Bin-Salih via Said-Bin-Yazid via Abu-Idris Al-Khawlani via Salman Al-Farisi.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Unrated.

Qudsi Hadith No. 1099

Ibn-` Umar said, " While the Prophet , may God's peace and blessings be upon him , was sitting with Abu-Bakr Al-Siddiq, may God be pleased with him , Gabriel, may peace be upon him , descended [from heaven] and greeted the Prophet and said to him, 'Oh, God's Messenger! Why is Abu-Bakr wearing a shabby gown?' The Prophet replied, 'Oh, Gabriel! Abu-Bakr spent his wealth on me before the conquest [of Mecca].' G abriel said to the Prophet, 'Give Abu-Bakr greeting s of peace from God and tell him, "Your Lord asks you, ' Are you pleased with me or are you angry at me in your current state of poverty? "" The Prophet looked at Abu-Bakr and told him, 'Gabriel is bringing to you greetings of peace from God and saying to you that God is asking you, " Are you pleased with me or are you angry at me in your current state of poverty? " ' Abu-Bakr cried and said, 'How could I be angry at my Lord? I'm pleased with my Lord! I'm pleased with my Lord!'"

Sanad : Muhammad-Bin-Umar- Bin-Salm via Muhammad-Bin-Nahshal Al-Basri via Hasan-Bin-Husayn Al-Aswari via Sufyan Al-Thawri via Abu-Muhammad-Bin-Hayyan viaAbdullah-Bin-Muhammad-Bin-Zakariyya via Umar-Bin-Hafs via Al-Ala ' -Bin-Amr via Abu-Ishaq Al-Fazari via Sufyan Al-Thawri via Adam-Bin-Ali via Ibn-` Umar.

Source : Fada ' il Al-Khulafa ' Al-Rashidin by Abu-Nu` aym.

Rating : Mawdu` [1184] .

Qudsi Hadith No. 1100

Abdullah-Bin-Umar said, "On the day of resurrection, some people are bought in front of God, the Sublime . God orders them to be taken to hell. The Zabaniyah take them and when they come close to hell, God orders the angels to bring them back. They stand in front of God for a long time and then God says to them, ' My servants! I ordered you to be taken to hell, and rightfully so, because you committed sin. But I've brought you back and forgiven you because of your love for Abu-Bakr and ` Umar. '"

Sanad : Abu-Al-Faraj Abd-Al-Khaliq-Bin-Ahmad via Abu-Nasr Al-Zaynabi via Abu-Bakr Muhammad-Bin-Umar Al- Warraq via Abu-Bakr Muhammad-Bin-Al- Sari Al-Ta m mar via Muhammad-Bin-Abdullah -Bin-Thabit via Abu-Abdullah Ahmad-Bin-Muhammad via Abd-Al-Razzaq via Mamar via Al-Zuhri via Salim-Bin-Abdullah via his father [Abdullah-Bin-` Umar].

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 1101

Asad-Bin-Zurarah said that God's Messenger , may God's peace and blessings be upon him , said, "God revealed to me three characteristics ofAl i: ' He's the master of Muslims, the imam of the believers (i.e. those who fear God) , and the leader of the immaculate and pure (i.e. those who perform wudu). '"

Sanad : Abu-Bakr-Bin-Ishaq via Muhammad-Bin-Ayyub via Amr-Bin-Al-Husayn Al-Uqayli via Yahya-Bin-Al-Ala ' Al-Razi via Hilal-Bin-Abi-

Humayd viaAbdullah-Bin-As`ad-Bin-Zurarah via his father.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Mawdu` [1185] .

Qudsi Hadith No. 1102

Abu-Al-Hamra ' , the attendant of the Prophet , may God's peace and blessings be upon him , said th at he heard the Messenger say, "When I was raised to heaven [during the Night Journey], I entered paradise and saw written on the leg of the throne [of God], ' No God but Allah. Muhammad is Allah's Messenger. I made `Ali Muhammad's supporter and advocate. '"

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Shaybah viaUbadah-Bin-Ziyad Al-Asadi via Amr-Bin-Thabit via Abu-Hamzah Al-Thumali via Said-Bin-Jubayr via Abu-Al-Hamra ' .

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1186] .

Qudsi Hadith No. 1103

Al-Hasan-Bin-Ali, may God, the Sublime, be pleased with him , said, " God's Messenger , may God's peace and blessings be upon him , said to Anas [Bin-Malik], 'Oh, Anas! Go and call for me the master of the Arabs {he meansAli}.' Aisha, may God be pleased with her , asked the Messenger, 'Aren't you the master of the Arabs?' The Messenger replied, 'I'm the master of the children of Adam and Ali is the master of the Arabs.' WhenAli, may God be pleased with him , came, the Messenger sent for the Ansar and they came. The Messenger said to the Ansar, 'Oh, you Ansar! Should I tell you something if you cling to it you'll never stray?' They replied, 'Of course, God's Messenger.' The Messenger told them, ' This is `Ali. Love him like you love me. And honor him like you honor me. Gabriel, may peace be upon him , told me that these are the commands of God, the Almighty and Glorious .'"

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Shaybah via Ibrahim-Bin-Ishaq Al-Sini via Qays-Bin-Al-Rabi via Layth [Bin-Abi-Sulaym] via Abu-Layla via Al-Hasan-Bin-`Ali.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1187] .

Qudsi Hadith No. 1104

BaziAl-Azdi said [that God's Messenger , may God's peace and blessings be upon him , said], "H eaven said to God, 'Oh, my Lord! You decorated me and made my pillars look nice!' So God revealed to heaven, ' I stuffed your pillars with Al-Hasan, Al-Husayn , and the Sa d s [1188] of the Ansar. I swear by my Might and Glory that no hypocrite or miser shall enter you. '"

Sanad : Abu-Musa Al-Madini via Abbas-Bin-Bazi Al-Azdi via his father.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [1189] .

Qudsi Hadith No. 1105

Uqbah-Bin-Amir Al-Juhani said that God's Messenger , may God's peace and blessings be upon him , said, "When the people of heaven settle d down in heaven, h eaven said to God, 'Oh, my Lord! You've promised me that you 'd decorate me with two of your pillar s .' God replied, ' Haven't I decorated you with Al-Hasan and Al-Husayn. '"

Sanad : Ahmad-Bin-Rishdin via Humayd-Bin-Ali Al-Bajali via Ibn-Lahiah via Abu-Ushanah viaUqbah-Bin-`Amir Al-Juhani.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Mawdu` [1190] .

Qudsi Hadith No. 1106

Ibn-`Abbas said, "God, the Sublime , revealed to Muhammad , may God's peace and blessings be upon him , ' Bec a u s e of the murder of John son of Zachariah (aka John the Baptist) I killed seventy thousands. And because of the murder of your daughter's son [Al-Husayn] I shall kill seventy thousands and seventy thousands. '"

Sanad : Muhammad-Bin-Shaddad via Abu-Nuaym viaAbdullah-Bin-Habib-Bin-Abi-Thabit via his father via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-Ghaylaniyyat by Abu-Bakr Al-Shafi`i.

Rating : Matruk [1191] .

Qudsi Hadith No. 1107

Ubadah-Bin-Al-Samit said, "God , the Almighty and Glorious , revealed to the Prophet , may God's peace and blessings be upon him , ' Use Muawiyah as a writer for he's reliable and trustworthy. '"

Sanad : Ali-Bin-Ubaydallah via Ali-Bin-Ahmad via Abu-Abdullah-Bin -Battah via Ibn- Al-S aji via his father Muhammad-Bin-Muawiyah via

Ahmad-Bin-Abd-Al-Rahman Al-Harrani via Muhammad-Bin-Zuhayr-Bin-Atiyyah Al-Sulami via Abu-Muhammad {who lived in Jerusalem} via Hisham-Bin- Mawdud Al-Hajari via Muwarraq Al-Ijli via `Ubadah-Bin-Al-Samit.

Source : Al-Mawdu`at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [1192] .

Qudsi Hadith No. 1108

Abdullah-Bin-Amr, may God be pleased with him and his father , said, "There are more angels than any other creature. God, the Blessed and Sublime , creates them like flies and then says, ' Be a thousand two-thousands. '"

Sanad : Muhammad-Bin-Al-Ala ' via Abu-Muawiyah via Hisham-Bin-Urwah via his father viaAbdullah-Bin-`Amr.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [1193] .

Qudsi Hadith No. 1109

Abdullah-Bin-Amr said that the Prophet , may God's peace and blessings be upon him , said, " The angels said to God, 'Oh, our Lord! You blessed the children of Adam for you gave them something to eat, drink, ride, and wear. But we, who sing your praises, do not eat, drink, or play. The way you made for them a life [to enjoy] , make for us a similar hereafter .' God replied, ' I do not treat t he descendents of Adam, whom I created with my hand , the same as the angels, whom I created by saying "Be" and they came into being (i.e. I created instantaneously).' "

Sanad : Muhammad-Bin-Hanifah Al-Wasiti via Ahmad-Bin-Muhammad-Bin-Mahan via his father via Talhah-Bin-Zayd via Safwan-Bin-Sulaym via Ata ' -Bin-Yasar viaAbdullah-Bin-`Amr.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1194] .

Qudsi Hadith No. 1110

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "The angels said to God, 'Our Lord! You created us and created the children of Adam. You gave them food to eat, water to drink, clothes to wear, spouses to marry, and animals to ride. And they sleep and relax. But you didn't give us any of that. Make the hereafter for us like the worldly life for them.' God, the Almighty and Glorious , replied, ' I do not treat those whom I create with my hand and breathe i nto them of my spirit (i.e. humans) the same as those whom I create by saying "Be" and they co me into being (i.e. angels) . '"

Sanad : Abu-Al-Hasan Ali-Bin-Al-Hasan and Abu-Tahir Muhammad-Bin-Al-Husayn via Abu-Ali Al-Ahwazi via Abd-Al-Wahhab-Bin-Abdullah-Bin-Umar via Abu-Al-Fath Al-Muzaffar-Bin-Ahmad Al-Muqri ' via Abu-Bakr Muhammad-Bin-Ayyub Al-Darani via Al-Hasan-Bin-Ali Al-Saydalani via Sulayman -Bin-Abd-Al-Rahman viaUthman-Bin-Hisn-Bin-Ubaydah viaUrwah-Bin-Ruwaym Al-Lakhmi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da`if [1195] .

Qudsi Hadith No. 1111

Jabir-Bin-`Abdullah said that the Prophet , may God's peace and blessings be upon him , said, "When God created Adam and his descendents, the angels said to God, 'Oh , our Lord! You created them and they eat, drink, marry, and ride. Make the hereafter for us like their worldly life.' God replied, ' I do not treat those whom I create with my hand and breathe into them of my spirit the same as those whom I create by saying "Be" and they come into being. '"

Sanad : Ahmad-Bin-Al-Mualla via Hisham-Bin-Ammar via Uthman-Bin-Alan via Urwah-Bin-Ruwaym via Jabir-Bin-Abdullah.

Source : Musnad Al-Shamiyyin by Al-Tabarani.

Rating : Da`if [1196] .

Qudsi Hadith No. 1112

Tha`labah-Bin-Al-Hakam said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, when God, the Almighty and Glorious , sits on the throne to judge the servants of the Lord, God says to the scholars, ' I gave you my knowledge and authority because I want to forgive you for any sin that you may commit and I don't care (i.e. my forgiveness of you has no impact on me). '"

Sanad : Ahmad-Bin-Zuhayr Al-Tustari via Al-Ala ' -Bin-Maslamah via Ibrahim-Al-Talaqani via Ibn-Al-Mubarak via Sufyan-Bin-Harb (aka S i mak-Bin-Harb) via Thalabah-Bin-Al-Hakam.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Sahih [1197] .

Qudsi Hadith No. 1113

Abu-Musa Al-Ash`ari said that God's Messenger , may God's peace and blessings be upon him , said, " On the day of resurrection, God resurrects the servants and separates the scholars. God says to the scholars, ' Oh, scholars! I didn't instill my knowledge in you to punish you. Go for I'm forgiving you. '"

Sanad : Abdullah-Bin-Muhammad-Bin-Said via Amr-Bin-Abi-Salamah Al-Tinnisi via Sadaqah-Bin-Abdullah via Talhah-Bin-Zayd via Musa-Bin-Ubaydah via Said-Bin-Abi-Hind via Abu-Musa Al-Ash`ari.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1198] .

Qudsi Hadith No. 1114

Ibn-`Abbas said, " On the day of resurrection, God, the Sublime , says to the worship p ers and the jihadists, ' Enter heaven. ' The scholars say, 'Because of our education, they worship ped and waged jihad.' God says to the scholars, ' You're to me like some of my angels. Intercede and your intercession will be accepted. ' The scholars intercede and then enter heaven."

Sanad : Abu-Al-Abbas Al-Dhahabi via Ibn-Abbas.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da`if [1199] .

Qudsi Hadith No. 1115

Al-Ghazali said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , revealed to Abraham, may peace be upon him , ' Oh, Abraham! I'm knowledgeable and love everyone who's knowledgeable. '"

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da`if [1200] .

Qudsi Hadith No. 1116

Jabir-Bin-`Abdullah said that God's Messenger , may God's peace and blessings be upon him , said, "The people of heaven need the scholars in heaven. That's because when they visit God, the Almighty and Glorious , every Friday, God says to them, ' Ask for anything you wish. ' They look at the scholars and say to them, 'What should we ask for?' The scholars reply, 'Ask for this and this.' So the people of heaven need the scholars in heaven and need them in the worldly life."

Sanad : Abu-Muhammad-Bin-Al-Akfani via Abu-Muhammad Al-Kattani via Abu-Al-Husayn Abd-Al-Wahab-Bin-Jafar via Sheikh Abu-Bakr Muhammad-Bin-Ahmad Al-Nabulusi via Amr-Bin-Muhammad Al-Attar via Abu-Bakr Ahmad-Bin-Sulayman Al-Anmati {in Aleppo} via Makhlad-Bin-Malik via Makhlad-Bin-Yazid via Mujashi-Bin-Amr via Muhammad-Bin-Al-Zibriqan via Muqatil-Bin-Hayyan via Abu-Al-Zubayr via Jabir-Bin-`Abdullah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [1201] .

Qudsi Hadith No. 1117

Ibn-`Abbas said, "A good deed of a migrant is worth seventy times that of a Bedouin. A good deed of a scholar is worth seventy times that of a servant. And a good deed done in secret is worth seventy times that of a good deed done in public. God shows off those who act in conformity with their stated beliefs and feelings and says, ' These are my true servants. '"

Sanad : Umar-Bin-Abi-Al- Balkhi via Ibn-Abbas.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Da`if [1202] .

Qudsi Hadith No. 1118

Said-Bin-Amir Al-Jumahi said that he heard God's Messenger , may God's peace and blessings be upon him , say, "On the day of resurrection, poor Muslims come fluttering like doves. They're told [by the angels], 'Stand for judgment.' They reply, ' We had nothing (i.e. no wealth) to be judged on.' God says to the angels, ' My servants are telling the truth. Let them enter heaven without judgment. '"

Sanad : Umm-Al-Mujtaba Fatimah Al-Alawiyyah via Ibrahim-Bin-Mansur via Abu-Bakr-Bin-Al-Muqri ' via Abu-Yala via Al-Hasan-Bin-Yazid via Muhammad-Bin-Fudayl via Yazid-Bin-Abi-Ziyad via Abd-Al-Rahman-Bin-Sabit via Said-Bin-`Amir Al-Jumahi

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da`if [1203] .

Qudsi Hadith No. 1119

Abdullah-Bin-Amr said , "The Prophet , may God's peace and blessings be upon him , said [to the sahabah] , ' You'll be gathered on the day of resurrection. God will ask, " Where are the poor and the needy of this nation? " They'll stand up. God will ask them, " What have you done? " They'll reply , " Our Lord! You tried us and we remained patient. You gave the wealth and the authority to others. " God will say, " You're right . " So they'll enter heaven before anyone else . The ones who 'll be judged are the ones with the wealth and the authority. ' The sahabah asked the Prophet, ' Where will the believers be on that day ? ' The Prophet replied, ' They'll be sitting on chairs of light under shades of clouds. That day [of trepidation] will be, for the believers, shorter than an hour of daylight.'"

Sanad : Al-Husayn-Bin-Muhammad-Bin-Abi-Mashar via Muhammad-Bin-Said Al-Ansari via Miskin-Bin-Bukayr via Shubah via Amr-Bin-Murrah via Abdullah-Bin-Al-Harith via Abu-Kathir via Abdullah-Bin-`Amr.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1204] .

Qudsi Hadith No. 1120

Anas said, " On the day of resurrection, God says to the angels, ' Bring my loved ones closer to me. ' The angels ask, 'Who are your loved ones?' God replie s , ' The poor Muslims. ' Then t he poor Muslims are b r ought closer to God. God tells them, ' I didn't make you poor because I wanted to belittle you. I made you poor because I wanted to multiply your reward today. Ask me for anything you wish and I will give it to you. ' Then God orders the angels to take them to heaven forty autumns before the rich."

Sanad : Abu-Al-Shaykh via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1121

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " I love to meet my servants who love to meet me, and hate to meet my servants who hate to meet me. "

Sanad : Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [1205] .

Qudsi Hadith No. 1122

Mu`adh-Bin-Jabal said, " God's Messenger , may God's peace and blessings be upon him , said to us, 'If you wish I can tell you the first thing God says to the believers on the day of resurrection and the first thing they say to God.' We replied, 'Tell us, God's Messenger.' The Messenger said, 'God, the Almighty and Glorious , says to the believers, " Do you like meeting me? " They reply, " Yes. " God asks the believers, " Why? " They reply, " Because we'd like you to excuse us and forgive us. " God says to the believers, " My forgiveness of you is obligatory. " ""

Sanad : Abdullah via his father via Ali-Bin-Ishaq via Abdullah via Yahya-Bin-Ayyub via Ubaydallah-Bin-Zahr via Khalid-Bin-Abi-Imran via Abu-Ayyash via Mu`adh-Bin-Jabal.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [1206] .

Qudsi Hadith No. 1123

Abu-Hurayrah , may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "When God loves a servant, God calls Gabriel and says, ' God loves so-and-so, so love the servant. ' Gabriel loves the servant and announces to the people of heaven (i.e. the angels) , 'God loves so-and-so, so love the servant.' T he people of heaven love the servant. Then the servant is made acceptable on earth [amongst the people] ."

Sanad : Muhammad-Bin-Salam via Makhlad via Ibn-Jurayh T Abu-Asim via Ibn-Jurayh via Musa-Bin-Uqbah via Nafi` via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1124

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God loves a servant, God calls Gabriel and says, ' I love so-and-so, so love the servant. ' Gabriel loves the servant and announces in heaven, 'God loves so-and-so, so love the servant.' The people of heaven love the servant. Then the servant is made acceptable on earth. And when God detests a servant, God calls Gabriel and says, ' I detest so-and-so, so detest the servant. ' Gabriel detests the servant and announces to the people of heaven, 'God detests so-and-so, so detest the servant.' The people of heaven detest the servant. Then the servant is made detes table on earth."

Sanad : Zuhayr-Bin-Harb via Jarir via Suhayl via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1125

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said, "Love is in heaven. When God loves a servant, God says, ' I love so-and-so, so love the servant. ' So the love for the servant descends [from heaven] and is instilled into the people of earth (i.e. the people of earth are made to love the servant.)"

Sanad : Yahya-Bin-Ishaq Al-Saylahini via Sharik via Muhammad-Bin-Sa`d Al-Ansari via Abu-Zabyah Al-Shami via Abu-Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1207] .

Qudsi Hadith No. 1126

Ubayy-Bin-Ka`b said, " I was in the mosque when a man entered and offered salat and recited [the Qur ' an] in a dialect I disapproved of. Then another man entered [the mosque] and recited [the Qur ' an] in a dialect different from the dialect of his friend (i.e. the first man) . When we finished offering salat, all of us went to God's Messenger , may God's peace and blessings be upon him . I said to the Messenger, ' This man recited [the Qur ' an] in a dialect I disapproved of and another man entered [the Mosque] and recited [the Qur ' an] in a dialect different from the dialect of his friend.' The Messenger asked the two men to recite [the Qur ' an]. The two men recited [the Qur ' an] and the Messenger approved of their recitations. I became in a state of denial [as to the prophecy of the Messenger] and more so than I was in jahiliyah (i .e. I doubt ed the prophecy of the Messenger more than ever before) . When the Messenger saw what happened to me, he hit me on the chest and I drowned in sweat and felt as if I were looking at God, the Almighty and Glorious , with fear. The Messenger said to me, 'Oh, Ubayy! A message was sent to me [from God through Gabriel], " Recite the Qur ' an in one dialect . " I replied to God, "Make it easier for my people." God replied to me a second time , " Recite it in two dialects . " I replied to God, "Make it easier for my people." God replied to me a third time, " Recite it in seven dialects . For every reply that I sent to you, request something from me [and I will give it to you]. " I said, "Oh, my God! Forgive my people! Oh, my God! Forgive my people." I deferred the third request until the day (i.e. Judgment Day) when all the creatures, even Abraham , may God's peace and blessings be upon him , will ask me [to intercede with God for them]. '"

Sanad : Muhammad-Bin-Abdullah-Bin-Numayr via his father via Ismail-Bin-Abi-Khalid via Abdullah-Bin-Isa-Bin-Abd-Al-Rahman-Bin-Abi-Layla via his grandfather via Ubayy-Bin-Kab.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1127

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "On the day of resurrection, the Qur ' an comes and says to God, 'Oh, my Lord! Decorate them (i.e. the ones who recite the Qur ' an).' So the y're decorated with the crown of honor. Then the Qur ' an says, 'Oh, my Lord! Decorate them some more.' So the y're decorated with the garments of honor.' Then the Qur ' an says, 'Oh, my Lord! Be pleased with them.' So God becomes pleased with them. Then God says to them, ' Recite the Qur ' an and ascend to a higher place [in heaven]. For every verse that you recite, you 'll be given a hasanah (i.e. a reward) . '"

Sanad : Nasr-Bin-Ali via Abd-Al-Samad-Bin-Abd-Al-Warith via Shubah via `Asim via Abu-Salih via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [1208] .

Qudsi Hadith No. 1128

Fadalah-Bin-`Ubayd and Tamim Al-Dari said that the Prophet , may God's peace and blessings be upon him , said, "Those who recite ten verses [of the Qur ' an] at night are rewarded a quintal and each quintal is better than the worldly life and what it contains. On the day of resurrection, the Lord, the Almighty and Glorious , says [to those who recite the Qur ' an], ' Recite the Qur ' an and ascend to a higher place [in heaven] for every verse that you recite. ' When they finish reciting the last verse, God says to them, ' Take what I have for you. ' They ask, 'Oh, our Lord! What do you have for us?' God replies, ' Take m y blessings in one hand and take an e ternal life in the other . '"

Sanad : Musa-Bin-Khazim Al-Asbahani via Muhammad-Bin-Bukayr Al-Hadrami via Ismail-Bin-Ayyash via Yahya-Bin-Al-Harith Al-Dhimari via Al-Qasim Abu-Abd-Al-Rahman via Fadalah-Bin-Ubayd and Tamim Al-Dari.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [1209] .

Qudsi Hadith No. 1129

Mu`adh-Bin-Jabal said that God's Messenger , may God's peace and blessings be upon him , said, "Those who recite the Qur ' an, do what it says, and die in a congregation, God resurrects them, on the day of resurrection, in the company of messengers and rulers. Those who recite the Qur ' an despite having a speech impediment are reward ed twice. And those who cling to the Qur ' an despite facing challenges, God resurrects them, on the day of resurrection, with the nobles of their people. They're preferred over all creatures the way eagle s are preferred over all birds, and the way a spring is preferred over others around it in a meadow. Then a caller (i.e. God) calls, ' Where are those who weren't distracted by a flock of cattle from reciting my book [the Qur ' an]? ' They stan d up and each one of them is decorated with the crown of honor and is given victory in the right hand and immortality in the left. If the ir parents are Muslims, they're decorated with garments that are better than the worldly life and what it contains. The parents ask, 'Why are we given this?' God replies , ' B ecause you r child used to recite the Qur ' an. '"

Sanad : Ahmad-Bin-Muhammad-Bin-Hashim Al-Babalabakki via his father via Suwayd-Bin-Abd-Al-Aziz via Ibrahim-Bin-Matawayh Al-Asbahani via Muhammad-Bin-Hashim Al-Babalabakki via Suwayd-Bin-Abd-Al-Aziz via Abdullah-Bin-Abd-Al-Rahman via Ismail-Bin-Ubaydallah via Abd-Al-Rahman-Bin-Ghanm via Muadh-Bin-Jabal.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [1210] .

Qudsi Hadith No. 1130

Jabir-Bin-`Abdullah, may God be pleased with him and his father , said that God's Messenger , may God's peace and blessings be upon him , said , "When a servant [of God] reads three hundred verses [of the Qur ' an], God , the Almighty and Glorious , says to the angels of the Lord , ' Oh, my angels! My servant toiled hard. I hold you as witnesses that I 'm forgiv ing the servant. '"

Sanad : Abu-Yala via Ahmad-Bin-Abd-Al-Aziz-Bin-Marwan via Bakr-Bin-Yunus-Bin-Bukayr via Musa-Bin-Ali-Bin-Rabah via

his father via Yahya-Bin-Abi-Kathir via Jabir-Bin-` Abdullah.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [1211] .

Qudsi Hadith No. 1131

Aisha said that God's Messenger , may God's peace and blessings be upon him , said, "The Qur ' an is the best thing other than God, the Almighty and Glorious . Those who revere the Qur ' an, revere God. And those who do not revere the Qur ' an, belittle God. The Qur ' an is as sacred to God as children are s a cred to their parents. The ones who carry the Qur ' an are surrounded by the blessings of God, clothed in the light of God, and taught the word of God. Their enemies are the enemies of God. And their supporters are the supporters of God. God says, ' Oh, you who carry the book of God [the Qur ' an]! Show God respect by exalting the Qur ' an and God will show you more love and make the creatures of the Lord love you. God protects those who listen to the Qur ' an from the evil of life and protects those who recite the Qur ' an from the tribulation of the hereafter. Listening to one verse of the book of God is better than a pot of gold and reciting one verse of the book of God is better than everything under the sun. In the Qur ' an, there is a sura known to God as Al-Azizah (the dear one). On the day of resurrection, the noble reciters of this sura will be called and they will intercede w ith God for as many people as the [huge] number of the people of [the tribes of] Rabiah and Mudar. ' This sura is the S ura of Ya-Sin."

Sanad : Abu-Muhammad Al-Makhladi via his grandfather Muhammad-Bin-Al-Hasan-Bin-Ali-Bin-Makhlad via Muhammad-Bin-Abd-Al-Salam Al-Warraq via Ahmad-Bin-Ibrahim Al-Narmaqi Al-Razi via Muhammad-Bin-Umar via Hisham-Bin-Urwah via his father via Aisha.

Source : Fawa ' id Abu-Uthman Al-Bahiri by Abu-Uthman Al-Bahiri.

Rating : Sahih [1212] .

Qudsi Hadith No. 1132

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "Those who read the Qur` an day and night and do what it sanctions and refrain from what it forbids, God instills the Qur ' an in their blood and flesh and makes them companions of the honorable righteous messengers. And on the day of resurrection, the Qur ' an testif ies on their behalf. The Qur ' an say s to God, 'Oh, my Lord! Those who performed worldly deeds were compensated in the worldly life except this person. This person used to read me day and night and did what I sanctioned and refrained from what I forbade . Oh, my Lord! Compensate this person.' God decorates the person with the crown of sovereignty, clothes the person in the garments of honor, and says to the Qur ' an, ' Are you pleased? ' The Qur ' an replies, 'Oh, my Lord! I'd like this person to have more than th is ?' The n God give s to the person sovereignty in the right hand and immortality in the left and says to the Qur ' an, ' Are you pleased? ' The Qur ' an replies, 'Yes, oh my Lord!' And those advanced in age who read the Qur ' an despite their weaknesses are rewarded twice."

Sanad : Abu-Nasr-Bin-Qatadah via Abu-Al-Fadl Ahmad-Bin-Ismail Al-Azdi via Ahmad-Bin-Ibrahim-Bin-Abdullah via Yaqub-Bin-Humayd-Bin-Kasib via Hisham-Bin-Sulayman-Bin-Ikrimah via Ismail-Bin-Rafi via Sa` id Al-Maqburi and Zayd-Bin-Aslam via Abu-Hurayrah.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [1213] .

Qudsi Hadith No. 1133

Abdullah-Bin-Amr-Bin-Al-` As said that he heard God's Messenger , may God's peace and blessings be upon him , say, " On the day of resurrection, the Qur ' an comes in the form of a person and the one who read s the Qur ' an and violat es its laws comes in the form of an adversary. The Qur ' an says to God, 'Oh, my Lord! You gave this person the Qur ' an and what an evil person this person was! This person violated my laws and didn't follow my commandments. This person disobeyed me and didn't listen to me. ' While the Qur ' an is complaining about this person, God comes and say s , ' I'll take care of this person. ' God takes this person by the hand and throws the person on a rock in hell. Then a righteous person comes in the form of an adversary. The Qur ' an says to God, 'Oh, my Lord! You gave this person the Qur ' an and what a good person this person was. This person obeyed my laws and followed my commandments. This person obeyed me and listened to me. ' While the Qur ' an is praising this person, God comes and says, ' I'll take care of this person. ' God takes this person by the hand and clothes the person in garments of brocade, decorates the person with the crown of sovereignty, and gives the person a glass of wine to drink."

Sanad : Abdullah-Bin-Numayr via Muhammad-Bin-Ishaq via Amr-Bin-Shuayb via his father [Shuayb-Bin- Muhammad-Bin-Abdullah] via his grandfather [Abdullah-Bin-Amr-Bin-Al-As].

Source : Musannaf Ibn-Abi-Shaybah by Ibn-Abi-Shaybah.

Rating : Hasan [1214] .

Qudsi Hadith No. 1134

Ibn-` Amr said, "The hour of resurrection will not arrive until the Qur ' an goes back to where it came from. It will make a buzzing sound around the throne and the Lord will ask the Qur ' an , ' What is the matter with you? ' The Qur ' an will reply, 'I came from you and to you I return. I'm recited but not obeyed.' That's when the Qur ' an will be raised [to heaven]."

Sanad : Al-Daylami via Ibn-` Amr.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1215] .

Qudsi Hadith No. 1135

Ubayy-Bin-Ka` b said, " At the time of God's Messenger, may God's peace and blessings be upon him , two men stated their lineage s . One of them said to the other [

arrogantly] , ‘I’m so-and-so son of so-and-so. Who are you? You’re a foundling!’ So t he Messenger said, ‘At the time of Moses, may peace be upon him , two men stated their lineage s . One of them said to the other, “I’m so-and-so son of so-and-so” and stated his lineage up to the ninth ancestor and then said to the other, “ Who are you? You’re a foundling! ” The other man replied, “I’m so-and-so son of so-and-so. The son of [the religion of] Islam.” So God revealed to Moses, “ Regarding those two men who stated their lineages: Oh, you who stated your lineage up to the ninth ancestor! They will be thrown in hell and you shall join them in hell as the tenth! As for you who stated your lineage to two people from heaven, you shall join them in heaven as the third ! ””

Sanad : Abdullah via Abu-Bakr-Bin-Abi-Shaybah via Ibn-Numayr via Yazid-Bin-Abi-Ziyad-Bin-Abi-Al-Jad via Abd-Al-Malik-Bin-Umayr via Abd-Al-Rahman-Bin-Abi-Layla via Ubayy-Bin-Kab.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1216] .

Qudsi Hadith No. 1136

Abu-Hurayrah said, “ When we were in Medina, God’s Messenger, may God’s peace and blessings be upon him , said, ‘On the day of resurrection, deeds come [to God]. Salat comes and says, “Oh, my Lord! I’m salat (i.e. I’m here to testify on behalf of those who performed me) .” God replies, “ You’re okay (i.e. you’re good but not sufficient). ” Then charity comes and say s , “Oh, my Lord! I’m charity .” God replies, “ You’re okay. ” Then fasting comes and says, “Oh, my Lord! I’m fasting.” God replies, “ You’re okay. ” Similarly, all deed s come and God says to them, “ You’re okay. ” And then Islam comes and says, “Oh, my Lord! You’re salam (i.e. peace) and I’m Islam” God replies, “ You’re okay . Today, based on you, I will punish people or reward them. ” ’ ‘ And w hosoever desires a religion other than Islam, it will not be accepted from them ; and, in the hereafter, they will be among the losers. ’ [1217] ”

Sanad : Abu-Said {mawla of Bani-Hashim} via Abbad-Bin-Rashid via Al-Hasan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1218] .

Qudsi Hadith No. 1137

Abu-Umamah said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , turned my face towards Syria and my back towards Yemen and said to me, ‘ Oh, Muhammad! I’ve placed in front of you plunder and goods and behind you help and support. Islam will continue to expand and disbelief and disbelievers will continue to contract until two women are able to walk without fear of being violated. ’ I swear to God that day and night will not vanish (i.e. the world will not end) until this religion reaches this star (i.e. spreads everywhere).”

Sanad : Salamah-Bin-Nahid Al-Maqdisi via Abdullah-Bin-Hani ' via Damrah-Bin-Rabiah via Yahya-Bin-Abi-Amr Al-Saybani via Amr-Bin-`Abdullah Al-Hadrami via Abu-Umamah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1219] .

Qudsi Hadith No. 1138

Abu-Umamah said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the day of resurrection, God resurrects [the religion of] Islam in the form of a person wearing a garment like any other person. Then the Lord comes. Islam says to the Lord, ‘Oh, my Lord! From you I came out and to you I return. Use me today to intercede on behalf of who m ever you wish.’ God says to Islam , ‘ I’m using you as an intercessor. ’ So people turn to Islam for intercession. God will let into heaven all those who ask Islam to intercede [with the Lord] for them.”

Sanad : Abd-Al-Rahman-Bin-Al-Qasim Al-Qurashi via Abu-Mushir via Isa-Bin-Yunus via Al-Hasan-Bin-Sufyan via Mahmud-Bin-Khalid via Marwan {aka Ibn-Muhammad} via Rishdin [Bin-Sad] via Mu awiyah-Bin-Salih via Salim-Bin-`Amir via Abu-Umamah.

Source : Al-Kamil Fi Dua fa ' Al-Rijal by Ibn-Adiyy.

Rating : Matruk [1220] .

Qudsi Hadith No. 1139

Thawban said that the Prophet , may God’s peace and blessings be upon him , said, “A servant [of God] continues to plead for God’s acceptance until God, the Almighty and Glorious , says to Gabriel, ‘ My servant is pleading with me for acceptance. I’m bestowing my mercy upon this servant. ’ Then Gabriel says, ‘May God’s mercy be upon so-and-so. ’ The same thing is said by the bearers of the throne [of God]. And the same thing is said by the ones around them. And the same thing is said by the dwellers of the seven heavens. And t hen mercy descends to earth upon the servant.”

Sanad : Muhammad-Bin-Bakr via Maymun via Muhammad-Bin-`Abbad via Thawban.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1221] .

Qudsi Hadith No. 1140

Thawban said that God’s Messenger, may God’s peace and blessings be upon him , said [to the sahabah] , “ A servant continues to plead for God’s acceptance until God says to Gabriel, ‘ My servant so-and-so is pleading with me for acceptance. I’m bestowing my mercy upon this servant. ’ Then Gabriel says, ‘May God’s mercy be upon so-and-so.’ The same thing is said by th e bearers of the throne . And the same thing is said by the ones around them. And then the same thing is said by the people of the seven heavens. And then mercy descends to earth upon the servant. This is the meaning of the [Qur ‘ anic] verse that God, the Blessed and Sublime , revealed to you, ‘Those who believe and do

good deeds, the Merciful [God] will bestow love upon them.' [1222] And a servant continues to plead for God's wrath until God says to Gabriel, ' My servant so-and-so is pleading with me for rejection . I'm bestowing my wrath upon this servant. ' Then Gabriel says, 'May God's wrath be upon so-and-so.' The same thing is said by the bearers of the throne. And the same thing is said by the ones around them. And the same thing is said by the people of the seven heavens. And then wrath descends to earth upon the servant. "

Sanad : Khidash via Maymun-Bin-Ajlan via Muhammad-Bin-Abbad via Thawban {mawla of God's Messenger}.

Source : Tafsir Yahya-Bin-Salam by Yahya-Bin-Salam.

Rating : Sahih [1223] .

Qudsi Hadith No. 1141

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " Oh, child of Adam! Devote yourself to worshipping me and I shall keep you at ease and fulfill your needs. If you don't, I shall keep you worried and not fulfill your needs. "

Sanad : Muhammad-Bin-Abdullah via Imran {aka Ibn-Za ' idah-Bin-Nashit} via his father via Abu-Khalid via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1224] .

Qudsi Hadith No. 1142

Ma` qil-Bin-Yasar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah], "Your Lord, the Blessed and Sublime , says, ' Oh, child of Adam! Devote yourself to worshipping me and I shall give you peace of mind and keep you satisfied. Oh, child of Adam! Don't stay away from me. If you do, I shall keep you worried and keep you unsatisfied. '"

Sanad : Muhammad-Bin-Salih-Bin-Hani ' via Yahya-Bin-Muhammad-Bin-Yahya via Hafs-Bin-Umar Al-Hawdi via Salam-Bin-Abi-Muti via Muawiyah-Bin-Qurrah via Maqil-Bin-Yasar.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1225] .

Qudsi Hadith No. 1143

Layth said that the Prophet , may God's peace and blessings be upon him , said that God said, " Oh, child of Adam! Devote yourself to worshipping me and I shall keep you at ease and fulfill your needs. If you don't, I shall keep you worried and not fulfill your needs. Oh, child of Adam! When you pray to me and beseech me, I shall forgive all your sins. It's incumbent upon me not to mislead my servants when they ask me for guidance for I'm the Judge. "

Sanad : Layth.

Source : Al-Jami by Mamar-Bin-Rashid.

Rating : Da` if [1226] .

Qudsi Hadith No. 1144

Anas said that God, the Almighty and Glorious , said, " Oh, child of Adam! If you come to me, I shall give you peace of mind and keep you satisfied and bless you and you'll be rich day and night . And if you run away from me, I shall keep you worried and keep you unsatisfied and curse you and you'll be poor day and night. "

Sanad : Abu-Al-Shaykh via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1227] .

Qudsi Hadith No. 1145

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah], "Your Lord, the Almighty and Glorious , said, ' When my servants obey me, I bless them with rain at night and sunshine during the day and protect them from the sound of thunder. ' "

Sanad : Sadaqah-Bin-Musa via Muhammad-Bin-Wasi` via Sumayr-Bin-Nahar via Abu-Hurayrah.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Da` if [1228] .

Qudsi Hadith No. 1146

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God said, " I will declare war on those who are hostile to my followers . And of all the things that my servants do to get close to me, I like nothing more than the things that I 've commanded them to do. My servants continue to come closer to me through performing the nawafil (i.e. supererogatory acts of worship) until I love them. When I love them, I become their ears that they use to hear, their eyes that they use to see, their hands that they use to strike, and their legs that they use to walk. If they ask me [for something] I will give [it to] them. And if they ask me for protection I will protect them. I'm never hesitant to do anything like I'm hesitant to take the life of believer s who ha te death and I hate to harm them [but death is necess ary] . "

Sanad : Muhammad-Bin-Uthman-Bin-Karamah via Khalid-Bin-Makhlad via Sulayman-Bin-Bilal via Sharik-Bin-Abdullah-Bin-Abi-Namir via `Ata ' via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1147

Aisha said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I do not hesitat e to do anything like I hesitate to take the life of believers for they hate [the agony of] death and I hate to harm them. "

Sanad : Al-Hasan-Bin-Al-Bazzar via Ismail-Bin-Amr Abu-Al-Mundhir via Abd-Al-Wahid Abu-Hamzah {mawla of Urwah-Bin-Al-Zubayr} via `Urwah-Bin-Al-Zubayr via Aisha.

Source : Al-Sunnah by Ibn-Abi-`Asim.

Rating : Sahih [1229] .

Qudsi Hadith No. 1148

Anas-Bin-Malik said that the Prophet , may God's peace and blessings be upon him , said that Gabriel said that God, the Almighty and Glorious, says, " T hose who humiliate my followers challenge me to a duel. When my followers are harmed, I become angry like an angry grumpy lion. Of all the things that my servants do to get close to me, I like nothing more than the things that I've commanded them to do. My believing servants continue to come closer to me through performing the nawafil until I love them. When I love them, I become their ears, their eyes, and their hands and their s upport er . When they pray to me, I answer their prayers. And when they ask me for something, I give it to them. Of all the things that I do, I do not hesitate to do anything like I hesitate when I want to take the life of believers for they hate death and I hate to harm them but it is something that has to be done. There are believing servants of mine who ask me for ways to worship me but I decline to answer them for fear that they may become vain (i.e. self-righteous) . There are believing servants of mine who remain believers as long as they're rich and if I made them poor they'd go astray. There are believing servants of mine who remain believers as long as they're poor and if I made them rich they'd go astray. There are believing servants of mine who remain believers as long as they're healthy and if I made them sick they'd go astray. And there are believing servants of mine who remain believers as long as they're sick and if I made them healthy they 'd go astray. I know how my servants react and I take care of them accordingly for I' m the O mniscient and the All-K nowing. "

Sanad : Ahmad-Bin-Abdullah Al-Salihi via Abu-Umar Bakr-Bin-Muhammad Al-Muzani via Abu-Bakr Muhammad-Bin-Abdullah {grandson of Al-Abbas-Bin-Hamzah} via Abu-Ali Al-Husayn-Bin-Al-Fadl Al-Bajali via Abu-Hafs Umar-Bin-Said Al-Dimashqi via Sadaqah-Bin-Abd ullah via Hisham Al-Ka t t ani via Anas-Bin-Malik.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Da`if [1230] .

Qudsi Hadith No. 1149

Al-Ghazali said that the Prophet , may God's peace and blessings be upon him , said that God, the Sublime , said, " My servants will not escape from me (i.e. from my punishment) unless they do what I've commanded them to do. "

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1231] .

Qudsi Hadith No. 1150

Ibn-`Abbas said, "[The meaning of the Qur ' anic verse] ' God said to it (the heaven) and to the earth, " Come [into creation] willingly or unwillingly. " T hey said, " W e are coming willingly "' [1232] : God said to the heaven, ' Bring forth your sun, moon, and stars, ' and said to the earth, ' crack open you r rivers and bring out your fruits. ' T hey replied , ' We are coming willing ly (i.e. we are obeying your commands).""

Sanad : Muhammad-Bin-Salih-Bin-Hani ' and Ibrahim-Bin-Ismah Al-Adl via Al-Sari-Bin-Khuzaymah via Muhammad-Bin-Said-Bin-Al-Asbahani via Yahya-Bin-Yaman via Sufyan via Ibn-Jurayh via Sulayman Al-Ahwal via Tawus via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1233] .

Qudsi Hadith No. 1151

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I shall not look into the rights of my servant until my servant looks into my rights (i.e. until the servant performs good deeds) . "

Sanad : Ahmad-Bin-Al-Qasim-Bin-Musawir Al-Jawhari via Ismah-Bin-Sulayman Al-Khaz zar via Salam Al-Tawil via Zayd Al-Ammi via Muawiyah-Bin-Qurrah via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1234] .

Qudsi Hadith No. 1152

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Sublime , says every day, ' I'm the Noble. Whoever wants nobility in the two homes (i.e. the worldly life and the hereafter) should obey the Noble '"

Sanad : Al-Tanajiyyuri via Abu-Ishaq Ibrahim-Bin-Al-Husayn Al-Tamimi {in the year 388} via Abu-Ali Al-Husayn-Bin-Ali Al-Talaqani via Ammar-Bin-Yasir Al-Harawi via Dawud-Bin-Affan Al-Naysaburi via Anas-Bin-Malik {attendant of the Prophet}.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1235] .

Qudsi Hadith No. 1153

Abdullah-Bin-Umar said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God neither looks at nor cleanses those who fornicate with their neighbor's spouse. God says to them, ' Enter hell with those who are entering [hell] . '"

Sanad : Abu-Hafs Umar-Bin-Mudrik A-Qass via Qutaybah-Bin-Said Al-Baghlani via Ibn-Lahiah via Ibn-Anam via Abu-Abd-Al-Rahman Al-Hubuli viaAbdullah-Bin-` Umar.

Source : Masawi ' Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [1236] .

Qudsi Hadith No. 1154

Al-Ghazali said, "God, the Sublime , says, ' The least I will do with those who put their desires before my obedience is that I will deprive them of the desire to talk to me in private . '"

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1237] .

Qudsi Hadith No. 1155

Zirr-Bin-Hubaysh said, "I asked Ibn-Mas` ud about the white days and he replied, 'I asked God's Messenger, may God's peace and blessings be upon him , and he said, "When Adam disobeyed God and ate from the [forbidden] tree, God revealed to him, ' Oh, Adam! Go away from me. I swear by my Might that those who disobey me shall not come near me. ' So Adam descended to earth [from heaven] looking black. The angels cried and clamored and said to God, 'Oh, our Lord! You created Adam with your hand and gave him a home in heaven and made your angels prostrate to him. You took away his whiteness because of one sin.' So God revealed to Adam, ' Oh, Adam! Fast for me today, the thirteenth day of the month. ' So Adam fasted on that day and he became one-third white. Then God revealed to Adam, ' Oh, Adam! Fast for me today, the fourteenth day of the month. ' So Adam fasted on that day and he became two-thirds white. And then God revealed to Adam, ' Oh, Adam! Fast for me today, the fifteenth day of the month. ' So Adam fasted on that day and he became entirely white. Hence, t hese days were named the white days."""

Sanad : Abu-Muhammad Abd-Al-Karim-Bin-Hamzah via Abu-Bakr Al-Khatib via Abu-Al-Hasan Muhammad-Bin-Ahmad-Bin- Muhammad-Bin- Rizq Al-Bazzar via Abu-Al-Hasan Muhammad-Bin-Ahmad-Bin-Al-Khattab Al-Bazzar via Abu-Abdullah Muhammad-Bin-Yusuf Al-Harawi via Abd-Al-Ala-Bin-Sulayman Al-Kinani {from [the tribe of] Kinanah} via Al-Haytham-Bin-Jamil Al-Antaki via Hammad-Bin-Salamah via ` Asim-Bin-Abi-Al-Najud via Zirr-Bin-Hubaysh.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Mawdu` [1238] .

Qudsi Hadith No. 1156

Zirr-Bin-Hubaysh said, "I asked Ibn-Mas` ud, 'What are the white days?' He replied, 'When Adam disobeyed God, God called Adam from the throne and said, " Oh, Adam! Go away from me. No one who disobeys me sits next to me. " So God sent Adam down to earth looking black. When the angels saw Adam, they clamored and cried and lamented and said to God, " Oh, our Lord! You created Adam with your hand and breathed into him of your spirit and made your angels prostrate to him. You changed his whiteness to blackness because of one sin. " So God called to Adam, " Oh, Adam! Fast . " Adam fasted on that day and that day was the thirteenth day of the month. Next morning, o ne-third of Adam 's blackness was gone . The second da y, the fourteenth day of the month, God called to Adam, " Oh, Adam! Fast for me today . " Adam fasted and the next morning two-thirds of Adam's blackness was gone. The third day, the fifteenth day of the month, God called to Adam , " Oh, Adam! Fast for me today. " Adam fasted and the next morning his blackness was gone and Adam became entirely white like before. Th e se days were named the white days because God gave Adam his whiteness back on them. God said to Adam, " Oh, Adam! These days are for your descendants to fast. Fasting on these days is equivalent to fasting the entire life. " Adam squatted melancholically and kept his head between his knees. So God sent Gabriel to visit him. Gabriel said to Adam, " Oh, Adam! Why are you dejected, scared, and worried? " Adam replied, " Oh, Gabriel! I shall remain this way until I receive God's orders . " Gabriel said to Adam, " God sends to you greeting s of peace and says to you, ' May God's greetings be upon you and may you chortle. '" Adam asked Gabriel, " Oh, Gabriel! I know what ' greetings ' are, but what is ' chortling ' ? " Gabriel replied, " To laugh. " So Adam laughed and raised his head to wards heaven and said to God, " Oh, my Lord! Make me more beautiful. " Next morning, Adam had a long black beard. Adam touched his beard with his hand and looked at it and asked God, " Oh, my Lord! What is this? " God replied, " Th is is your beauty and the beauty of Moses son of Amram, your son. Moses will be the only one with such a beard in heaven. The angels and the prophets will ask each other, ' Who is this. ' They will reply, ' [This is Moses] The conversationalist of the Lord of the Worlds (i.e. the one who conversed with God directly) . ' """

Sanad : Abu-Al-Hasan Al-Faqih via Abd-Al-Aziz-Bin-Ahmad Al-Kattani and Haydarah-Bin-Ali Al-Antaki via Abu-Muhammad-Bin-Abi-Nasr via his uncle Abu-Bakr Ahmad-Bin-Al-Qasim via Abu-Al-Abbas Muhammad-Bin-Abdullah Al-Yaquti via Ahmad-Bin-

Abi-Abd-Al-Rahman Al-Asqalani via Al-Haytham-Bin-Jamil via Hammad-Bin-Salamah via Asim-Bin-Abi-Al-N a jud via Zirr-Bin-Hubaysh.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [1239] .

Qudsi Hadith No. 1157

Ka`b-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , revealed to Prophet David, may God's peace and blessings be upon him , ' Whosoever asks me , and not other servants of mine, for support, I shall know that from their intentions. And even if the heavens and what they contain conspire against them, I shall make a way out for them. And whosoever asks my servants for support , and not me, I shall know that from their intentions and I shall not make a way out for them and I shall leave them helpless . All my servants who obey me, I shall help them before they ask me for help and I shall forgive them before they ask me for forgiveness. ' "

Sanad : Abu-Al-Maymun-Bin-Rashid via Uthman-Bin-Abdullah-Bin-Abi-Jamil via Hisham via Yusuf-Bin-Al-Safar via Al-Awzai via Al-Zuhri via Abd-Al-Rahman-Bin-Ka`b-Bin-Malik via his father.

Source : Fawa ' id Tammam Al-Razi by Tammam-Bin-Muhammad Al-Razi.

Rating : Mawdu` [1240] .

Qudsi Hadith No. 1158

`Ali said that the Prophet , may God's peace and blessings be upon him and his family , said that God, the Almighty and Glorious , says , " Any creature that asks other creatures, and not me, for help, I shall close the gates of heavens and the gates of earth in their face. If they ask me for support, I shall not support them. And if they pray to me, I shall not answer their prayer. But a ny creature that asks me, and not other creatures of mine, for help, I shall bless them and open for them the gates of heavens and earth. When they pray to me, I shall answer their prayer. When they ask me for something, I shall give it to them. And when they ask me for forgiveness, I shall forgive them. "

Sanad : Abu-Muhammad Al-Hasan and Abu-Tahir Ibrahim {sons of Abu-Al-Hasan Muhammad-Bin-Umar Al-Kufi via Abu-Al-Fadl Muhammad-Bin-Abdullah Al-Shaybani via Abu-Ali Ahmad-Bin-Muhammad Al-Aridi Bahran via his grandfather Al-Husayn-Bin-Ishaq via his father Ishaq-Bin-Jafar via his brother Musa-Bin-Jafar via his father Jafar-Bin-Muhammad via his forefathers via Ali [Bin-Abi-Talib].

Source : Al-Amali Al-Khamisiyyah by Al-Shajari.

Rating : Unrated.

Qudsi Hadith No. 1159

Sa` id Al-Ansari said that God's Messenger, may God's peace and blessings be upon him , said, "God transforms a lot of creatures. When a creature commits a sin, God, the Sublime , says, ' Is the creature belittling me? ' and transforms the creature. O n the day of resurrection, God transforms the creature back to a human being and says, ' The way God originated you, you will return. ' [1241] And then God throws the creature in to hell."

Sanad : Al-Bukhari via Uthman-Bin-Matar via Abd-Al-Ghafur [Bin-Abd-Al-Aziz] via [his father] Abd-Al-Aziz-Bin-Said via his father [Said Al-Ansari].

Source : Al-Isabah Fi Tamyiz Al-Sahaba h by Ib n-Hajar.

Rating : Matruk [1242] .

Qudsi Hadith No. 1160

Umayr-Bin-Abdullah said, "`Ali-Bin-Abi-Talib preached to us from the pulpit of [the mosque of] Kufa and said, ' If I didn't ask God's Messenger, may God's peace and blessings be upon him , a question, he asked me first. And if I asked him about something, he answered me. The Messenger told me that God, the Almighty and Glorious , says, " I swear by my Elevation above my T hro ne that whenever people of a village, people of a house, or people of a desert change from being sinners , which I dislike, to being righteous, which I like, I shall change my punishment for them , which they dislike, to mercy , which they like . And whenever people of a village, people of a house, or people of a desert change from being righteous, which I like, to being sinners, which I dislike, I shall change my mercy for them, which they like, to wrath, which they dislike. """

Sanad : Al-Hasan-Bin-Ali via Al-Haytham-Bin-Al-Ashath Al-Sulami via Abu-Hanifah Al-Yamami Al-Ansari via Umayr-Bin-Abdullah.

Source : Al-Arsh by Ibn-Abi-Shaybah and Kanz Al-Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [1243] .

Qudsi Hadith No. 1161

Al-Hasan-Bin-`Ali, may God be pleased with him and his father , said that he heard God's Messenger, may God's peace and blessings be upon him , say, "In heaven there is a tree. From the top of the tree come out garments. And from the bottom of the tree come out horses of g old , which neither defecate nor urinate, with saddles and bridles of ruby and pearl. The horses have wings and their pace is as wide as their range of vision. The people of heaven (i.e. the true believers) mount the horses and the horses fly t hem to wherever they wish. Those who are below the people of heaven in grade ask God, 'Oh, our Lord! What did these people do to deserve this honor?' God replies, ' They used to offer salat at night while you slept . They used to fast while you ate. They used to donate while you pinched. And they used to fight while you cowered. ' "

Sanad : Al-Fadl-Bin-Jafar via Jafar-Bin-Hasan via his father via Al-Hasan-Bin-`Ali.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Mawdu` [1244] .

Qudsi Hadith No. 1162

Ibn-` Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Aaron had two sons [Nadab and Abihu] who worked in the temple and lit its lamps with fire from heaven. One night, the fire was late and the two boys lit the lamps with fire from the worldly life. So the fire from heaven came down and set the boys ablaze . Aaron went to extinguish the fire but Moses shouted, ' Don't do that. Let God's punishment take its due course.' So God, the Almighty and Glorious , revealed to Moses, ' That's what I do to my followers who disobey my commands. Imagine what I do to my enemies who disobey my commands! '"

Sanad : Abu-Thabit Fah u dar-Bin-Al-Husayn Al-Razi via Abu-Hatim Ahmad-Bin-Al-Hasan Al-Bazzar via Abu-Al-Mashhur Ma ruf-Bin-Muhammad via Abu-Bakr Ahmad-Bin-Ibr ahim-Bin-Al-Fadl Al- Zaqaq {in Tu star [1245] } via Sahl-Bin- Abdullah via Muhammad-Bin- Sawwar via Hammam via Qatadah via Ikrimah via Abdullah-Bin-` Abbas.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Da` if [1246] .

Qudsi Hadith No. 1163

Hanzalah said, "God revealed to Moses, ' Your peo ple decorated their temples, corrupted their hearts, and became fat like pigs on their slaughtering day. I looked at them and I cursed them. I shall not answer their prayers nor shall I give them what they ask me for. '"

Sanad : Abu-Bakr via Abdullah-Bin-Numayr via Malik-Bin-Mighwal via Al-Hasan Abu-Yunus via Harun-Bin-Ri ' ab via Ibn- Umar via Hanzalah [Bin-Al-Rabi`] {writer of the Prophet}.

Source : Musannaf Ibn-Abi-Shaybah by Ibn-Abi-Shaybah.

Rating : Da` if [1247] .

Qudsi Hadith No. 1164

Makhul said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says , " Oh, child of Adam! I blessed you with great bless ings that you can neither enumerate nor thank me enough for. One of these bless ings is the eyes , with lids, that you use to see. Look at what I 've made lawful for you but when you see something that I 've made unlawful for you, close your eye lids . And I gave you a tongue with an enclosure. Say what I've commanded you to say and say what is lawful but when you're asked to say something that I've made unlawful for you , close your mouth. And I gave you private parts and gave you a cover . Use your private parts in a manner that I've made lawful for you but when you're asked to use your private parts in a manner that I've made unlawful for you, put on your clothes. Oh, child of Adam! You can neither bear my wrath nor my revenge. "

Sanad : Abu-Al-Qasim Abd-Al-Rahman-Bin-Al-Qasim via Yahya-Bin-Salih via Hafs-Bin- Umar via Abu-Al-Rabi` Al-Dimashqi via Makhul.

Source : Nuskhat Abi-Mushir by Abd-Al-A la-Bin-Mushir.

Rating : Da` if [1248] .

Qudsi Hadith No. 1165

Abu-Hurayrah sa id [that God's Messenger, may God's peace and blessings be upon him , said] that God, the Sublime , says, " Oh, child of Adam! If your eyes entice you to look at something I've made forbidden for you , close the eyelids I gave you . If your tongue entices you to say something I've made forbidden for you , close the jaws I gave you . And if your private parts entice you to do something I've made forbidden for you , close the legs I gave you . "

Sanad : Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1249] .

Qudsi Hadith No. 1166

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, child o f Adam! Cho o se heaven over hell and do not invalidate your [good] deeds. If you don't, you shall be thrown in hellfire facedown and stay therein forever. "

Sanad : Dawud-Bin-Sulayman Al-Ghazi via Ali-Bin-Musa Al-Rida via his forefathers via Ali-Bin-Abi-Talib.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Unrated.

Qudsi Hadith No. 1167

` Umar-Bin-Al-Khattab said that God's Messenger, may God's peace and blessings be upon him , said, "Any youth who leaves the fun and play of the worldly life for the obedien ce of God, God give s them the reward of having seventy-two friends. God, the Sublime , says, ' Oh, young people who leave their desires for my sake and who sacrifice their youth for my sake! To me you're like some of my angels! '"

Sanad : Abu-Amr-Bin-Hamdan via Al-Hasan-Bin-Sufyan via Ahmad-Bin-Sufyan via Yahya-Bin-Ayyub via Abd-Al-Jabbar-Bin-Wahb via Muhammad-Bin-Abdullah Al-Sulami via Shurayh via Umar-Bin-Al-Khattab and others who participated in the B attle of Badr.

Source : Hilyat Al-Awliya ' by Abu-Nu ` aym Al-Asbahani.

Rating : Da ` if [1250] .

Qudsi Hadith No. 1168

Anas said that God's Messenger, may God's peace and blessings be upon him , said, "God says, ' Youths who believe in my fate, accept my [holy] book, and leave their desires for my sake and who are content with my blessings are , in my sight , like some of my angels. ' Youth s who avoid doing what God has forbidden and who do what God has permitted will be given the reward of having seventy friends for each deed they do . The moral excellence of those who worship God wh en they're young compared to the moral excellence of those who start worshipping God when they become old is like the moral excellence of messengers compared to the moral excellence of prophets (i.e. it is of a much higher standard)."

Sanad : Ahmad-Bin-Abdullah Al-Barqi via Umar-Bin-Shabbah via Al-Mughirah-Bin-Fudayl Al-Rawasibi Abu-Khidash via Jamil-Bin-Humayd via Musa-Bin-Jaban via Anas.

Source : Al-Targhib Fi Fada 'i l Al-A ` mal by Ibn-Shahin.

Rating : Da ` if [1251] .

Qudsi Hadith No. 1169

Abdullah-Bin-Mas ud said that the Prophet , may God's peace and blessings be upon him , said that God said, " Oh, you young people who leave their desires for me and who sacrifice their youth for my sake! In my sight you' re like some of my angels and for each day and night I'll give you the reward of having a friend. "

Sanad : Ahmad-Bin-Hafs Al-Sa di via Muhammad-Bin-Sulayman-Bin-Wardan Al-Jurjani via Sa d-Bin-Sa id via Al-Thawri via Mansur via Abu-Al-Duha and Masruq via Alqamah via Abdullah-Bin-Mas ud.

Source : Al-Kamil Fi Du afa ' Al-Rijal by Ibn- Adiyy.

Rating : Da ` if [1252] .

Qudsi Hadith No. 117 0

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God said, " I like my believing servants more than I like some of my angels. "

Sanad : Muhammad-Bin-Ibrahim Abu-Amir via Hisham-Bin- Ammar via Al-Walid-Bin-Muslim via Hammad-Bin-Salamah via Abu-Al-Muhazzim [Yazid-Bin-Sufyan] via Abu-Hurayrah.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1253] .

Qudsi Hadith No. 117 1

Abdullah-Bin-Mas ud said that God's Messenger , may God's peace and blessings be upon him , said, "God's most favorite creature is a good-looking you th who devotes their youth and good looks to serving God. This is the one whom the Lord shows off to the Lord's angels and says, ' This is truly my servant! '"

Sanad : Isma il-Bin-Dawud-Bin-Wardan via Muhammad-Bin-Rawh Al-Qushayri {in the mosque} via Ali-Bin-Al-Hasan Al-Shami via Sufyan Al-Thawri via Ibrahim [Al-Hajari] via Abu-Al-Ahwas via Abdullah-Bin-Mas ud.

Source : Al-Kamil Fi Du afa ' Al-Rijal by Ibn- Adiyy.

Rating : Matruk [1254] .

Qudsi Hadith No. 1172

Talhah said that God's Messenger , may God's peace and blessings be upon him , said, " God shows off [proudly] the worshipping youth s to the angels and says, ' Look at my servant s . They abandoned their desires for my sake. Oh, my servant s ! You're in my sight like some of my angels. '"

Sanad : Abdus via Al-Kas s ar via Ibn-Al-S u nni via Al-Hasan-Bin- Ali-Bin-Al-Hakam via Ma ` mar-Bin-Sahl via Yahya-Bin- Bistam via Kathir-Bin-Ziyad via Yazid-Bin-Ziyad Al-Shami via Marwan via Talhah.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Mawdu ` [1255] .

Qudsi Hadith No. 1173

Anas-Bin-Malik, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , assign s two angels to every believer of God's servants to record the deeds of the servant. When the servant dies, the two angels say to God, 'The servant died. Give us permission to ascend to heaven.' God replies, ' My heaven is filled with my angels who are praising me. ' The two angels ask God, 'Should we stay on earth?' God replies, ' My earth is filled with my creatures who are praising me. ' So the two angels say to God, 'Where should we go?' God replies, ' Stay at the grave of my servant and praise me, exalt me , and glorify me and add these deeds to the deeds of my servant until the day of resurrection. '"

Sanad : Al-Hasan-Bin-Harun-Bin-Sulayman via Muhammad-Bin-Sulayman-Bin-Habib via ` Uthman-Bin-Matar via Thabit via Anas-Bin-Malik.

Source : Al- ` Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Da` if [1256] .

Qudsi Hadith No. 1174

Abu-Hurayrah, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , says, ' I commanded you to perform certain deeds but you didn't and you extolled your kith and kin. Today, I shall extol my kith and kin (i.e. the believers) and degrade your kith and kin. Where are the pious ones? Where are the pious ones? " Verily, t he noblest of you , in the sight of God, are the most pious of you ." [1257] '"

Sanad : Abu-Abdullah Muhammad-Bin-Yaqub via Muhammad-Bin-Abd-Al-Wahhab Al-Farra ' via Muhammad-Bin-Al-Hasan Al-Makhzumi {in Medina} via Umm-Salamah-Bint-Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Yaqub via her father [Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Yaqub] via her grandfather [Abd-Al-Rahman-Bin-Ya` qub] via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Matruk [1258] .

Qudsi Hadith No. 1175

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him and his family , said, "On the day of resurrection, God commands a caller to call, ' I took my own kith and kin (i.e. the believers) and you took your own kith and kin. I made the noblest of you the most pious but you refused and you said [haughtily] , " So-and-so child of so-and-so is better than so-and-so child of so-and-so. " Today, I shall extol my kith and kin and degrade your kith and kin. Where are the pious ones [so I can reward them]? '"

Sanad : Abdullah-Bin-Imran Al-Baghdadi via Salih-Bin-Ali Al-Halabi via Abdirabbih-Bin-Hubayrah Al-Halabi via Salamah-Bin-Sinan Al-Ansari via Talhah-Bin-Amr Al-Makki via Ata ' -Bin-Abi-Rabah via Abu-Hurayrah.

Source : Al-Mu ` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [1259] .

Qudsi Hadith No. 1176

Ibn-` Abbas said, "God, the Sublime , said to Moses, ' Oh, Moses! On the day of resurrection, I shall search the hands of every servant (i.e. hold them accountable) , in front of the attendees , except the pious ones for I respect them, praise them, honor them, and let them enter heaven without judg ing them .' "

Sanad : Al-Hakim [Al-Tirmidhi] via Ibn-` Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1177

Ibn-` Abbas said that the Prophet , may God's peace and blessings be upon him , said, "God said to Moses, may peace be upon him , ' P eople, who want to come close to me, can come close st to me through piety. '"

Sanad : Abu-Muhammad Al-Ataki Abd-Al-Rahman-Bin-Salih via Amr-Bin-Hashim via Juwaybir via Al-Dahhak via Ibn-Abbas.

Source : Al- Wara ` by Ibn- Abi-Al-Dunya.

Rating : Matruk [1260] .

Qudsi Hadith No. 1178

Anas said, "God's Messenger , may God's peace and blessings be upon him , read this [Qur ' anic] verse, ' Fear the fire (hellfire) , whose fuel is people and stones, which has been prepared for the unbelievers,' [1261] and said, ' The fire burnt for a thousand years until it became red. Then it burnt for a thousand years until it became white. And then it burnt for a thousand years until it became pitch-black with eternal flames.' With the Messenger there was a black man crying . Gabriel, may peace be upon him , descended [from heaven] and asked the Messenger, 'Oh, Muhammad! Who's this with you crying?' The Messenger replied, 'A man from Abyssinia.' The Messenger praised the man for performing certain good deeds. Gabriel said to the Messenger, 'God, the Almighty and Glorious , says, " I swear by my Might and Glory and Elevation above my Throne that any servant of mine who cries in life for fear of me, I shall make them laugh with me in heaven . " '"

Sanad : Abu-Al-Hasan-Bin-Abi-Bakr-Bin-Abdan via Ahmad-Bin-Ubayd Al-Saffar via Al- Kudaymi via Sahl-Bin-Hammad via Mubarak-Bin-Fadalah via Thabit Al-Bunani via Anas.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [1262] .

Qudsi Hadith No. 1179

Asbat Al-Shaybani said, " I entered a mosque in Kufa and saw a young man praying to his Lord while prostrating saying, ' I 'm prostrating in the dust for my creator and rightfully so.' I went to him and he was Ali-Bin-Al-Husayn -Bin-Zayn-Al-Abidin. Next morning, I went to see him. I told him, ' Oh, son of God's Messenger! You torture yourself when God has bestowed upon you such an honor!' He wept and said, ' Amr-Bin-Uthman told me that Usamah-Bin-Zayd said that God's Messenger , may God's peace and blessings be upon him , said, " On the day of resurrection, every eye will weep except an eye that wept for fear of God, an eye that was gouged in God's cause, an eyed that shunned what God forbade, and an eye that spent the night [worshipping God]. God, the Sublime , shows them off to the angels saying, ' Look at these servants of mine. Their souls are with me and their bodies are obeying me. The ir bodies stayed out of bed to pray to me fearing me and seeking my mercy. I

hold you as witnesses that I'm forgiving them. ' " "

Sanad : Sulayman-Bin-Ahmad-Bin-Hasnawayh via his parents via Abu-Al-Qasim Ismail-Bin-Muhammad Al-Makhladi {in the year 506} via Abu-Ali Ahmad-Bin-Tahir Al-Qumasani via Ibrahim-Bin-Humayr via Abu-Al-Hasan Muhammad-Bin-Al-Qasim Al-Farisi via Abu-Muhammad Abdullah-Bin-Ahmad via Isa-Bin-Abdullah Al-Uthmani via `Abdullah-Bin-Hubayq via Yusuf-Bin-Asbat via his father [Asbat Al-Shaybani] .

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi`i.

Rating : Unrated.

Qudsi Hadith No. 1180

`Umar said, "When the Prophet , may God's peace and blessings be upon him , and Gabriel, may peace be upon him , cried for fear of God, the Sublime , God revealed to them, ' Why are you crying when I 've made you safe. ' They replied, 'Who can be safe from your plot (i.e. punishment)?' "

Sanad : Ibn-Shahin via Abu-Said Al-Naqqash via Umar.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da`if [1263] .

Qudsi Hadith No. 1181

Ibn-`Abbas said that God's Messenger , may God's peace and blessings be upon him , said, " God, the Sublime , talked to Moses in private for three days and gave him the commandments that consisted of one hundred forty thousand words. Some of the t hings that God said to Moses were , ' Oh, Moses! The best thing doers can do for me is to be ascetic in life. The best thing followers can do for me is to be pious and stay away from what I forbade . And the best thing worshippers can do for me is to cry for fear of me. ' Moses asked God, 'Oh, God of all creatures! Oh, Master of the Day of Judgment! Oh, Lord of Majesty and Honor! What did you prepare for them?' How are you going to reward them?' God replied, ' Oh, Moses! For the ascetics in life, I shall let them enter heaven and go anywhere they wish. For the pious ones who stay away from what I forb ade , on the day of resurrection I shall judge all servants and ask them what they did except the pious ones for I respect them and praise them and let them enter heaven without judging them. And for the ones who cry for fear of me, I shall keep them with the High Companions alone . ' "

Sanad : Ali-Bin-Said Al-Razi via Sahl-Bin-Uthman via Abu-Malik Al-Janbi via Juwaybir via Al-Dahhak-Bin-Muzahim via Ibn-Abbas.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1264] .

Qudsi Hadith No. 1182

Sulayman-Abu-Fatimah said, " God revealed to Dhu l-Qarnayn, ' I swear by my Might and Glory that I've never created a creature that I like more than the good deed, which I shall make known. So when you see people who l ove to perform good deeds willingly and who are loved by other people, love them and support them for they are some of my best creatures . And when you see people who hate to perform good deeds and who are detested by other people, detest them and do not support them for they are some of my worst creatures . ' "

Sanad : Al-Qasim Abu-Muhammad Al-Ta ' i via `Abd-Al-Rahman-Bin-Yahya via Sulayman Abu-Fatimah.

Source : Istina Al- Maruf by Ibn-A bi-Al-Dunya.

Rating : Da`if [1265] .

Qudsi Hadith No. 1183

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "Moses son of Amram asked God, 'Oh, my Lord! Who are the most honorable of your servants in your sight ?' God replied, ' The ones who forgive others when they can. ' "

Sanad : Abu-Umar Muhammad-Bin-Al-Husayn via Abu-Al-Abbas Al-Husayn-Bin-Said Al-Muqri ' {in Ramhormoz} via Muhammad-Bin-Al-Rabi Al-Jizi and Muhammad-Bin-Jarir Al-Tabari via Yunus-Bin-Abd-Al-Ala via Abdullah-Bin-Wahb via Amr-Bin-Al-Harith via Darraj via Ibn-Hujayrah via Abu-Hurayrah.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [1266] .

Qudsi Hadith No. 1184

Al-Hasan said, "Moses, may peace be upon him , asked God, 'How can Adam thank you for what you did for him? You created him with your hand, breathed into him of your spirit, let him reside in heaven, and ordered the angels to prostrate to him and they did!' God replied, ' Oh, Moses! Adam acknowledged that what I did for him was from me and he praised me. That's how he thanked me for what I did for him. ' "

Sanad : Umar-Bin-Ismail Al-Hamdani via Muhammad-Bin-`Ubayd via Yusuf Al-Sabbagh via Al-Hasan.

Source : Al-Sh ukr by Ibn -Abi-Al-Dunya .

Rating : Da`if [1267] .

Qudsi Hadith No. 1185

Abu-Sa`id Al-Khudri said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , " Ask a merciful person from my nation for what you need and you'll be blessed and you'll succeed for God says, ' My mercy is instilled in my servants who are merciful . ' And do not ask a h ardhearted person from my nation for what you need because you won't be blessed and you won't succeed for God says, ' My wrath is instilled in my servants who are hardhearted . ' "

Sanad : Abu-Al-Fath Nasrullah -Bin-Muhammad Al-Faqih via Nasr-Bin-Ibrahim via Abu-Al-Hasan Ali-Bin-Tahir Al-Qurashi via Abu-Al-Abbas Ahmad-Bin-Muhammad Al-Nasawi {in Mecca} via Abu-Al-Abbas Ahmad-Bin-Muhammad Al-Muaddal { in N ishapu r} via Abu-Ahmad Hamid-Bin-Abi-Hamid Al-Ash rusini {in Nishapur} via Abd-Al-Aziz-Bin-Hatim Al-Marwazi via Khalaf-Bin-Yahya via Abbad-Bin-Al-Awwam via Dawud-Bin-Abi-Hind via Abu-Nadrah via Abu-Sa`id Al-Khudri.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da`if [1268] .

Qudsi Hadith No. 118 6

Abu-Sa`id Al-Khudri said that the Prophet , may God's peace and blessings be upon him , said that God says, " Seek help from my merciful servants and they' ll protect you for I've instilled my mercy in them. And do not seek help from my hardhearted servants for I've instilled my wrath in them. "

Sanad : Muhammad-Bin-Ayyub via Jandal-Bin-Waliq Al-Taghlibi via Abu-Malik Al-Wasiti via Abd-Al-Rahman Al-Suddi [aka Muhammad-Bin-Marwan Al-Suddi] via Dawud-Bin-Abi-Hind via Abu-Nadrah via Abu-Said Al-Khudri.

Source : Al-Duafa ' Al-Kabir by Al-Uqayli.

Rating : Da`if [1269] .

Qudsi Hadith No. 1187

Uthman-Bin-Affan said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " When my servants reach forty years of age , I protect them from the three afflictions: insanity, leprosy, and vitil igo. When they reach fifty years of age, I judge them leniently. When they reach sixty years of age, I make them love repentance. When they reach seventy years of age, I make the angels love them. When they reach eighty years of age, I record their hasanat (good deeds) and cancel their sa y yi ' at (bad deeds) . And when they reach ninety years of age, the angels say, 'May God facilitate their needs , forgive their p ast and future sins, and make them intercede [with God] for their families.' "

Sanad : Abdullah-Bin-Abi-Ziyad Al-Qatawani via Siyar-Bin-Hatim Al-Anbari via Salam Abu-Salamah {mawla Umm-Hani ' } via a sheikh via Uthman-Bin-Affan.

Source : Nawadir Al-Usul by Al-Hakim Al-Tirmidhi.

Rating : Da`if [1270] .

Qudsi Hadith No. 1188

Aisha said [that God's Messenger , may God's peace and blessings be upon him , said] , "I asked God, the Almighty and Glorious , about those who are in their forties of my nation and God replied, ' Oh, Muhammad! I've forgiven them. ' I asked God, 'How about those who are in their fifties?' God replied, ' I've forgiven them. ' I asked God, 'How about those who are in their sixties?' God replied, ' I've forgiven them. ' I asked God, 'How about those who are in their seventies?' God replied, ' Oh, Muhammad! It is embarrassing for me to throw in hell a servant of mine whom I kept alive for seventy years and who believes in me alone. As for those who are in their eighties and nineties, I shall stand on the day of resurrection and say to them, "Let into heaven any people you wish." ""

Sanad : Aisha.

Source : Al-Firdaws by Al-Daylami.

Rating : Da`if [1271] .

Qudsi Hadith No. 118 9

Anas-Bin-Malik said , " God's Messenger , may God's peace and blessings be upon him , said, ' Gabriel told me that God, the Almighty and Glorious , sa ys , " I swear by my Might and Glory , Soleness , my Creatures' N eed for me, my E stablishment above the T hrone, and my High P lace that I'm ashamed to punish my gray-haired Muslim servants. " ' At that moment, I saw the Messenger crying. I asked him, 'Oh, God's Messenger! Why are you crying?' The Messenger replied, 'I'm crying because God is ashamed to punish some people and they 're not ashamed to disobey God.'"

Sanad : Abu-Bakr-Bin-Ahmad-Bin-Al-Sindi via Jafar-Bin-Ahmad-Bin-Muhammad via Yahya-Bin-Khidham-Bin-Mansur via Muhammad-Bin-Abdullah Al-Ansari via Malik-Bin-Dinar via Anas-Bin-Malik.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da`if [1272] .

Qudsi Hadith No. 1190

Anas said, "God, the Almighty and Glorious , says, ' Oh, child of Adam! Gray hair is a light of mine and I'm ashamed to burn my light in my fire for I'd be ashamed of myself. "'

Sanad : Abu-Al-Shaykh via [Dinar Abu-Mikyas Al-Habashi via] Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [1273] .

Qudsi Hadith No. 1191

Anas said that God's Messenger , may God's peace and blessings be upon him , said [that God said], " Gray hair is a light of mine. I pledged to myself to not burn my light in my hellfire. "

Sanad : Abu-Muhammad Lu ' lu ' -Bin-Abdullah Al-Qaysari {in Baghdad} via Yahya-Bin-Urs {in Mosul } via Qasim-Bin-Ibrahim via Abu-Umayyah {aka Al-Mukhatatt} via Malik via Al-Zuhri via Anas.

Source : Amali Abu-Sa`d Al-Na srawi by Al-Nas rawi.

Rating : Matruk [1274] .

Qudsi Hadith No. 1192

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says, " It is embarrassing for me to throw in hell people who se beards and hair turn gray while they're Muslim s . "

Sanad : Suwayd-Bin-Said via Suwayd-Bin-Abd-Al-`Aziz via Nuh [Bin-Dhakwan] via Ayyub [Bin-Dhakwan] via Al-Hasan via Anas.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da`if [1275] .

Qudsi Hadith No. 1193

Anas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says , " I'm better than exposing my servants after I've concealed their misdeeds for I shall continue to forgive them as long as they continue to ask me for forgiveness. I 'm ashamed to throw in hell people whose beards and hair turn gray while they're Muslims. "

Sanad : Abdullah-Bin-Muhammad-Bin-Abd-Al-Aziz via Suwayd-Bin-Said via Suwayd-Bin-Abd-Al-Aziz via Nuh-Bin-Dhakwan via his brother Ayyub-Bin-Dhakwan via Al-Hasan via Anas.

Source : Al-Kamil Fi Dua fa ' Al-Rijal by Ibn-Adiyy.

Rating : Da`if [1276] .

Qudsi Hadith No. 1194

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "A stone cried out to God, 'My God and Master! I worshipped you for some thousand years and you you've kept me underground!' God replied, ' Aren' t you glad that I've kept you away from the gatherings of [corrupt] judges! '"

Sanad : Abu-Ishaq Ibrahim-Bin-Muhammad {from his old book} via Abu-Muawiyah Ubaydallah-Bin-Muhammad Al- Mu 'a ddib {our neighbor} via Mahmud-Bin-Khalid via Umar via Al-Awzai via Yahya-Bin-Abi-Kathir via Abu-Salamah via Abu-Hurayrah.

Source : Fawa ' id Tammam Al-Razi by Tammam-Bin-Muhammad Al-Razi.

Rating : Mawdu` [1277] .

Qudsi Hadith No. 1195

`Umar-Bin-Al-Khattab said that God's Messenger , may God's peace and blessings be upon him , said, " S arcophaguses of Christians and wetlands complained to God, 'Oh, Lord! You didn't create a place dirtier or more rancid than us. We receive those who're going to hell and those who disobeyed you.' The Almighty God, the Blessed and Sublime , replied, ' Keep quiet for the courts of [corrupt] judges are more rancid than you are. '"

Sanad : Zahir-Bin-Tahir via Abu-Bakr Al-Bayhaqi via Abu-Abdullah Muhammad-Bin-Abdullah Al-Bayyi via Abdullah-Bin-Jafar via Muhammad-Bin-Ahmad Al-Katib via Ahmad-Bin-Hafs via Imran-Bin-Ali Al-Khuzai via Abdullah-Bin-Al-Mubarak via Ismail via Al-Zuhri via Salim via his father via his father [Umar-Bin-Al-Khattab].

Source : Al-Mawdu`at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [1278] .

Qudsi Hadith No. 1196

Ibn-`Abbas said that God's Messenger , may God's peace and blessings be upon him , said, " Every Friday night, God, the Almighty and Glorious , descends [from heaven] to the worldly life with six hundred thousand angels and sits on a seat of light. God has in front of the Lord a tablet of red ruby that contains the names of those from the nation of Muhammad who acknowledge that God is visible and that God has a form and an image. God says [to the angels], ' These servants of mine didn't disbelieve in me and they followed the sunna (i.e. the teachings) of the Prophet and they didn't fear anyone for the sake of the Lord . Oh, my angels! I hold you as witnesses that I swear by my Might and Glory that I shall let them into heaven without judging them. '"

Sanad : Abu-Nahshal Abd-Al-Samad-Bin-Ahmad Al-Anbari { in a letter he wrote to me from Isfahan} via Abu-Al-Saadat Ahmad-Bin-Mansur via Abu-Al-Hasan Ali-Bin-Ibrahim Al-Karkhi {in his house in Herat} via Sulayman-Bin-Ahmad Al-Tabarani via Abdullah-Bin-Ahmad-Bin-Hanbal via his father via Mu ' ammil-Bin-Abd-Al-Rahman via Abu-Umayyah-Bin-Yala via Said Al-Maqburi via Ikrimah via Ibn-Abbas.

Source : Al-Abatil by Al-Juraqani.

Rating : Mawdu` [1279] .

Qudsi Hadith No. 1197

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said, "When God created the mind, God said to it, ' Come, ' and it came. Then God said to it, ' Leave ,' and it left. And then God said to the mind, ' I swear by my Might that I've never created anything more amazing than you. Based on you, I give and I take. And based on you , I reward and I punish. '"

Sanad : Ahmad-Bin-Dawud Al-Qawmasi via Abu-Hammad {aka Al-Walid-Bin-Shuja} via Said-Bin-Al-Fadl Al-Qurashi via Umar-Bin-Abi-Salih Al-Ataki via Abu-Ghalib via Abu-Umamah.

Source : Al-Duafa ' Al-Kabir by Al-Uqayli.

Rating : Da` if [1280] .

Qudsi Hadith No. 1198

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God, the Almighty and Glorious , created the mind, God said to it, ' Stand up, ' and it stood up. Then God said to it, ' Turn around, ' and it turned around. Then God said to it, ' Sit down ,' and it sat down. And then God said to the mind, ' I swear by my Might that I've never created anything that is better than you, more honorable than you, more gracious than you, or nicer than you. Through you I receive [thanks] and based on you I give [compensation]. Through you people know me and based on you I hold people accountable. And based on you I reward [the righteous] and punish [the sinner] . '"

Sanad : Ahmad-Bin-Zanjawayh Al-Qattan via Muhammad-Bin-Bakkar-Bin-Al-Rayyan via Hafs-Bin-Umar {the judge of Aleppo} via Al-Fadl-Bin-Isa Al-Raqashi via Abu-` Uthman Al-Nahdi via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [1281] .

Qudsi Hadith No. 1199

A group of the sahabah said, "When God created the mind, God said to it ' Face me, ' and it faced the Lord. Then God said to it, ' Turn around, ' and it turned around. Then God said to it, ' Sit down, ' and it sat down. Then God said to it, ' Speak, ' and it spoke. Then God said to it, ' Be silent , ' and it became silent . And then God said to the mind, ' I've never created anything that I like more than you and I've never created anything that is more honorable than you. Through you people know me, praise me, and obey me. Through you I receive [thanks] and based on you I give [compensation]. Based on you I hold people accountable. And based on you I reward [the righteous] and punish [the sinner]. The best thing I 've blessed you with is patience. '"

Sanad : Al-Hakim [Al-Tirmidhi] via Al-Hasan via a group of the sahabah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1282] .

Qudsi Hadith No. 1200

Jabir said that God's Messenger , may God's peace and blessings be upon him , said, "A man worshipped in a temple and then it rained. Grass grew and the man grazed his donkey. The man said to God, 'Oh, Lord! If you had a donkey I 'd graze it with mine.' When one of the prophets of the Children of Israel heard about this, the prophet wanted to pray to God to punish the man, so God revealed to the prophet, ' I hold servants accountable in proportion to their mental capacity. '"

Sanad : Al-Husayn-Bin-Ismail Al-Muhamili via Abu-Al-Sa ' ib Salam-Bin-Junadah via Ahmad-Bin-Bashir via Al-Amash via Salamah-Bin-Kuhayl via ` Ata ' via Jabir.

Source : Al-Kamil Fi Dufafa' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [1283] .

Qudsi Hadith No. 1201

Jabir said that God's Messenger , may God's peace and blessings be upon him , said, " When God, the Sublime , spoke to Moses, may peace be upon him , from the mount (Mount Sinai) [to give him the commandments], God spoke to him in a voice that was different from the voice that God had spoke n to him in when the Lord called Moses [to instruct him to go to Pharaoh]. Moses said to God, 'Oh, my Lord! This is the same voice that you 'd spoke n to me in earlier.' God replied, ' I [just] spoke to you in a voice that has the strength of ten thousand tongues and I can speak in any voice I wish. ' When Moses returned to the Children of Israel, they asked him, 'Describe for us the voice of the Merciful [God].' Moses replied, 'I can't. It's like a deafening thunderbolt.'"

Sanad : Abdullah-Bin-Jafar via Ibrahim-Bin-Muhammad-Bin-Al-Hasan via Yusuf Al-Qattan via Ali-Bin-Asim via Al-Fadl-Bin-` Isa via Muhammad-Bin-Al-Munkadir via Jabir.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [1284] .

Qudsi Hadith No. 1202

Ata ' said, "Ali-Bin-Abi-Talib was asked, 'Does astrology have an origin?' Ali replied, 'Yes. There was a prophet named Joshua son of Nun . The people of Joshua told him, " We will not believe in you until you teach us how

creation started and how it will end. ” So God, the Sublime , sent a cloud and it rained and the mountain became soaked with pure water. Then God sent the sun, the moon, and the stars to orbit the water. Then God told Joshua son of Nun to go with his people up the mountain. They went and sat on the soaked mountain and they learned how the creation started and how it would end from the positions of the sun, the moon, and the stars and from the hours of night and day. They knew when they would die and when they would get sick. They knew what children they would have. And they knew who would have children and who wouldn’t. They remained that way for a short period of time. Then [Prophet] David, may peace and blessings be upon him , fought them because they were unbelievers. They sent to fight David those who were not destined to die and kept those who were destined to die at home. So the ones who were being killed were companions of David and none of them (the people of Joshua) were being killed. So David said to God, “ My Lord! I’m fighting and obeying you and they’re fighting and disobeying you but my companions are being killed and none of them are being killed. ” So God revealed to David, “ I taught them how the creation started and how it would end so they sent to fight you those who were not destined to die and kept those who were destined to die at home and that’s why the ones who’re being killed are your companions and none of them are being killed. ” David asked God, “ How did you teach them? ” God replied, “ From the positions of the sun, the moon, and the stars and from the hours of night and day. ” Then David prayed to God to pun ish them. So the sun was held back and the hours of day increased. The increase confused them and they were able to do their calculations. ’Ali said, ‘Thereafter it became detestable to look at the stars [for guidance].’”

Sanad : Al-Khatib via `Ata ‘ .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1285] .

Qudsi Hadith No. 1203

Al-Bara ‘ said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Sublime , says, “ I blessed my servants with four traits : I made animals eat grain , otherwise kings and queens would hoard grain lik e they hoard gold and silver; I made bodies become rancid, otherwise people would never bury their loved ones; I made happiness that overcome s sadness, otherwise people wouldn’t procreate; and I made life short and hope long, otherwise life would be ruined and people wouldn’t enjoy their lives. ”

Sanad : Muhammad-Bin-Abd-Al-Aziz Al-Bardhai via Ali-Bin-Ibrahim Al-Attar via Abu-Al-Layth Said-Bin-Ahmad Al-Anmati via Muhammad-Bin-Yahya Al-Ushnani {in Qantarat Al-Ushnan [in Baghdad]} via Yahya-Bin-Main via Abdullah-Bin-Idris Al-Awdi via Shubah via Amr-Bin-Murrah via `Abd-Al-Rahman-Bin-Abi-Layla via Al-Bara ‘ .

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1286] .

Qudsi Hadith No. 1204

Abu-Bakr Al-Siddiq said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said , “ If you want my mercy, be merciful to my creatures. ”

Sanad : Yahya-Bin-Abd-Al-Baqi Al-Adhani via Harun-Bin-Dawud Al-Najjar via Khalid-Bin-Umar Al-Umawi via Al-Layth-Bin-Sad via Yazid-Bin-Abi-Habib via Abu-Abdullah Al-Sunabihi via Abu-Bakr Al-Siddiq.

Source : Makarim Al-Akhlaq by Al-Tabarani .

Rating : Mawdu` [1287] .

Qudsi Hadith No. 1205

Kulayb Al-Juhani said, “God, the Almighty and Glorious , said, ‘ If vanity (i.e. self-righteousness) were not worse than committing sin, I would make my believing servants immune to committing sin. ’”

Sanad : Abu-Al-Shaykh [Al-Asbahani] via Kulayb Al-Juhani.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1206

Jabir-Bin-` Abdullah said [that God’s Messenger , may God’s peace and blessings be upon him , said], “On the day of resurrection, three will appear in front of God [to complain] : the Qur ‘ an, the mosque, and the descendents of the Messenger. The Qur ’ an will say to God, ‘Oh, my Lord! They pierced me and tore me up. ’ The mosque will say to God, ‘Oh, my Lord! They ruined me, shut me down, and neglected me.’ And the descendants of the Messenger will say to God, ‘Oh, our Lord! They killed us, expelled us, and drove us away.’ I ’ll genuflect [in front of God] to judge between them. God, the Blessed and Sublime , will say to me, ‘ I’ll do that . ’”

Sanad : Jabir-Bin-` Abdullah.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1288] .

Qudsi Hadith No. 1207

Anas said, “When servants [of God] say, ‘Oh, Lord! Forgive us,’ and they ’ve sin ned , the angels say to God, ‘Oh, Lord! These servants are not qualified to be forgiven.’ God replies, ‘ But I’m qualified to forgive them! ’”

Sanad : Al-Hakim via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 120 8

Abu-Hurayrah said, “God, the Almighty and Glorious , sa id , ‘ These s igns show that I’m instilled in the hearts of my servants: b eliev ing in my fate and destiny, not complain ing about me [when afflicted with a calamity], not say ing that I’m slow [to answer prayers], and humbling before me. ’”

Sanad : Abu-Hurayrah.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Da` if [1289] .

Qudsi Hadith No. 1209

Al-Ghazali said, “God, the Sublime , said, ‘ Neither my earth nor my heaven fits me but the kind righteous heart of my believing servant does fit me. ’ ”

Sanad : Al-Ghazali.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1290] .

Qudsi Hadith No. 1210

Anas-Bin-Malik said, “God, the Almighty and Glorious , said, ‘ Nothing fits me except the heart of my beloved believing servant. ’”

Sanad : Anas-Bin-Malik.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1291] .

Qudsi Hadith No. 1211

Abdullah-Bin-Munayn said, “While I was sitting in the mosque, Qatadah-Bin-Numan came and sat down. Qatadah spoke and people gathered around him. Qatadah told me, ‘Oh, Ibn-Munayn! Take us to Abu-Said Al-Khudri for I’ve been told that he’s sick.’ We went to Abu-Said and found him lying , raising one leg above the other. We greeted him and sat down. Qatadah raised his hand and pinch Abu-Said forcefully. Abd-Sad said to Qatadah, ‘You hurt me.’ Qatadah replied, ‘That was my intention. Didn’t you hear God’s Messenger , may God’s peace and blessings be upon him , saying, “ When God finished creating the Lord’s creatures, God lay and placed one leg above the other and said, “ No one should do that [1292] ” ’ ? Abu-Sa` id said, ‘Indeed.’”

Sanad : Abu-Ishaq Ibrahim Al-Hizami via Muhammad-Bin-Fulayh via Said-Bin-Al-Harith via Abdullah-Bin-Munayn.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Matruk [1293] .

Qudsi Hadith No. 1212

God said, “ I was an unknown treasure and I wanted to be known. So I created the creatures and introduced myself to them and they’ve come to know me. ”

Sanad : Ibn-` Iraq.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Mawdu` [1294] .

Qudsi Hadith No. 1213

Abu-Hurayrah said [that God’s Messenger , may God’s peace and blessings be upon him , said], “God, the Sublime , assigned angels to provide for the children of Adam according to their ranks . Then God said to the angels, ‘ Make sure that all servants of mine who work diligently are provided for from the heave n s, the earth, and the children of Adam. When my servants ask for their provisions , give the ir provisions to them . When they work justly , be gracious and generous toward them. And when they transgress and perform unlawful deeds , give them only what they’re entitled to , according to their rank s , and nothing else . ’”

S anad : Muhammad-Bin-Al-H usayn -Bin-Al-Khalil {in Nasa [1295] } via Al-Qatawani via Sinan via Riyah Al-Qaysi via Abu-Hurayrah.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Rawdat Al-Uqal a ' by Ibn Hibban .

Rating : Unrated.

Qudsi Hadith No. 1214

Ibn-` Abbas said that God's Messenger , may God's peace and blessings be upon him , said, "When people dress haughtily, walk arrogantly, and speak pompously, God, the Almighty and Glorious , says, ' I swear by me that I shall make them afraid of one another. '"

Sanad : Abu-Fadalah [Faraj-Bin-Fadalah] via Al-Awzai via Makhul via Ibn-Abbas.

Source : Masawi ' Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [1296] .

Qudsi Hadith No. 1215

Ibrahim said, "When people say to one another, 'Oh, you dog! Oh, you donkey! Oh, you pig!' God says to them, on the day of resurrection, ' Did I create them dogs or donkeys or pigs! '"

Sanad : Abu-Muawiyah via Al-Amash via Ibrahim.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Unrated.

Qudsi Hadith No. 1216

Al-Hasan said, "I asked Hudhayfah about the knowledge of the innermost (` Ilm Al-Batin [1297]). Hudhayfah replied. 'I asked God's Messenger , may God's peace and blessings be upon him , about the knowledge of the innermost and he replied, "I asked Gabriel about the knowledge of the innermost and he replied, 'I asked God, the Almighty and Glorious , about the knowledge of the innermost and the Lord replied, " Oh, Gabriel! It's a secret between me and my loved ones, supporters, and chosen ones. I instill it in their hearts and it is un seen by any close angel or sent messenger. """"

Sanad : Al-Hasan.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Mawdu` [1298] .

Qudsi Hadith No. 1217

So-and-so son of so-and-so said that God's Messenger , may God's peace and blessings be upon him , said [to the s ahabah], "When you offer the ` Asr Salat, the angels of night and day gather with you. When you finish the salat, the angels of day ascend [to heaven] and the angels of night remain. And when you offer the Fajr Salat, the angels also gather with you. When you finish the salat, the angels of night ascend and the angels of day remain with you. When the angels come to the Lord, God—who knows more than the angels —asks them, ' How were my servants when you left them? ' The angels reply, ' Our Lord! They were praying when we reached them and they were praying when we left them. There is a servant of yours amongst them who knows that anything good that is given to them is from you and anything bad that is taken away from them is from you.' God tells the angels, ' Give my servant more blessings. ' The angels reply, 'Our Lord! There is nothing more to give.' God tells the angels, ' Scare my servant ' and the angels lessen the blessings given to the servant. After the servant is subjected to trial, God asks the angels, 'How was my servant during trial?' They reply, 'Our Lord! The servant was the most thankful servant during good times and the most patient servant during bad times.' God tells the angels, ' Record my servant as one of those who never change or alternate until the servant meet s me [on Judgment Day to be rewarded]. '"

Sanad : Abu-Al-Ahwas via Ata ' -Bin-Al-Sa ' ib viaAbd-Al-Rahman-Bin-Abi-Layla via so-and-so son of so-and-so.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Unrated.

Qudsi Hadith No. 1218

Al-Hasan said, "I've been told that God's Messenger , may God's peace and blessings be upon him , said, 'The descendants of Adam were paraded in front of him. Adam saw the short, the tall, and those in between. Adam saw the black, the white, and those in between. And Adam saw the pretty, the ugly, and those in between. Adam asked God, " My Lord! Why didn't you create all you r servants equal? " God replied, " Oh, Adam! I wanted to be thanked [for the blessings I provide d] . " ""

Sanad : Ibn-Bashar via Ibn-Abi-Adiyy viaAwf via Al-Hasan [Al-Basri].

Source : Tahdhib Al- Athar by Al-Tabari .

Rating : Unrated.

Qudsi Hadith No. 1219

Al-Muhasir-Bin-Habib said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , said, " I do not accept all the talk of scholars. I look at their work and desire and if their work and desire are done for my sake, I make their work and desire a sign of their praise of me and a sign of their composure even if they don't talk. "

Sanad : Muhammad-Bin-Al-Mubarak via Baqiyyah via Sadaqah-Bin-`Abdullah-Bin-Suhayb via Al-Muhasir-Bin-Habib.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Da` if [1299] .

Qudsi Hadith No. 1220

Abu-Al-Darda ' said, "God, the Almighty and Glorious , says, ' The righteous are eager to meet me and I'm more eager to meet them . ' "

Sanad : Abu-Al-Darda ' .

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1300] .

Qudsi Hadith No. 1221

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When orphans cry , their tears fall into the palm of the Merciful [God] , the Sublime . God says, ' Who made these orphans, whom I buried their parents, cry? I shall let into heaven whosoever quiets them. '"

Sanad : Abu-Al-Husayn Ahmad-Bin-Muhammad Al-Simnani via Ahmad {aka Ibn-Isa-Bin-Muhammad Al-Washa ' via Musa-Bin-Isa Al-Baghdadi {in Ramla in the year 250} via Yazid-Bin-Harun via H umayd Al-Tawil via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [1301] .

Qudsi Hadith No. 1222

Anas-Bin-Malik said, "God, the Almighty and Glorious , says, ' I swear by my Might, Glory, Greatness, and Elevation above my Throne that I shall protect my believing servants from life and its comfort s and luxur ies the way compassionate shepherds protect their camels from other camels and places of danger. '"

Sanad : Anas-Bin-Malik.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1302] .

Qudsi Hadith No. 1223

Zayd-Bin-Arqam said, "God, the Almighty and Glorious , says, ' I'm amazed by three servants: those who think they're safe from hellfire when they know they'll be thrown in it, those who 're content with the worldly life when they know they won't live forever, and those who're neglectful when they're not neglected. ' "

Sanad : Zayd-Bin-Arqam.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1303] .

Qudsi Hadith No. 1224

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, c hild of Adam! I'm your necessary shelter, so work to obtain your shelter. You can shelter yourself from all people but you can't shelter yourself from me! "

Sanad : Al-Hasan-Bin-Abi-Talib via Abu-Umar Muhammad-Bin-Al-Husayn Al-Bistami via Ahmad-Bin-Abd-Al-Rahman-Bin-Al-Jarud via Muhammad-Bin-Abd-Al-Malik Al-Daqiqi andUthman-Bin-Khurrazadh Al- Antaki and Abbas-Bin-Muhammad Al-Duri viaAffan-Bin-Muslim via Shu`bah via Abu-Al-Tayyah via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu [1304] .

Qudsi Hadith No. 1225

Anas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says , " Oh, child of Adam! The first [unintentional] look [at something haram] is excusable. But why the second look? "

Sanad : Al-Rabi` via Al-Hasan via Anas.

Source : Al-Zuhd by Waki`-Bin-Al-Jarrah and Al-Firdaws by Al-Daylami.

Rating : Da` if [1305] .

Qudsi Hadith No. 1226

Abu-Hurayrah said, "God, the Almighty and Glorious , says to the servants of the Lord on the day of resurrection, ' Do you see any dead people around? '"

Sanad : Abu-Hurayrah.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1306] .

Qudsi Hadith No. 1227

Anas-Bin-Malik said, “God, the Almighty and Glorious , says, ‘ My servants become sad i f I make life difficult for them when that brings them closer to me, and they become happ y if I make life easy for them when that drives them away from me ! ’ ”

Sanad : Anas-Bin-Malik.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1307] .

Qudsi Hadith No. 1228

Ibn-` Abbas said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , said, “ Fasting is for me and I give rewards for it. Those who give to charity are giving loans to me. And those who offer salat are talking to me. ”

Sanad : Ahmad-Bin-Muhammad Al-Bistam via Ibn-Quhzadh via Asram-Bin-Hawshab via Qurrah-Bin-Khalid Al-Sadusi via Al-Dahhak via Ibn-` Abbas.

Source : Al-Kamil Fi Du afa ' Al-Rijal by Ibn- Adiyy.

Rating : Da` if [1308] .

Qudsi Hadith No. 1229

` Ali-Bin-Abi-Talib said, “God, the Almighty and Glorious , said, ‘ Oh, child of Adam! Pay at tention to your sins and not the sins of others. And ask for the blessing s of God and not the blessings of others. And do not make people despair of God’ s mercy when you yourself are seeking it. ’”

Sanad : Ibn-La l via Dawud-Bin-Sulayman Al-Ghazi via ` Ali-Bin-Abi-Talib.

Source : Al-Firdaws by Al-Daylami and Tanzih Al-Shari ah by Ibn- Iraq.

Rating : Da` if [1309] .

Qudsi Hadith No. 1230

Ibn-` Abbas said, “God, the Almighty and Glorious , said, ‘ The best thing people can do to protect themselves is eat less food . ’”

Sanad : Ibn-` Abbas.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1310] .

[5] See sources.

[6] Al-` Imran :91 .

[7] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir and Al-Silsilah Al-Sahihah.

[8] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Note: Hadith rating by Al-Hakim in Al-Mustadrak is considered unreliable by many hadith scholars and therefore a confirmation of Al-Hakim’s rating by Al-Dhahabi is vital.

[9] Al-Muddathir :56 .

[10] Rated hasan by Al-Tirmidhi. Al-Tirmidhi states that the reporting of Suhayl is not very reliable. Al-Tirmidhi also states that Suhayl is the only one to report this hadith via Thabit.

[11] Rated da if by Al-Haythami in Majma Al-Zawa ‘ id. Al-Haythami states that the reporting of Abdullah-Bin-Rashid is unreliable. Abu-Hasan-Bin-Al-Qattan states that the reporting of Abd-Al-Rahman-Bin-Ziyad is also unreliable.

[12] Rated da if by Al-Haythami. Al-Haythami in Majma Al-Zawa ‘ id and Al-Dhahabi in Mizan Al-I ` tidal state that the reporting of Abu-Zilal Al-Qasmali is not reliable.

[13] Al-Rahman :60 .

[14] Disciples of the Prophet.

[15] Rated matruk by Ibn-Hibban. Ibn-Hibban states that Bishr-Bin-Al-Husayn fabricates hadith.

[16] Rated m atruk by Ibn-Hibban. Ibn-Hibban states that the reporting of Abu-Al-Salt Abd-Al-Salam-Bin-Salih Al-Harawi is not acceptable. Al-Hakim also states that the reporting of Abu- Ali Ahmad-Bin-` Ali Al-Ansari is not reliable.

[17] Rated matruk by Al-Dhahabi in Mizan Al-I tidal. Al-Dhahabi states that the reporting of Abdullah-Bin-Ahmad-Bin-` Amir and his father is very unreliable .

[18] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[19] Rated mawduby Ibn-Iraq. Ibn-`Iraq states that Harun-Bin-Rashid is unknown.

[20] Rated daif by Al-Bazzar. Al-Bazzar states that the reporting ofAbdullah-Bin-Ibrahim-Bin-Abi- Ghamrah is unreliable .

[21] Rated da` if by Al-Suyuti. Note: Al-Suyuti states that hadiths reported by Al-Daylami in Musnad Al-Firdaws, like this hadith and all the hadiths reported by Al-Daylami in this book, are generally unreliable.

[22] Dhikr is the remembrance of God by any means especially reading the Qur ' an. It is sometimes expressed by repetitive chanting of the names of God and expressions of praise and submission.

[23] Rated daif by Al-Baghawi . Al-Baghawi states that Ibn-Lahiah and Darraj Abu-Al-Samh are unreliable hadith narrators .

[24] A city in the Aleppo Governorate in Syria.

[25] Rated daif by Al-Suyuti in Jam Al-Jawami` .

[26] Rated daif by Al-Suyuti in Jam Al-Jawami` .

[27] Rated daif by Al-Suyuti in Jam Al-Jawami` .

[28] Rated sahih by Al-Busiri in Misbah Al-Zujajah. Also rated sahih by Al-Mundhiri in Al-Targhib Wa Al-Tarhib and by Al-Albani in Sahih Al-Targhib.

[29] Rated sahih by Ahmad Muhammad Shakir.

[30] Rated daif by Al-Busiri and Al-Haythami. Al-Busiri states that Yazid Al-Raqashi is unreliable. Al-Haythami s tates in Majma Al-Zawa'id that the sanad of this hadith contains frauds.

[31] Rated daif by Ibn-Hajar in Al-Taqrib who states that the reporting of Ismail-Bin-Muslim Al-Makki is unreliable.

[32] Rated daif by Al -Fadl-Bin-Sahl and Ibn-Adi yy. They state that the reporting of Ibrahim-Bin-Mahshar Al-Baghdadi is unreliable.

[33] His full name is Natil-Bin-Qays Al-Hizami Al-Shami.

[34] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[35] Hud :15 -16.

[36] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[37] Rated sahih by Al-Albani.

[38] Located 85 km SW of Damascus.

[39] Sanctioned by Islamic law.

[40] Forbidden by Islamic law.

[41] The Qur'an is divided into seven approximately equal sections known as manazil (singular, manzil) to facilitate reading the Qur'an for those who want to read the entire Qur'an in seven days. The first manzil is from Al-Fatihah through Al-Nisa'. The second is from Al-Ma'idah through Al- Tawbah . The third is from Yunus through Al-Nahl. The fourth is from Al-Isra' to Al-Furqan. The fifth is from Al-Shu`ara' to Ya-Sin. The sixth is from Al-Saffat through Al-Hujurat. And the seventh is from Qaf to Al-Nas.

[42] Shaitan.

[43] Prayer.

[44] Rated d a` if by Ibn-Hajar. Ibn-Hajar s tates that Shahr-Bin-Hawshab is unreliable.

[45] Rated da` if by Ibn-Hajar. Ibn-Hajar states that Shahr-Bin-Hawshab is unreliable.

[46] Rated daif by Al-Uqayli. Al-Uqayli states in Al-Du afa' that Al-Harith-Bin-Ghassan is unreliable.

[47] Rated matruk by Al-Dhahabi who states in Mizan Al-I`tidal that Abu-Junadah is accused of lying. Ibn-Hibban also states that Abu-Junadah is unreliable. And Ibn-Hajar states in Al-Taqrib that Khaythamah is an incompetent hadith narrator .

[48] Rated daif by Ibn-Uyaynah, Abu-Hatim, Al-Nasa'i, and Al-Daraqutni who state that Yahya-Bin-`Ubaydallah is unreliable .

[49] Rated daif by Ibn- Hajar who states in Al-Taqrib that Hamzah-Bin-Abi-Muhammad andAbdullah-Bin-Dinar are unreliable hadith narrator s.

[50] Rated daif by Ibn-Hajar who states in Al-Tahdhib that Al-Rabi-Bin-Anas is unreliable.

[51] Rated dai f by Al-Suyuti. Also, Ibn-Adiyy states in Al-Kamil that the reporting of Al-Hakam Al-Ayli is unreliable.

[52] Rated daif by Al-Dhahabi. Al-Dhah abi states in Siyar Alam Al-Nubala' that the reporting of Uthman-Bin-Abd-Al-Rahman is unreliable.

[53] Sijjin: a wadi in hell.

[54] Illiyyin (nominativeIlliyyun): the highest place in heaven.

[55] Rated da`if by Ahmad-Bin-Hanbal. Ibn-Hanbal and Ibn-Hibban state that hadiths reported by Abu-Bakr-Bin-Abi-Maryam are unreliable because Abu-Bakr didn't have a good memory.

[56] Rated daif by Al-Daraq utni, Al-Nasa'i, and Al-Bukhari who state that t he reporting ofUbayd-Bin-Ishaq Al-`Attar is unreliable.

[57] Rated mawduby Ibn-Iraq.

[58] Rated da`if by Al-Albani.

[59] Rated matruk by Ibn-Hajar.

[60] Pilgrimage to Mecca when hajj is not in session.

[61] Charitable tax.

[62] Al-Nazi`at :2 .

[63] Rated mawdu` by Al-Mundhiri.

[64] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[65] Rated Sahih by Al-Albani.

[66] Spirits other than angels.

[67] Rated daif by Al-Al bani in Daif Al-JamiAl-Saghir. Also, Al-Daraqutni states that the reporting of Abu-Al-Abbas-Bin-Masruq is not reliable.

[68] Rated daif by Ibn-Iraq. Ibn-Iraq states in Tanzih Al-Shariah that the reporting of Nawfal-Bin-Sulayman Al-Huna'i is unreliable.

[69] Rated da`if by Al-Suyuti. This hadith is also reported by Al-Daylami.

[70] Rated Sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[71] Rated Sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[72] Before the arrival of Islam, Arabs used to curse the time thinking that the time was the cause of their troubles. God says whoever curses the time is cursing God since God is the one who created the time and God is the cause of everything. An example of cursing the time is when someone tells someone else, "I hate the day that you were born on."

[73] The period before Islam is known in Islamic terminology as jahiliyah, or period of ignorance.

[74] Al-Jathiyah :24 .

[75] Rated sahih by Ibn-Hibban.

[76] Servants are asked to help the needy and be compensated in the hereafter.

[77] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[78] Rated sahih by Ahmad Shakir.

[79] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[80] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id and by Al-Albani in Al-Silsilah Al-Sahihah.

[81] Before Islam, Arabs used to call grapes and wine "karm". The word "karm" is derived from the word "karam", which means grace and generosity. To discourage associating grace and generosity with wine, Islam discouraged the use of the word "karm" when referring to grapes or wine.

[82] Rated hasan by Al-Dhahabi and Ibn-Hajar who state in Mizan Al-I`tidal and Al-Taqrib respectively that the reporting of Abu-Bakr-Bin-Yahya Al-Ansari is not entirely reliable.

[83] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah and by Ibn-Hibban in Sahih Ibn-Hibban.

[84] Al-A`raf :172 .

[85] Rated sahih by Al-Hakim and Ahmad Shakir.

[86] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[87] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[88] Rated sahih by Al-Albani.

[89] Rated sahih by Al-Albani.

[90] Al-A`raf :172 .

[91] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Ja` far-Bin-Al-Zubayr is unreliable .

[92] Rated sahih by Ahmad Shakir.

[93] Rated sahih by Ahmad Shakir.

[94] Sura is a chapter of the Qur ' an. A verse is known as ayah.

[95] Al-Zukhruf :1 –4.

[96] Al-Masad :1 .

[97] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[98] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[99] Rated sahih by Al-Albani.

[100] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[101] Nun (N) is the twenty-fifth letter of the Arabic alphabet. The word nun, when spelled out, has two other meanings in Arabic: a whale and an inkwell. Scholars have disagreed as to what nun means here. However, since nun is written in the letter form (N) and not spelled out, it should be treated like other obscure letters mentioned elsewhere in the Qur ' an, which are left unsatisfactorily explained by almost all scholars.

[102] Al-Qalam :1 .

[103] Rated daif by Al-Haythami and Al-Bukhari who state that the reporting of Mu ' ammal-Bin-Ismail is unreliable .

[104] The preserved tablet where predestination is kept.

[105] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[106] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah and by Al-Munawi in Al-Jami ` Al-Azhar.

[107] Al-Qalam :1 .

[108] Rated mawduby Ibn-Adiyy and by Al-Dhahabi in Mizan Al-Itidal. Ibn-Adiyy states that Muhammad-Bin-Wahb Al-Dimashqi is a very unreliable narrator.

[109] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir and by Al-Haythami in Majm a Al-Zawa'id. Al-Haythami states that the reporting of Malik-Bin-Yahya-Bin-`Amr -Bin-Malik Al-Nukri is unreliable.

[110] Rated daif by Al-Iraqi in Ihya ' Ulum Al-D in. Also, rated daif by Ahmad. Ahmad states that the reporting of Abu-Farwah Al-Ruhawi is unreliable.

[111] Rated daif by Al-Haythami in Majma Al-Zawa ' id.

[112] Rated da` if by Al-Suyuti.

[113] Rated daif by Al-Albani in Daif Al -JamiAl-Saghir. Also, Yahya-Bin-Main states that the reporting of Yahya-Bin-`Isa Al-Ramli is unreliable.

[114] Rated daif by Ahmad. Ahmad, Ibn-Hibban, and Yazid-Bin-Abdirabbih state that the reporting of Abu-Bakr Bin-`Abdullah-Bin-Abi-Maryam is unreliable.

[115] Rated da` if by Al-Suyuti.

[116] Rated daif by Abu-Hatim . Ibn-Abi-Hatim states that his father Abu-Hatim said that Al-Qasim-Bin-Hizzan and Al-Hajjaj-Bin-Ilat were not contemporaries.

[117] Al-A` raf :172 –173.

[118] Al-Ahzab :7 .

[119] Al-Rum :30 .

[120] Al-Najm :56 .

[121] Al-A` raf :102 .

[122] Yunus :74 .

[123] Maryam :16 –22.

[124] See verse 24 of the Sura of Maryam.

[125] Rated hasan by Al-Hakim and confirmed as hasan by Al-Dhahabi.

[126] Ritual ablution.

[127] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[128] Call to prayer.

[129] Rated da` if by Al-Haythami and Ibn-H ibban who state that Ziyad-Bin-Al-Mundhir is unreliable.

[130] Rated sahih by Al-Tirmidhi.

[131] Rated matruk by Ibn-Hajar. Ibn-Hajar says that the reporting of Abu-Harun Al-` Abdi is extremely unreliable.

[132] Rated sahih by Al-Dhahabi in Tarikh Al-Islam.

[133] Hajar is a village near Medina where drinking jars were made.

[134] Zamzam is a well near Kaaba in Mecca.

[135] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[136] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[137] Rak a (pl. raka at) is a subdivision of salat that includes a bow, two prostrations, recitations of verses of the Qur ' an, and praises of the Lord.

[138] Maryam :57 .

[139] A good deed is known as hasanah (pl. hasanat). Hasanah also refers to the reward that one receives when a good deed is performed.

[140] A bad deed is known as sayyi ' ah (pl. sayyi ' at). Sayyi ' ah also refers to the penalty that one receives when a bad deed is performed.

[141] Rated da if by Ibn-Hajar who states in Al-Taqrib that the reporting of Abu-Ja far Al-Razi is unreliable. Ibn-Hibban and Abu-Zur ah Al-Razi also state that Abu-Ja far Al-Razi is unreliable.

[142] The migration of Muhammad and the sahabah from Mecca to Medina.

[143] Rated da if by Ibn-Hajar. Ibn-Hajar states in Al-Taqrib that the reporting of Abu-Ja far Al-Razi is unreliable. Also, Ibn-Hibban and Abu-Zur ah Al-Razi state that Abu-Ja far Al-Razi is unreliable.

[144] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah and by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[145] The crier who calls the adhan.

[146] Rated mawdu by Al-Alban i. Al-Albani states that Muhammad-Bin-Ya la, Umar-Bin-Subh, and Ziyad Al- Ammi are all unreliable narrators.

[147] A night prayer with an odd number of rak`as.

[148] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[149] Rated Hasan by Al-Mundhiri in Al-Targhib.

[150] Rated da if by Al-Albani in Da if Al-Jami` Al-Saghir.

[151] Mawali: non-Arab Muslims.

[152] The direction of prayer. It was initially Al-Aqsa Mosque in Jerusalem and then changed to Kaaba in Mecca.

[153] Rated da if by Al-Haythami who states in Majma Al-Zawa'id that ` Isa-Bin-Al-Musayyab Al-Bajali is unreliable.

[154] Rated da if by Ibn-Ma in. Ibn-Ma in states that the reporting of Abd-Al-Rahman-Bi n-Al-Nu`man Al-Ansari is not reliable.

[155] Rated sahih by Al-Busiri in Misbah Al-Zujajah. Also rated sahih by Al-Albani in Sahih Al-Targhib and Al-Silsilah Al-Sahihah.

[156] Rated sahih by Ahmad Shakir.

[157] Rated sahih by Ahmad Shakir.

[158] Rated hasan by Al-Albani in Sahih Al-Targhib.

[159] Rated sahih by Ahmad Shakir.

[160] Rated da if by Yahya-Bin-Ma in who states that the reporting of Ma mar via Sa id Al-Jurayri is unreliable.

[161] Rated sahih by Al-Tirmidhi.

[162] Rated sahih by Ibn-Khuzaymah.

[163] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and by Al-Hakim in Al-Mustadrak.

[164] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[165] Voluntary prayers.

[166] Rated sahih by Al-Albani in Sahih Al-Targhib.

[167] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[168] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[169] Rated hasan by Al-Mundhiri in Al-Targhib.

[170] The angels of hell.

[171] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[172] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir, Al-Mundhiri in Al-Targhib Wa Al-Tarhib, and Al-Haythami in Majma Al-Zawa'id .

[173] Rated sahih by Al-Albani in Irwa ' Al-Ghalil and Sahih Al-Targhib.

[174] Rated sahih by Al-Mundhiri in Al-Targhib, Al-Haythami in Majma` Al-Zawa ' id, and Al-Albani in Irwa ' Al-Ghalil.

[175] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and by Ibn-Hibban in Sahih Ibn-Hibban.

[176] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir, Al-Mundhiri in Al-Targhib, and Al-Haythami in Majma Al-Zawa 'id.

[177] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir, Al-Mundhiri in Al-Targhib, and Al-Haythami in Majma Al-Zawa 'id.

[178] Rated daif by Al-Haytham i in Majma Al-Zawa ' id. Al-Haythami states that the reporting of Layth-Bin-Abi-Sulaym is unreliable.

[179] Rated sahih by Ibn-Khuzaymah.

[180] Rated matruk by Al-Hayt hami in Majma` Al-Zawa ' id. Al-Haytham states that the reporting of Sulayman-Bin-Salamah Al-Khaba'iri is very unreliable .

[181] Salat is called Al-Fatihah because without Al-Fatihah salat is invalid.

[182] Verse 2 of the Sura of Al-Fatihah.

[183] Verse 3 of the Sura of Al-Fatihah.

[184] Verse 4 of the Sura of Al-Fatihah.

[185] Verse 5 of the Sura of Al-Fatihah.

[186] Verses 6 and 7 of the Sura of Al-Fatihah.

[187] Mawla: a former slave.

[188] Rated sahih by Ahmad Shakir, Ibn-Khuzaymah in Sahih Ibn-Khuzaymah, and Al-Albani in Sahih Al-Jami ` Al-Saghir.

[189] Verse 1 of the Sura of Al-Fatihah.

[190] Rated matruk by Al-Daraqutni, Malik, Ibn-Main, Hisham-Bin-Urwah, Ibrahim-Bin-Said, Ahmad, Al-Nasa ' i, Abu-Hatim, Ibrahim Al-Juzajani, and Ibn-Hibban who state that the reporting of Ibn-Sam an is very unreliable.

[191] Rated sahih by Al-Albani and Al-Arna ' ut.

[192] Rated da` if by Al-Baz zar. Al-Bazzar states in Al-Bahr Al-Zakhar that the reporting of Sulayman-Bin-Arqam is unreliable.

[193] Rated matruk by Al-Muttaqi Al-Hindi who states that the sanad of this hadith is weak and discontinuous.

[194] Rated sahih by Al-Muttaqi Al-Hindi in Kanz Al-` Ummal . Also rated sahih by Al-Albani in Sahih Al-Targhib.

[195] The first one being adhan.

[196] Rated sahih by Al-Tirmidhi.

[197] Al-An ' am:75.

[198] Rated hasan by Ali Al-Qari in Mirqat Al-Mafatih. Ali Al-Qari states that this hadith is mursal.

[199] Rated daif by Al-Mundhiri in Al-Targhib Wa Al-Tarhi b and by Al-Albani in Daif Al-JamiAl-Saghir . Al-Haythami says in Majma Al-Zawa'id that the majority of hadith scholars agree that Al-Fadl-Bin-` Isa Al-Raqashi is unreliable.

[200] Rated daif by Al-Mundhiri in Al-Targhib Wa Al-Tarhi b and by Al-Haythami in Majma Al-Zawa'id . Ibrahim-Bin-Yazid has been deemed an unreliable hadith narrator by Ibn-Al-Madini, Ad-Daraqutni, Ibn-Hibban, and Al-Barqi.

[201] Rated da` if by Al-Suyuti.

[202] The highest place in heaven.

[203] Rated daif by Al-Albani in Silsilat Al-Ahadith Al-Daifah. The reporting of ` Abdullah-Bin-Waqid has been deemed unreliable by Al-

Nasa ' i, Al-Bukhari, and Ibrahim Al-Juzajani.

[204] Rated da` if by Al-Suyuti.

[205] Rated daif by Al-Busiri in Misbah Al-Zujajah due to the unreliability of Baqiyyah. Rated daif by Al-Albani in Daif Al-Jami Al-Saghir.

[206] Rated da` if by Al-Albani.

[207] Ghusl is the ritual of washing the entire body. It's required after sexual contact of any form, completion of menstrual cycle, giving birth, death, and conversion to Islam.

[208] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir. Also, Al-Bayhaqi states that this hadith is mursal.

[209] Rated da` if by Al-Albani. Also, Al-Haythami states that the reporting of Dawud-Bin-Al-Zibriqan is very unreliable.

[210] Rated daif by Ibn-Adiyy. Ibn-Adiyy states that the hadiths of Abu-Muti are weak.

[211] Rated da` if by Al-Suyuti.

[212] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir. Also, Al-Khatib in Tarikh Baghdad states that Salih- Bin-Bashir Al-Murri is very unreliable.

[213] Rated daif by Al-Dhahabi. Al-Dhahabi states in Mizan Al-Itidal that the report ing of Fayyad-Bin-Ghazwan is somewhat unreliable.

[214] Rate d daif by Al-Iraqi in Ihya'Ulum Al-Din. Also, Ibn-Adiyy and Abu-Hatim state that the reporting of Muhammad-Bin-Abi-Al-Sari is unreliable.

[215] Rated daif by Al-Iraqi in Ihya ' ` Ulum Al-Din.

[216] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[217] Rated matruk by Al-Mutta qi Al-Hindi. Al-Hindi states in Kanz Al-Ummal that the reporting of Ishaq-Bin-Abi-Yahya Al-Kabi is very unreliable.

[218] Rated matruk by Ibn-Hajar who states that both Ibrahim-Bin-Muhammad and Musa-Bin-` Ubaydah are unreliable hadith narrator s.

[219] Rated Hasan by Al- Albani in Sahih Al-Targhib.

[220] Rated daif by Al-Daraqutni who states that the reporting of Abu-Al-Abbas-Bin-Masruq is unreliable.

[221] Rated sahih by Al-Tirmidhi.

[222] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Al-Mundhiri and Al-Tirmidhi state that Ismail-Bin-Muslim is an unreliable hadith narrator .

[223] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[224] Whenever a hadith starts with "oh, child of Adam", it is a qudsi hadith since the Prophet is not known for using such an expression in regular hadith.

[225] The rest must be distributed amongst close relatives.

[226] Rated da` if by Al-Nasa ' i. Al-Nasa ' i states that Mubarak-Bin-Hassan is an unreliable hadith narrator .

[227] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also rated daif by Muhammad Khalil Harras. Also, Al-Mundhiri in Al-Targhib states that this hadith is mursal.

[228] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[229] The Ansar (or supporters) are the new Muslim converts from Medina who supported the Prophet and other Muslims from Mecca when they migrated from Mecca to Medina. The migrants are known as Muhajirun.

[230] A dry measure equal to four two-handfuls, or approx. 2.5 liters.

[231] Rated hasan by Al-Tirmidhi.

[232] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id, Al-Iraqi in Ihya ' ` Ulum Al-Din, and Al-Albani in Al-Silsilah Al-Sahihah.

[233] Rated matruk by Al-Daraqutni and Al-Bayhaqi who state that Y usuf-Bin-Al-Safar is a n extremely unreliable hadith narrator because he lies and makes up hadith.

[234] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[235] Rated da` if by Al-Albani.

[236] Rated matruk by Al-Bahiri.

[237] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir.

[238] Rated sahih by Ibn-Hibban.

[239] Al-Dhariyat :19 .

[240] Rated daif by Al-Haythami and Al-Mundhiri who state in Majma Al-Zawa ' id and Al-Targhib respectively that Al-Harith-Bin-Al-Nu'man is an unreliable hadith narrator.

[241] Rated sahih by Ibn-Hibban.

[242] Rated mawduby Al-Albani in Silsilat Al-Ahadith Al-Daifah. Also, Ibn-Main states that Al-Husayn-Bin-Al-Hasan-Bin-Atiyyah Al-Awfi andAtiyyah-Bin-Sad Al-Awfi are unreliable hadith narrators .

[243] Rated matruk by Al-Suyuti.

[244] Rated matruk by Al-Suyuti. Al-Dhahabi, Al-Nasa ' i, and Al-Khatib state that Ibrahim-Bin-Hudbah makes up hadith. Also, Abu-Hatim states that Ibrahim-Bin-Hudbah is a liar.

[245] Rated da` if by Al-Albani.

[246] Rated da` if by Al- Albani . Also, Al-Dhahabi states that many of the people in the sanad are unknown.

[247] Rated sahih by Al- Dhahabi in Siyar A` lam Al-Nubala'.

[248] Rated sahih by Ahmad. This hadith is reported by Imam Ahmad in Sahifat Hammam-Bin-Munabbih, which includes exclusively sahih hadiths narrated by Hammam via Abu-Hurayrah.

[249] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir. Also, Ibn-Hajar in Fath Al-Bari states that the isnad of this hadith is weak.

[250] Rated daif by Abu-Hatim. Abu-Hatim states that Al-Ala'-Bin-Hilal is an unreliable hadith narrator.

[251] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[252] Rated sahih by Al-Bayhaqi.

[253] Rated sahih by Ibn-Khuzaymah.

[254] Rated hasan by Al-Tirmidhi.

[255] Rated sahih by Ibn-Khuzaymah.

[256] Rated sahih by Ahmad Shakir.

[257] Rated sahih by Al-A` zami.

[258] Rated da` if by Ahmad Shakir. Shakir states that Ibrahim Al-Hajari is an unreliable hadith narrator.

[259] Rated sahih by Ibn-Khuzaymah.

[260] Rated Hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[261] Rated Hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[262] Rated sahih by Al-Haythami in Majma` Al-Zawa'id.

[263] Rated hasan by Al-Tirmidhi.

[264] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[265] Rated daif by Ahmad-Bin-Hanbal. Ahmad, Abu- Zurah, Abu-Hatim, Al-Bukhari, Ibn-Khuzaymah, Ibn-Uyaynah, and Al-Daraqutni state that the reporting ofAli-Bin-Zayd is not reliable.

[266] Rated sahih by Al-A` zami.

[267] Abu-Al-Qasim is the kunyah of the Prophet.

[268] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[269] A cemetery in Medina.

[270] Rated sahih by Al-A` zami and Al-Albani.

[271] Rated hasan by Al-Tirmidhi. Ibn-Hajar in Al-Tahdhib and Al-Albani in Daif Al-Jami Al-Saghir s t ate that Qurrah-Bin-Abd-Al-Rahman is an unreliable hadith narrator. However, Ibn-Hibban in Al-Thi qat states that Qurrah-Bin-Abd-Al-Rahman is reliable.

[272] Rated daif by Ibn-Hajar in Al-Matalib Al-Aliyah, Al-Haythami in MajmaAl-Zawa ' id, and Al-Mundhiri in Al-Targhib.Abdullah-Bin-Muhammad, Abu-Zur'ah, Ibn-Main, Al-Nasa ' i, Al-Azdi,Ali-Bin-Al-Junayd, Ibn-Hibban, Abu-Bakr-Bin-Khuzaymah, and Ya` qub-Bin-Sufyan state that Hisham-Bin-Abi-Hisham is an unreliable hadith narrator.

[273] Rated sahih by Ahmad Shakir.

[274] Rated mawduby Ibn-Adiyy. Ibn-Adiyy stat es that Sulayman-Bin-Amr makes up hadith.

[275] Rated daif by Al-Alban i in Daif Al-Jami` Al-Saghir. Also, Ibn-Hibban in Al-Majruhin states that the reporting of Abu-Bakr Al-Hudhali is very unreliable.

[276] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[277] Rated daif by Al-Mut taqi Al-Hindi in Kanz Al-Ummal.

[278] Al-Qadr :4 .

[279] Rated mawduby Ibn-Al-Jawzi. Also, Al-Uqayli states that Abbad-Bin-Abd-Al-Samad fabricates hadith.

[280] Rated mawduby Ibn-Al-Jawzi. Also, Al-Uqayli states that Asram-Bin-Hawshab is a liar.

[281] Rated daif by Al- Daraqutni. Al-Daraqutni states that Ibrahim-Bin-Abdullah-Bin-Ayyub Al-Daqqaq is an unreliable hadith narrator.

[282] Rated matruk by Al-Mundhiri in Al-Targhib. Al-Iraqi, Al-Bukhari, and Al-Nasa'i state that Ibn-Abi-Sabrah is an unreliable hadith narrator. Ahmad and Ibn-Main state that Ibn-Abi-Sabrah lies and makes up hadith.

[283] The ninth day of Dhu Al-Hijjah, the second day of hajj, and the day on which pilgrims gather on Mount Arafah (Mount Arafat).

[284] Rated sahih by Al-Mundhiri.

[285] Rated sahih by Al-Hakim in Al-Mustadrak, Ibn-Hibban in Sahih Ibn-Hibban, and Al-Haythami in Majma` Al-Zawa ' id.

[286] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id

[287] Rated sahih by Ibn-Hibban.

[288] Rated sahih by Al- Haythami in Majma` Al-Zawa ' id.

[289] Rated daif by Al-Albani in Silsilat Al-Ahadith Al-Daifah.

[290] Rated hasan by Al-Mundhiri in Al-Targhib.

[291] Rated daif by Al-Haythami. Habib Al-Rahman Al-Azami states in Al-Matalib Al-` Aliyah that Al-Haythami says that Salih Al-Murri is an unreliable narrator.

[292] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[293] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Ismail-Bin-Rafi is unreliable.

[294] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and by Al-Albani in Sahih Al-Jami Al-Saghir and Al-Silsilah Al-Sahihah.

[295] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[296] Iblis.

[297] Rated daif by Al-Busiri. Al-Busiri states that the sanad of this hadith is weak. Al-Bukhari and Ibn-Al-Jawzi state that the reporting ofAbdullah-Bin-Kinanah-Bin-`Abbas-Bin-Mirdas Al-Sulami is not reliable.

[298] Rated da` if by Al-Busiri. See the rating of Qudsi Hadith No. 263 .

[299] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[300] Rated hasan by Al-A` zami.

[301] Rated daif by Al-Iraqi.

[302] Rated daif by Al-Haythami in M ajma Al-Zawa'id. Al-Haythami states that the reporting of Muhammad-Bin-Hamzah Al-Raqqi is unreliable.

[303] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[304] Rated da` if by Al-Suyuti.

[305] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[306] Rated mawduby Ibn-Al-Jawzi, Al-Dhahabi, and Yahya-Bin-Abd-Al-Wahhab.

[307] Rated mawduby Al-Kinani in Tanzih Al-Shariah.

[308] Al-Ikhlas :1 .

[309] Rated da` if by Ibn-Hajar in Quwwat Al-Hijaj. Ibn-Hajar states that the sanad of this hadith is weak.

[310] Al-Hajj :26 .

[311] Rated mawduby Ahmad Shakir in Al-Baith Al-Hathith and by Al-Haythami in Majma` Al-Zawa ' id.

[312] Rated matruk by Ibn-Kathir.

[313] Rated matruk by Al-Khatib, Ibn-Uqdah, Abu-Al-Shaykh, Al-Azdi, Al-Uqayli, Abu-Hatim, and Al-Daraqutni who state that Ismail-Bin-Amr is

very unreliable. Also, Al-Haythami states in MajmaAl-Zawa ' id that Isma il- Bin-Amr and Ismail-Bin-Ayyash are somewhat unreliable and Ibn-Hajar states in Al-Taqrib that the reporting of Ismail-Bin-` Ayyash is sometimes unreliable.

[314] Rated da` if by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[315] Rated da` if by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[316] Rated da` if by Al-Suyuti.

[317] Rated daif by Al-Azami.

[318] Rated daif by Al- Mundhiri in Al-Targhib, Al-Haythami in Majma Al-Zawa'id, and Al-Albani in Daif Al-Jami Al-Saghir. Al-Haythami says Ubaydallah-Bin-Zahr andAli-Bin-Yazid are unreliable.

[319] Rated sahih by Al-Busiri in Misbah Al-Zujajah. Also rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[320] Rated daif by Al-Iraqi in Ihya ' Ulum Al-Din. Al-Iraqi sates that the sanad of this hadith is weak. Also, Al-Dhabi in Mizan Al-Itidal and Al-Haythami in Majma Al-Zawa ' id state that Asim-Bin-Umar is unknown.

[321] Rated d aif by Al-Albani in Daif Al-Jami` Al-Saghir.

[322] Rated d aif by Al-Albani in Daif Al-Jami` Al-Saghir.

[323] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haythami states that Bishr-Bin-Awn is accused of making up hadith.

[324] Rated daif by Al-Iraqi in Ihya' ` Ulum Al-Din.

[325] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[326] Rated sahih by Ibn-Hibban.

[327] Rated sahih by Ibn-Hibban.

[328] Rated sahih by Al-Tirmidhi and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[329] Rated sahih by Ahmad Shakir.

[330] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[331] Rated sahih by Ibn-Hibban.

[332] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[333] Ya-Sin :31 .

[334] Al-` Imran :169 .

[335] Rated hasan by Al-Tirmidhi.

[336] Rated daif by Al-Dhahabi. Al-Dhahabi and Ibn-Main state that Fayd-Bin-Wathiq is a liar. However, Al-Hakim, Ibn-Abi-Hatim, and Ibn-Hibban say that Fayd-Bin-Wathiq is reliable.

[337] Al-` Imran :169 .

[338] Al-` Imran :169 .

[339] Rated sahih by Al-Hakim Al-Naysaburi.

[340] Al-` Imran :169 .

[341] Rated sahih by Al-Tirmidhi.

[342] Al-` Imran :169 .

[343] Rated sahih by Ahmad Shakir and by Al-Albani in Sahih Al-Jami` Al-Saghir. Also, rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[344] Rated daif by Yahya-Bin-Main. Ibn-Main states thatAtiyyah Al-` Awfi is a weak hadith narrator.

[345] Rated daif by Al-Uqayli.

[346] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[347] Rated hasan by Al-Haythami.

[348] Rated hasan by Al-Haythami.

[349] Rated hasan by Al-Haythami.

[350] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[351] Rated hasan by Al-Mundhiri.

[352] Rated sahih by Al-Hakim in Al-Mustadrak and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[353] Rated hasan by Ibn-Hajar in Fath Al-Bari.

[354] Rated hasan by Ibn-Hajar in Fath Al-Bari.

[355] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[356] Rated matruk by Al-Haythami in Majma ` Al-Zawa ' id. Al-Haythami states that Al-Fayd-Bin-Wathiq is a liar.

[357] Rated sahih by Ibn-Hibban.

[358] Rated sahih by Ibn-Hibban.

[359] A legal opinion based on the interpretation of sharia, or Islamic Law.

[360] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[361] Rated sahih by Al-Mundhiri in Al-Targhib Wa Al-Tarhib and by Al-Haythami in Majma` Al-Zawa ' id.

[362] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[363] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[364] Rated hasan by Al-Baghawi.

[365] Rated sahih by Ibn-Hibban.

[366] Rated daif by Al-Iraqi. Al-` Iraqi states that the sanad is discontinuous.

[367] Rated sahih by Ibn-Hibban.

[368] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[369] Rated sahih by Ibn-Hibban.

[370] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami states that the reporting of ` Ata ' -Bin-Al-Sa ' ib is unreliable.

[371] Rated sahih by Ahmad Shakir. Shakir states that "someone" in the hadith refers to Muslim-Bin-Abi-Maryam.

[372] Rated sahih by Al-Busiri in Misbah Al-Zujajah.

[373] Rated sahih by Al-Mundhiri.

[374] Rated hasan by Al-Mundhiri in Al-Targhib.

[375] Hazirat Al-Qudus, or Holy Barn, is a special place in heaven.

[376] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami, Al-Bukhari, Al-Nasa ' i, Abu-Zurah, and Al-Daraqutni state thatAli-Bin-Yazid is not a reliable hadith narrator.

[377] Rated da` if by Al-Suyuti.

[378] Rated da` if by Ahmad Shakir. Shakir states that the sanad is discontinuous.

[379] Rated sahih by Ahmad Shakir and by Al-Haythami in Majma` Al-Zawa ' id.

[380] Rated daif by Al-Mundhiri in Al-Targhib. This hadith is rated mawdu by Al-Albani. Shubah, Al-Qattan, Ibn-Main, Ahmad, and Al-Bukhari state that the reporting of Al-Khasib-Bin-Jahdar is unreliable. Also, Ahmad, Al-Nasa ' i, Yahya, and Abu-Hatim state that Al-Hasan-Bin-Dinar is unreliable.

[381] Rated daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that both Al-Hasan-Bin-Dinar and Al-Khasib-Bin-Jahdar are unreliable.

[382] The dominion of God can never decrease the way water in a sea can never decrease by the insignificant amount of water that can be removed by the head of a needle. This is a figure of speech.

[383] Rated sahih by Al-Hakim Al-Naysaburi.

[384] The most faithful servant is Prophet Muhammad.

[385] The most faithless servant is the Devil.

[386] Rated hasan by Al-Tirmidhi.

[387] Rated sahih by Al-Hakim Al-Naysaburi.

[388] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami states that the reporting of Abd-Al-Malik-Bin-Harun-Bin-Antarah is

unreliable.

[389] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[390] Rated matruk by Al-Muttaqi Al- Hindi in Kanz Al-Ummal. Al-Hindi states that the reporting of Ishaq-Bin-Abi-Yahya Al-Kabi is extremely unreliable.

[391] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. Al-Albani stat es that Muhammad-Bin-Umarah, his son Khuzaymah, andAbdullah-Bin- Muhammad-Bin-` Imran are unknown .

[392] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[393] Rated da` if by Al-Mundhiri in Al-Targhib.

[394] Rated daif by Al-Mundhiri and by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami states that the reliability of some of the people in the sanad is unknown.

[395] Rated daif by Al-Busiri. Al-Busiri states that Mujalid-Bin-Said is unreliable.

[396] Rated sahih by Ibn-Hibban.

[397] Rated sahih by Ibn-Hibban.

[398] Rated da` if by Ibn- Hibban. Ibn-Hibban states that Muhammad-Bin-Khulayd Al-Hanafi is an unreliable narrator.

[399] Rated daif by Ibn-Hajar. Ibn-Hajar states that Aban-Bin-Abi-Ayyash is an unreliable narrator.

[400] Anasartha, or Khanasser, is a village in western Syria.

[401] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[402] Rated daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal . Al-Hindi states that the report ing of Jumay` -Bin-Thawb is unreliable.

[403] Rated matruk by Al-Albani in Al-Silsilah A l-Daifah Wa Al-Mawduah and Daif Al-Jami Al-Saghir. Al-Dhahabi, Al-Juzajani, Al-Uqayli, and Abu-Nuaym state that Abu-Bakr Al-Dahiri (aka ` Abdullah-Bin-Hakim) is a very unreliable hadith narrator. They state that he lies and makes up hadith.

[404] Rated da` if by Al-Suyuti.

[405] Note: Most scholars disagree with the premise of this hadith and say that servants have to thank God for everything they have, including their basic needs, and must use their possessions responsibly.

[406] Rated daif by Yahya-Bin-Main who states that Juwaybir-Bin-Sa` id Al-Balkhi is a weak hadith narrator.

[407] Rated da` if by Al-Suyuti.

[408] Rated m awduby Al-Shawkani in Al-Fawa ' id Al-Majmuah and by Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Al-Shawkani states that Al-Husayn-Bin-Dawud Al-Balkhi is very unreliable.

[409] Rated matruk by Al-Albani in Al-Silsilah A l-Daifah Wa Al-Mawduah and Daif Al-Jami Al-Saghir. Al-Khalili in Al- Irshad and Al-Dhahabi in Siyar A` lam Al-Nubala' state that Al-Walid-Bin-Hammad Al-Ramli is a weak narrator.

[410] Rated mawduby Al-Iraqi and by Al-Harawi in Al-Mawdu` at Al-Sughra.

[411] Conditional vows are vows where conditions are set before an action is taken. For example, someone might say, “If I recover from illness, I will donate $100 to charity.’ Such vows are unrecommended.

[412] Rated sahih by Ahmad Shakir.

[413] Rated sahih by Ahmad and reported in Sahifat Hammam-Bin-Munabbih.

[414] People of the Book, or Ahl Al-Kitab, are Christians, Jews, and followers of other Abrahamic religions.

[415] Al-Bayyinah :1 .

[416] Al-Hanifiyyah is Islam in its purest form before the arrival of Prophet Muhammad. It calls for the recognition of God as the only deity, commands the performance of acts of worship, and recognizes God’s messengers and prophets.

[417] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[418] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[419] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id, Al-Mundhiri in Al-Targhib Wa Al-Tarhib, and Al-Albani in Al-Silsilah Al-Sahihah.

[420] Rated mawduby Ibn-Iraq Al-Kinani in Tanzih Al-Shariah Al-Marfu’ahAn Al-Ahadith Al-Shaniah Al-Mawduah.

[421] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir and by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami and Yahya-Bin-Main state that the reporting ofAta’-Bin-Al-Sa'ib is unreliable.

[422] When Muslims eat, they have to mention the name of the Lord by saying " Bism Allah Al-Rahman Al-Rahim" (In the Name of God, the Merciful, the Compassionate). This expression is called basmalah.

[423] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[424] Rated matruk by Al-Iraqi in Ihya' Ulum Al-Din . Al-Iraqi states that the sanad is very weak. Also, Al-Haythami states in Majma Al-Zawa'id that the reporting of `Ali-Bin-Yazid Al-Alhani is unreliable.

[425] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that according to Al-`Uqayli the reporting of Yahya-Bin-Salih Al-Ayli is unreliable.

[426] The afternoon is critical for two reasons: it's the time when merchants try to make as much money as they can before going home and it's the time when angels gather (see Qudsi Hadith No. 133 and Qudsi Hadith No. 134).

[427] Rated sahih by Al-Tirmidhi.

[428] Rated sahih by Al-Hakim Al-Naysaburi.

[429] Rated sahih by Al-Hakim Al-Naysaburi.

[430] Rated sahih by Al-Hakim.

[431] Rated sahih by Ibn-Shahin.

[432] Rated da`if by Al-Haythami and by Al-Mundhiri in Al-Targhib. Al-Haythami states that the reporting of both Za'idah-Bin-Abi-Al-Ruqad and Ziyad Al-Numayri is unreliable.

[433] Al-Kahf :28 .

[434] Rated daif by Al-Haythami in Majma Al-Zawa'id and by Al-Mundhiri in Al-Targhib. Al-Haythami states that the reporting of Muhammad-Bin-Hammad Al-Kufi is unreliable. Also, Al-Dhahabi in Al-Mughni Fi Al-Duafa' and Mizan Al-Itidal reports that Muhammad-Bin-Hammad-Bin-Zayd Al-Harithi Al-Kufi is unreliable.

[435] Rated hasan by Al-Tirmidhi. Some scholars, including Al-Nasa ' i, state that the reporting of Mubarak-Bin-Fadalah is unreliable.

[436] Al-Qasas :46 .

[437] Rated daif by Al-Dhahabi who reports in Al-Mizan that Abu-MuslimAbd-Al-Rahman-Bin-Waqid is unreliable.

[438] Most scholars agree that the act of reciting the Qur ' an by people is created, while the Qur ' an itself, i.e. the word of God, is not created.

[439] Rated hasan by Ibn-Hajar in Al-Amali.

[440] Rated hasan by Al-Tirmidhi.

[441] Rated sahih by Ibn-Hibban.

[442] Al-A`raf :205 .

[443] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[444] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[445] The High Companions, or Al-Rafiq Al-A`la, are the prophets, true believers, and martyrs who dwell in the highest place in heaven.

[446] Rated hasan by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[447] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[448] Rated sahih by Ibn-Hajar in Al-Tahdhib.

[449] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[450] Asr is late afternoon: the time of the Asr Salat.

[451] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[452] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[453] Rated daif by Al-Muttaqi Al-Hindi and A hmad who state that the reporting of Muhammad-Bin-Jafar Al-Mada'ini is unreliable.

[454] Rated da`if by Al-Suyuti.

[455] Rated da`if by Al-Suyuti.

[456] Rated da`if by Al-Muttaqi Al-Hindi.

[457] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Maymun Al-Mara'i is somewhat unreliable.

[458] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[459] Rated matruk by Ibn-Hajar . Ib n-Hajar states in Al-Taqrib that the reporting of Ishaq-Bin-` Abd-Al-Rahman is not acceptable.

[460] Rated daif by Ibn-Asakir. Ibn-Asakir says that Mohammad-Bin-Ali Al-Sur i said that Ibn-` Abdullah Abu-Al-Qasim Al-Baghdadi Al-Daqqaq was a liar.

[461] Rated da` if by Al-Suyuti.

[462] Rated da` if by Al-Suyuti.

[463] Rated daif by Al-Muttaqi Al-Hindi who states that the reporting ofUthman-Bin-` Ata' Al-Khurasani is unreliable.

[464] Rated matruk by Abu-Nuaym who states that the reporting of both Muhammad-Bin-Al-Fadl-Bin-Atiyyah and ` Abd-Al-Wahid-Bin-Zayd is unreliable.

[465] Rated daif by Abu-Nuaym who states that the reporting of Al-Fadl-Bin-` Isa is unreliable.

[466] Rated daif by Ibn-Adiyy who states that the reporting of Ibrahim-Bin-Rustum-Bin-Mahran-Bin-Rustum Al-Marwarudhi is unreliable.

[467] Rated daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi s t ates that the reporting of Mu` alla-Bin-Al-Fadl is unreliable.

[468] Rated daif by Al- Haythami in Majma Al-Zawa'id and Al-Albani in Daif Al-Jami Al-Saghir. Al-Haythami states that the reporting of Abu-Bakr Al-Hudhali is unreliable.

[469] Rated da` if by Al-Suyuti.

[470] Rated matruk by Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah . Al-Albani states that the isnad is very weak. Al-Albani reports that Al-Nasa ‘ i states that the reporting of Miqdam-Bin-Dawud is unreliable. Al-Albani also reports that Ibn-` Adiyy, Al-Daraqutni, and Ibn-Hibban state that the reporting of Wahb-Bin-Rashid is unreliable.

[471] Rated daif by Ibn-Main who states that the reporting of Rishdin-Bin-Sad is unreliable. Also, Abu-Hatim and Al-Nasa'i state that the reporting of Rishdin-Bin-Sad is unacceptable.

[472] Rated Daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal.

[473] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[474] Rated hasan by Al-San` ani in Tawdih Al-Afkar and Al-Albani in Al-Silsilah Al-Sahihah.

[475] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[476] Rated sahih by Ibn-Hibban.

[477] Rated sahih by Ibn-Hibban.

[478] A gathering held in a mosque for learning, studying, and dhikr.

[479] Rated sahih by Al-Mundhiri in Al-Targhib.

[480] Rated da` if by Al-Mundhiri.

[481] Rated daif by Al-Haythami in Majma Al -Zawa'id and Al-Mundhiri in Al-Targhib. Al-Haythami states that Yusuf-Bin-` Abd-Al-Malik Al-Wasiti is unknown to him and Al-Mundhiri states that the isnad is questionable.

[482] Rated daif by Al- Mundhiri who states that the reporting ofAtiyyah-Bin-Sad-Bin-Junadah Al-Awfi is unreliable. Also , the reporting of Atiyyah Al-Awfi has been deemed unreliable by A l-Nasa’i, Abu-Hatim, Abu-Zur` ah, and Al-Juzajani .

[483] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[484] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir.

[485] Rated da` if by Ahmad Shakir. Shakir states that the isnad is discontinuous.

[486] Al-Ikhlas :1 .

[487] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[488] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[489] This is called tasbih.

[490] This is called tahmid.

[491] This is called tahlil.

[492] This is called takbir.

[493] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[494] Al-Hijr :98 –99.

[495] Rated daif by Abu-Nuaym who states that this hadith is mursal.

[496] Rated da` if by Al-Suyuti.

[497] Al-Fatihah.

[498] Al-Baqarah :255 . This verse is known as Ayat Al-Kursi, or Verse of the Throne.

[499] Al-` Imran :18 .

[500] Al-` Imran :26 –27.

[501] Rated mawduby Al-Albani. Ibn-Yunus, Abu-Bakr Al-Khatib, and Ibn-Hibban state that Mohammad-Bin-Abd-Al-Rahman-Bin-Bahir-Bin-Raysan is a liar and makes up hadith.

[502] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Ibn-Hibban, Al-Dhahabi, Al-Hakim, and Ibn-Khuzaymah all state that Al-Harith-Bin-Umayr is a liar and makes up hadith.

[503] Al-Baqarah :255 .

[504] Al-Zukhruf :13 –14.

[505] Amir Al-Mu ' minin is a title that translates to Prince of the Believers, or Commander of the Believers.

[506] Rated sahih by Ahmad Shakir, Al-Tirmidhi, and Ibn-Hibban.

[507] Rated hasan by Al-Tirmidhi.

[508] Rated sahih by Al-Hakim, Al-Dhahabi, Ibn-Khuzaymah, and Ibn-Hibban. However, this hadith is rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[509] To do istighfar is to say " Astaghfiru Allah", which means "May God forgive me."

[510] Rated daif by Ibn-Hajar and Ibn-Hibban who state that the reporting ofAttaf-Bin-Khalid is not reliable. Also, Ibn-` Abd-Al-Barr states in Al-Tamhid that the reporting of Zayd-Bin-Aslam is not accurate.

[511] Rated daif by Ibn-Adiyy who states that the reporting of Ya` qub-Bin-Al-Jahm Al-Himsi is unreliable.

[512] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[513] Rated hasan by Al-Tirmidhi.

[514] Rated sahih by Al-Hakim in Al-Mustadrak and by Al-Albani in Al-Silsilah Al-Sahihah.

[515] Rated sahih by Ibn-Hibban.

[516] Rated daif by Al- Haythami in Majma Al-Zawa'id and Ibn-Hajar in Al-Taqrib. Al-Haythami and Ibn-Hajar state that the reporting of Salih Al-Murri is unreliable.

[517] Rated daif by Al-Busiri who states that the reporting of Salih Al-Murri is unreliable. Rated daif also by Al-Muttaqi Al-Hindi in Kanz Al-` Ummal.

[518] Rated da` if by Al-Suyuti.

[519] Al-Baqarah :284 .

[520] The two books: the Torah and the Gospel.

[521] Al-Baqarah :285 .

[522] Annulled and replaced.

[523] Al-Baqarah :286 .

[524] Al-Baqarah :286 .

[525] Al-Baqarah :286 .

[526] Al-Baqarah :286 .

[527] Al-Baqarah :284 .

[528] Rated daif by Ibn-Hajar in Al-Taqrib who states that the reporting ofAbdullah-Bin-Sulayman- Bin-Zur` ah Al-Himyari is unreliable.

[529] Rated da` if by Al-Tirmidhi, Abu-Dawud, and Al-Nasa ' i. They all state that the reporting of Salih Al-Murri is unreliable.

[530] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[531] Rated ma truk by Al-Bukhari who states that the reporting of Al-Hakam-Bin-Said Al-Umawi is very unreliable. Also, Abu-Zurah and

Abu-Hatim state that the reporting of Ya` qub-Bin-Muhammad Al-Zuhri is unacceptable.

[532] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir.

[533] Rate d daif by Al-Munawi in Al-Jami Al-Azhar. Al-Munawi states that the reporting of Al-Nadr-Bin-Tahir is unreliable. Also, Ibn-Adiyy and Ibn-Abi-Asim state that Al-Nadr-Bin-Tahir is a liar and makes up hadith.

[534] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[535] Arm's length = dhira`.

[536] Ba` = the distance between the tips of the two middle fingers when the hands and arms are fully extended.

[537] Rated daif by Ibn-Hajar in Al-Taqrib. Ibn-Hajar and Ahmad state that the reporting of Yahya-Bin-Ubaydallah-Bin-Abdullah-Bin-Mawhab is unacceptable. Also, Shubah states that the reporting of Yahya-Bin-Ubaydallah is unreliable because he saw him perform salat incorrectly. However, Al-Juzajani disagrees and states that the reporting of Yahya-Bin-Ubaydallah is reliable.

[538] Rated daif by Al-Iraqi who states that this hadith is without a record.

[539] Rated matruk by Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi, Al-Haythami, Al-Bukhari, Ahmad, Amr-Bin-Ali, Abu-Zurah, Abu-Hatim, Al-Nasa ' i, Al-Daraqutni, Al-Barqani, Malik, and Al-Shafi i state that the reporting of Ishaq-Bin-Abdullah-Bin- Abi-Farwah is very unreliable. Also, Al-Nasa'i, Al-Hakim Abu-Ahmad, Ibn-Sad, and Shubah state that the reporting of Yazid Al-Raqashi is unacceptable .

[540] Rated matruk by Al-Muttaqi Al-Hindi in Kanz Al -` Ummal. See the rating of Qudsi Hadith No. 495.

[541] Rated matruk by Al-Haythami in Majma Al-Zawa'id. Al-Haythami, Al-Tirmidhi, Yahya-Bin-Main , and Ahmad-Bin-Hanbal state that the reporting of Ufayr-Bin-Madan is very unreliable.

[542] Rated daif by Abu- Nuaym. Abu-Nuaym and Ibn- Hajar in Al-Taqrib state that the reporting of Al-Fadl-Bin-Isa Al-Raqashi is unreliable. Abu-Nuaym also states that the reporting of Abu-Asim Al-` Abbadani is unreliable.

[543] Rated daif by Abu-Nuaym. See the rating of Qudsi Hadith No. 501.

[544] Rated daif by Al-Albani in Al-Silsilah Al-Daifah . See also the rating of Qudsi Hadith No. 501.

[545] Rated da` if by Al-Suyuti.

[546] Rated hasan by Al-Tirmidhi.

[547] Rated sahih by Ibn-Khuzaymah and Ibn-Hibban.

[548] Umm-Al-Mu ' minin is a title given to the wives of the Prophet. It means Mother of the Believers.

[549] Rated sahih by Ahmad Shakir.

[550] Rated hasan by Al-Mundhiri in Al-Taqrib.

[551] Rated daif by Shubah who states that the reporting of Aban-Bin-Fayruz, aka Aban-Bin-Abi-` Ayyash, is unreliable.

[552] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[553] Rated sahih by Al-Tirmidhi.

[554] Siwak, or miswak, is a wooden toothbrush made from the twigs of Salvadora persica or other trees.

[555] Rated sahih by Al-Tirmidhi.

[556] Rated sahih by Al-Tirmidhi.

[557] Rated sahih by Al-Tirmidhi.

[558] Rated sahih by Al-Albani in sahih Al-Jami Al-Saghir. This hadith is rated daif by Al-Busiri in Misbah Al-Zujajah. Al-Busiri states that the reporting of Muhammad-Bin-Mus` ab is unreliable.

[559] Al-Kadid: a spring 42 miles north of Mecca.

[560] Qudayd: a spring 16 miles north of Al-Kadid.

[561] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[562] Rated sahih by Ahmad Shakir.

[563] Rated sahih by Al-Haythami in Majma' Al-Zawa ' id and Al-Albani in Sahih Al-Jami` Al-Saghir.

[564] Rated sahih by Al-Haythami.

[565] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[566] Rated daif by Ahmad. Ahmad, Abu-Zur'ah, and Ibn-Khuzaymah state that the reporting ofAli-Bin-Zayd-Bin-Judan is unreliable. However, Ya qub-Bin-Shaybah states that the reporting of Ali-Bin-Zayd-Bin-Judan is reliable.

[567] Aylah, or Elath, a town on the Red Sea that links Egypt, Greater Syria, and Arabia.

[568] Rated da` if by Ahmad. See the rating of Qudsi Hadith No. 526 .

[569] Rated daif by Ibn-Adiyy and Al-Daraqutni who state that the reporting of Muhammad-Bin-`Uthman-Bin-Abi-Suwayd is unreliable.

[570] Al-Isra ' :78.

[571] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that t he reporting of Ziyadah-Bin-Muhammad Al-Ansari is unreliable.

[572] Rated matruk by Al-Haythami in Majma` Al-Zawa ' id. Al-Haythami, Al-Nasa ' i, Al-Daraqutni, and Ibn-Hibban state that the reporting of Thuwayr-Bin-Abi-Fakhitah is very unreliable. Also, Sufyan Al-Thawri states that Thuwayr-Bin-Abi-Fakhitah is a liar.

[573] Span = shibr.

[574] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[575] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[576] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[577] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah. Also, rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[578] Rated sahih by Ibn-Hajar in Al-Matalib Al-Aliyah, Al-Haythami in Majma Al-Zawa ' id, Al-Mundhiri in Al-Targhib, and Al-Albani in Sahih Al-Jami` Al-Saghir.

[579] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[580] Rated hasan by Al-Tirmidhi.

[581] Rated da` if by Ibn-Hajar in Al-Taqrib who states that the reporting of Shahr-Bin-Hawshab is unreliable.

[582] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah.

[583] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. Al-Albani states that the reporting of `Asim-Bin-Bahdalah is good and the rest of the people in the sanad are reliable.

[584] Rated da` if by Al-Haythami.

[585] Rated daif by Ibn-Adiyy who states tha t the reporting of Al-`Ala' -Bi n-Zaydal is unreliable.

[586] Rated ha san by Al-Muttaqi Al-Hindi. This hadith is rated sahi h by Al-Albani in Sahih Al-Jami` Al-Saghir.

[587] Merv, or Mary, a city in Turkmenistan.

[588] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[589] Each human being has two angels: an angel on the right that records the good deeds that one performs and an angel on the left that records the sinful deeds that one performs.

[590] Rated daif by Ibn-Hibban. Ibn-Hibban a nd Ibn-Hajar in Al-Taqrib state that the reporting of Tammam-Bin-Najih is unreliable. However, Ibn-Main and Ismail- Bin-Ayyash state that the reporting of Tammam is reliable.

[591] Rated hasan by Al-Safarini in Ghidha ' Al-Albab.

[592] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[593] Rated hasan by Al- Albani in Al-Silsilah Al-Sahihah. Al-Albani states that even though the reporting of `Umar-Bin-Subh is very unreliable, Qudsi Hadith No. 555 gives credibility to this hadith.

[594] Rated mawduby Al-Albani in Daif Al- Jami` Al-Saghir. (Note: This hadith should be rated at least hasan based on the two qudsi hadiths before it. Al-Albani may have rated this hadith incorrectly before he examined Qudsi Hadith No. 556.)

[595] Al-Zukhruf :13 .

[596] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[597] Rated sahih by Ahmad Shakir. Also, rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[598] Rated sahih by Ahmad Shakir and by Al-Haythami in Majma` Al-Zawa ' id.

[599] Rated sahih by Al-Mundhiri in Al-Targhib.

[600] Rated sahih by Al-Tirmidhi.

[601] Rated sahih by Al-Tirmidhi.

[602] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[603] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[604] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[605] Rated sahih by Ibn-Hibban.

[606] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[607] Al-An`am :160 .

[608] Rated sahih by Al-Tirmidhi.

[609] Rated sahih by Ahmad Shakir.

[610] Rated sahih by Ibn-Hibban and Al-Haythami. However, Ibn-`Adiyy disagrees and states in Al-Kamil that the reporting of Zakariyya -Bin-Yahya Al-Waqqar is very unreliable.

[611] Hud :18 .

[612] Hud :18 .

[613] Rated sahih by Ibn-Hibban.

[614] Hud :18 .

[615] Rated sahih by Ahmad Shakir and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[616] Al-Furqan :70 .

[617] Rated da`if by Al-Suyuti.

[618] Rated sahih by Ibn-Hibban.

[619] A Muslim is anyone who believes in God and does not necessarily have to be of the Muslim faith. This story took place before the time of the Prophet Muhammad.

[620] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[621] Al-Baqarah :37 .

[622] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[623] Ta-Ha :88 .

[624] Ta-Ha :86 .

[625] Ta-Ha :96 .

[626] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[627] Rated daif by Al-Uqayli and by Al-Albani in Daif Al-Jami Al-Saghir. Also, Al-Dhahabi states that Suwayd-Bin-Abd-Al-Aziz is very unreliable and Ibn-Hibban states that Nuh-Bin-Dhakwan and his brother Ayyub-Bin-Dhakwan are very unreliable hadith narrators.

[628] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[629] Rated da`if by Al-Suyuti.

[630] Rated daif by Ibn-Adiyy.

[631] Rated da`if by Al-Suyuti.

[632] Note: This hadith contradicts the common accepted belief that people are responsible for their actions at all times regardless whether they are angry or not. That's why this hadith is weak.

[633] Rated da`if by Al-Suyuti.

[634] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[635] Rated sahih by Al-Albani in sahih Al-Jami` Al-Saghir.

[636] Lahd: the ditch inside the grave where the body is placed.

[637] When a dry dirty skewer is cleaned with a piece of wool, the skewer removes parts of the wool itself.

[638] Al-A`raf :40 .

[639] Al-Hajj :31 .

[640] Rated sahih by Al-Albani in sahih Al-Jami` Al-Saghir.

[641] Al-Waqi`ah :28 –31.

[642] Al-Nahl :32 .

[643] Al-Waqi`ah :88 –89.

[644] They speak redundantly because they have nothing to say but ask a few questions.

[645] Rabi`ah and Mudar: two of the biggest confederations of Arab tribes.

[646] Ibrahim :27 .

[647] Al-Waqi`ah :42 –44.

[648] A village between Wasit and Baghdad.

[649] Rated daif by Al-Busiri who states that the reporting of Yazid Al-Raqashi is unreliable. Also, Ahmad in Al-Mizan, Ibn-Main in Al-Kamil, Al-Bukhari in Al-Tarikh Al-Kabir, Ibn-Sad in Al-Tabaqat Al-Kubra, and Al-Nasa ' i in Al-Kamil, state that the reporting of Yazid Al-Raqashi is unreliable. Also, Al-Bukhari in Al-Dufafa', Abu-Zurah in Al-Dufafa', Ibn-Main in Al-Kamil, Ibn-Adiyy in Al-Kamil, Al-Daraqutni in Al-Dufafa', and Al-Dhahabi in Al-Mughni state that the reporting of Dirar-Bin-Amr Al-Malti is unreliable. Also, Ibn-Al-Mubarak states that the reporting of Bakr-Bin-Khunays is unreliable.

[650] Al-An`am :91 .

[651] Al-An`am :91 .

[652] Al-Zumar :67 .

[653] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[654] Ghafir :16 .

[655] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[656] Rated daif by Al-Haythami, Abu-Dawud, and Abu-Hatim who state that the reporting of Muhammad-Bin-Isma'il-Bin-Ayyash is unreliable. Abu-Hatim states that Muhammad didn't hear any hadiths from his father.

[657] Al-Anbiya ' :104.

[658] Al-Ma ' idah:117.

[659] The Sura of Al-Kawthar.

[660] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[661] It was customary in jahiliyah to cut part or half the ear of a camel. When Islam came, the Messenger ordered people to cut from a different location of the ear as a distinction from nonbelievers.

[662] Nations of other messengers and prophets.

[663] Rated sahih by Al-Busiri in Al-Zawa ' id.

[664] Rated hasan by Al-Albani in Sahih Al-Targhib, Al-Haythami in Majma` Al-Zawa ' id, and Al-Mundhiri in Al-Targhib.

[665] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Tirmidhi in Sunan Al-Tirmidhi, Al-Albani in Sahih Al-Jami` Al-Saghir, and Ibn-Kathir in Al-Bidayah Wa Al-Nihayah.

[666] Rated daif by Al-Nasa'i, Abu-Zurah, and Al-Juzajani who state that the reporting of Ibn-Lahi`ah is unreliable. Also, Ibn-Hajar in Al-Taqrib states that hadiths reported by Darraj via Abu-Al-Haytham are weak.

[667] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[668] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawdu `ah. Al-Albani states that the reporting of Sallam Al-Tawil is very unreliable. Al-Albani states that Sallam Al-Tawil is a liar. Also, Al-Haythami, Ibn-Hibban, and Al-Hakim state that Sallam Al-Tawil makes up hadith.

[669] Rated sahih by Al- Bukhari and Muslim . See the sanads of Qudsi Hadith No. 642 and Qudsi Hadith No. 643.

[670] Rated sahih by Ahmad Shakir and Al-Tirmidhi.

[671] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and by Al-Mundhiri in Al-Targhib.

[672] Al-Hajj :2 .

[673] Al-Hajj :1 .

[674] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[675] Al-Hajj :1 –2.

[676] Rated sahih by Al-Tirmidhi.

[677] Rated sahih by Al-Tirmidhi. Also, rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[678] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[679] Rated daif by Ahmad Shakir. Ahmad Shakir and Al-Haythami, in Majma Al-Zawa'id, state that the reporting of Ibrahim-Bin-Muslim Al-Hajari is unreliable.

[680] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[681] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[682] Rated da` if by Al-Suyuti.

[683] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Sharik-Bin-` Abdullah is somewhat unreliable.

[684] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al- Haythami states that the isnad is weak. Also, Abu-Hatim, Ibn-Main, and Ibn-Hibban state that the reporting ofAbbad-Bin-Mansur is unreliable.

[685] Rated da` if by Al-Suyuti.

[686] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Nafi-Bin-Al-Harith is unreliable. Also, Al-Daraqutni states that the reporting of Muhammad-Bin-Yala Zunbur is unreliable. Also, Ibn-Hibban states that `Umar-Bin-Al-Subh makes up hadith.

[687] Rated da` if by Al-Suyuti.

[688] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[689] Al-A` raf :51 .

[690] Rated sahih by Al-Tirmidhi and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[691] Rated da` if by Al-Bayhaqi. Al-Bayhaqi states that the reporting of Hajjaj-Bin-Nusayr is unreliable.

[692] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[693] Rated matruk by Ahmad -Bin-Hanbal. Ibn-Hanbal, Ibn-Al-Arabi, Shubah, and Ibn-Hajar all state that the reporting of Aban-Bin-Abi-` Ayyash is very unreliable.

[694] Qisas: equal retribution: an eye for an eye.

[695] Ghafir :17 .

[696] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. This hadith is rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[697] Al-An` am :38 .

[698] Al-Naba ' :40.

[699] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[700] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah. Al -Albani says that even though the reporting of Ismail-Bin-Rafi Al-Madani is unreliable, as stated by Ibn-Hajar, and that the man from the Ansar is unknown to him, this hadith is still sahih because it is supported by other similar sahih hadiths.

[701] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami, Al-Bukhari, Abu-Hatim, Al-Nasa'i, Al-Uqayli, and Al-Daraqutni state that the reporting of Yazid-Bin-Rabiah is unreliable. Also, Ibn-Hibban and Abu-Ahmad Al-Hakim state that the reporting of Ahmad-Bin-Muhammad-Bin-Yahya-Bin-Hamzah is unreliable.

[702] A city in western Syria.

[703] Al-Nisa ' :42.

[704] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of both Bakr-Bin-Sahl Al-Dimyati and Kulthum-Bin-Ziyad is unreliable.

[705] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Hammad-Bin-Shu` ayb is very unreliable.

[706] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that Ja` far-Bin-Al-Zubayr is a liar.

[707] Rated hasan by Al- Haythami in Majma` Al-Zawa'id. This hadith is rated sahih by Al-Hakim in Al-Mustadrak.

[708] Al-Anfal :1 .

[709] This hadith is rated sahih by Al-Hakim. However, Al-Dhahabi disagrees and says that this hadith is daif because the reporting ofAbbad-Bin-Shaybah Al-Habati is unreliable.

[710] Rated da` if by Al-Bukhari. Al-Bukhari states in Al-Tarikh Al-Kabir that the reporting of Al-Hakam-Bin-Sinan Al-Bahili is unreliable.

[711] Rated daif by Al-Iraqi.

[712] Rated da` if by Ibn-Hibban who states that the reporting of Ibrahim-Bin-Zayd Al-Aslami is unreliable.

[713] Rated daif by Ibn-Main who states that th e reporting of Ibn-Lahi` ah is unreliable.

[714] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and by Al-Albani in Sahih Al-Jami Al-Saghir.

[715] Rated da if by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of L ayth- Bin-Abi-Sulaym is unreliable. Also, Al-Bukhari states that the reporting of ` Abd-Al-Warith Al-Ansari is unreliable.

[716] Rated matruk by Al-Haythami in MajmaAl -Zawa'id. Al-Haythami, Ibn-Hajar in Al-Taqrib, and Al-Bukhari all state that the reporting ofAmr-Bin-Waqid is very unreliable.

[717] Rated matruk by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami, Ahmad, Sallam-Bin-Abi-Muti, Ibn-Main, and Ibn-Hajar in Al-Taqrib all state that the reporting of Al-Fad l -Bin-Isa Al-Raqashi is very unreliable. Also, Ibn-Hajar in Al-Taqrib states that the reporting of Abu-Asim Al-Abbadani is unreliable.

[718] Ashab Al-Araf : literally, people on the divider [between heaven and hell] . Ashab Al-Araf are those whose hasanat and sayyi ‘ at are equal.

[719] Al-A` raf :47 .

[720] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[721] Rated sahih by Ibn-Hibban.

[722] Rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id and by Al-Mundhiri in Al-Targhib.

[723] Maryam :39 .

[724] Al-Mu ‘ minun:112.

[725] Al-Mu ‘ minun:113.

[726] Al-Mu ‘ minun:107.

[727] Al-Mu ‘ minun:108.

[728] Bistam: a city in east Iran.

[729] Rated daif by Ibn-Hajar in Al-Isabah. Ibn-Hajar states that this hadith is mursal. A lso, Al-Bukhari states in Al-Tarikh Al-Kabir that the reporting of Ayfa-Bin-Abd-Al-Kalai is unreliable.

[730] Palace: a large house with a lot of inhabitants.

[731] Noah’s sin: He asked God to save his disbelieving son from the flood. See Hud :42 –47.

[732] Abraham’s three lies: “I’m sick”, “The biggest one of them did it”, and when he said that his good-looking wife Sarah was his sister in order to save himself from being killed by a tyrant king who wanted Sarah for himself. See Al-Saffat :89 and Al-Anbiya ‘ :63 for more details on the first lie and the second lie respectively.

[733] Al-Isra ‘ :79.

[734] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[735] Rated da` if by Al-Suyuti.

[736] Al-` Imran :33 .

[737] Nuh :26 .

[738] Rated sahih by Ahmad Shakir. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id.

[739] Al-Isra ‘ :3.

[740] Al-` Imran :47 .

[741] Maryam :29 .

[742] Himyar: the Himyarite Kingdom in Yemen.

[743] A city in southern Syria.

[744] Al-Saffat :89 .

[745] Al-Anbiya ‘ :63.

[746] This story is not mentioned in the Qur ‘ an; only in hadith.

[747] Rated sahih by Ahmad Shakir.

[748] Al-Zumar :53 .

[749] Ahl Al-Bayt: People of the House: the family of the Prophet.

[750] Al-Duha :5 .

[751] Rated hasan by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[752] Al-Isra ' :79.

[753] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[754] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Muhammad-Bin-Thabit Al-Bunani is unreliable.

[755] Rated matruk by Al-Albani who states that the reporting of ` Abd-Al-Wahhab-Bin-Al-Dahhak is very unreliable .

[756] Rated hasan by Al-Haythami.

[757] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[758] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[759] Sur: Tyre.

[760] Rated daif by Ibn-Main who states that the reporting of Tarif Abu-Sufyan Al-Sa` di is unreliable.

[761] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[762] Rated sahih by Al-Albani.

[763] Rated da` if by Ibn-Hajar.

[764] This contradicts most Islamic literature, which states that Ishmael, not Isaac, is the son whom Abraham wanted to sacrifice.

[765] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of ` Abd-Al-Rahman-Bin-Zayd-Bin-Aslam is unreliable.

[766] Al-Nisa ' :40.

[767] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[768] Neurada procumbens: Al-Sa` dan.

[769] Rated sahih by Al-Hakim.

[770] Cotton: Al- Tha` arir .

[771] Rated sahih by Shu` ayb Al-Arna ' ut.

[772] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[773] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[774] Rated matruk by Ibn-Iraq. Ibn-Iraq states that Al-Tayyan, Al-Zahid, Abu-Ziyad, and Aban are all liars.

[775] Al-Tur :21 .

[776] Rated daif by Al-Haythami in Majma Al-Zawaid. A l-Haythami states that the reporting of Muhammad-Bin-Abd-Al-Rahman-Bin-Ghazwan is unreliable. Note: This hadith is rated mawduby Al-Albani in Daif Al-Jami` Al-Saghir.

[777] Rated daif by Al-Hayt hami in Majma Al-Zawaid. Al-Haythami states that the reporting ofAli-Bin-Abi-Sarah is unreliable.

[778] Rated daif by Al-Haythami in Majma Al-Zawa` id. Al-Haythami states that the reporting of Abu-Zilal Al-Qasmali has been deemed unreliable by many hadith scholars.

[779] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah, Al-Hakim and Al-Dhahabi in Al-Mustadrak, Ibn-Hibban in Sahih Ibn-Hibban, and Ahmad Shakir.

[780] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Al-Albani states that the isnad and matn of this hadith are weak. Also, Abu-Al-Fadl Al-Iraqi states in Al-Mughni ` An Haml Al-Asfar that the isnad of this hadith is weak.

[781] Najd: the central region of the Arabian Peninsula.

[782] Al-Nisa ' :40.

[783] Al-Nisa ' :40.

[784] Rated sahih by Al-Tirmidhi in Sunan Al-Tirmidhi and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[785] Yunus :26 .

[786] Ya-Sin :58 .

[787] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Ibn-Hajar states in Al-Taqrib that the reporting of Abu-Asim Al-Abbadani is unreliable. Also, Al-Uqayli in Al-Du`afa', Ibn-Hajar in Al-Taqrib, and Al-Busiri in Misbah Al-Zujajah state that the reporting of Al-Fadl Al-Raqashi is unreliable.

[788] Fussilat :32 .

[789] Rated daif by Al-Mut taqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that Ibn-`Adiyy says that hadiths reported by Sulayman-Bin-Abi-Karimah are generally unreliable.

[790] Al-Qalam :42 .

[791] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah.

[792] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[793] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. Al-Albani states, “The narrators are reliable except for `Uqbah who is unknown to me but Ibn-Hibban mentioned him as reliable.”

[794] Rated sahih by Al-Albani.

[795] Al-A`raf :143 .

[796] Rated da`if by Al-Suyuti. This hadith is also reported by Al-Daylami in Musnad Al-Firdaws.

[797] Qahraman: a deputy or an assistant.

[798] Rated sahih by Ibn-Hajar.

[799] Al-Anbiya ‘:96.

[800] Fatir :9 .

[801] Al-Kahf :100 .

[802] Al-Saffat :24 .

[803] Al-Isra ‘ :79.

[804] Al-Muddathir :42 -46.

[805] Al-Mu ‘ minun:107.

[806] Al-Mu ‘ minun:108.

[807] Rated sahih by Al-Hakim.

[808] Rated da`if by Al-Suyuti. This hadith is also reported by Al-Daylami in Musnad Al-Firdaws.

[809] Rated da`if by Al-Dhahabi in Al-Mizan.

[810] Parasang: a unit of distance equal to approx. 3.5 miles.

[811] Rated sahih by Al-Hakim. Al-Dhahabi disagrees and says that this hadith is weak because Sulayman-Bin-Harim is unreliable. However, this hadith is also rated sahih by Al-Mundhiri in Al-Targhib.

[812] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[813] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[814] Rated sahih by Ibn-Hibban.

[815] Rated sahih by Ibn-Hibban.

[816] Rated sahih by Ibn-Hibban.

[817] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that most hadith scholars, except Ibn-Hibban who believes otherwise , agree that the reporting of Abu-Zilal Hilal-Bin-Maymun is unreliable. However, this hadith is also rated da if by Al-Iraqi in Ihya'` Ulum Al-Din .

[818] Rate d daif by Al-Munawi in Al-Jami Al-Azhar and by Al-Haythami in Ma jmaAl-Zawa'id. Al-Munawi s tates that the reporting of one of the narrators (i.e. Rishdin-Bin-Sad) is unreliable.

[819] Rated daif by Al-Tirmidhi and by Al-Albani in Daif Al-JamiAl-Saghir. Al-Tirmidhi states that the reporting of both Rishdin-Bin-Sad and Ibn-An`um Al-Afriqi is unreliable.

[820] Rated sahih by Al-Albani.

[821] Masjid: a mosque or temple.

[822] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah , Al-Haythami in Majma Al-Zawa ' id, Ibn-Al-Jawzi in Al-Mawduat, and Al-Suyuti in Al-La'ali' Al-Masnuah. They all accuse Muhammad-Bin-Ayyub-Bin-Suwayd of making up hadith.

[823] Rated matruk by Ibn- Hibban in Al-Majruhin. Ibn-Hibban, Al-Bukhari, and Ibn-Main state that the reporting of Abu-Umayyah-Bin-Yala is very unreliable.

[824] Rated da if by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Salih Al-Murri is unreliable.

[825] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[826] Rated matruk by Al-Fatani. Al-Fatani states that this hadith has no origin.

[827] Rated matruk by Al-Fatani in Tadhkirat Al-Mawdu ` at. Al-Fatani states that the reporting of Talhah-Bin-Zayd is unreliable. Also, Ahmad states that Talhah-Bin-Zayd makes up hadith.

[828] Rated daif by Yahya-Bin-Adiyy. Ibn-Adiyy and Al-Nasa ' i state that the reporting of Said-Bin- ` Abd-Al-Jabbar Al-Zubaydi is unreliable.

[829] Luqman :20 .

[830] Rated da if by Yahya-Bin-Main. Ibn-Main, Ahmad-Bin-Hanbal , and Al-Nasa'i state that the reporting of Juwaybir-Bin-Said Al-Balkhi is unreliable.

[831] Rated matruk by Ibn-Al-Jawzi in Al-Ilal Al-Mutanahiyah. Ibn-Al-Jawzi states that Dinar- Bin-Abdullah is a liar.

[832] Al-Qasas :84 .

[833] Al-Qasas :84 .

[834] Rated sahih by Al-Haythami.

[835] Rated sahih by Ahmad Shakir.

[836] Rated daif by Ahmad-Bin-Hanbal. Ahmad , Al-Bayhaqi, Abu-Hatim, Abu-Dawud, Al-Nasa'i, Al-Daraqutni, Sufyan Al-Thawri, and Yahya Al-Qattan state thatAtiyyah Al- ` Awfi is a weak hadith narrator.

[837] Rated sahih by Ibn-Hibban.

[838] Rated sahih by Ibn-Hibban.

[839] Rated hasan by Al-Haythami in Majma ` Al-Zawa ' id.

[840] Al- ` Imran :33 .

[841] Nuh :26 .

[842] Rated sahih by Ahmad Shakir.

[843] Rated sahih by Ibn-Hibban.

[844] Rated sahih by Ibn-Hibban and Al-Haythami.

[845] Al-Sajdah :17 .

[846] Rated sahih by Al-Tirmidhi and Ibn-Hibban.

[847] Al-Sajdah :17 .

[848] Al-Sajdah :17 .

[849] Al-Sajdah :17 .

[850] Al-Waqi ` ah :30 .

[851] Al- ` Imran :185 .

[852] Rated sahih by Al-Tirmidhi.

[853] Rated daif by Ahmad. Ahmad, Ibn-Main, Al-Bukhari, and Ibn-Hajar state that the reporting of Sadaqah-Bin- ` Abdullah is unreliable.

[854] Al-Mu ' minun:1.

[855] Rated daif by Al-Albani i n Daif Al-JamiAl-Saghir. Also, Ibn-Al-Madini and Ibn-Adiyy state that the reporting of Baqiyyah is not reliable.

[856] Al-Mu ' minun:1.

[857] Rated daif by Al-Bazzar. Al-Bazzar states that the reporting ofAdiyy-Bin-Al-Fadl is not reliable.

[858] Al-Mu ' minun:1.

[859] Rated daif by Al-Dhahabi and by Al-Albani in Daif Al-JamiAl-Saghir. Also, Ibn-Hajar states in Al-Taqrib that the reporting ofAli-Bin-` Asim is not reliable.

[860] Al-Mu ' minun:1.

[861] Al-Hashr :9 .

[862] Rated matruk by Ibn-Iraq. Ibn-Iraq states in Tanzih Al-Shariah that the reporting of Bishr-Bin-Husayn Al-Asbahani is very unreliable. Also, Ibn-Main states that Muhammad-Bin-Ziyad Al-Kalbi is a weak narrator.

[863] Al-Mu ' minun:1.

[864] Al-Mu ' minun:1.

[865] Rated da` if by Al-Suyuti.

[866] Rated daif by Al-Iraqi. Al-` Iraqi states that he can't find this hadith in its entirety anywhere else.

[867] Rated daif by Ibn-Main. Ibn-Main, Al-Bukhari, Abu-Dawud, Al-Nasa ' i, and Ibn-Al-Madin i state that Abu-Mashar Na jih-Bin-` Abd-Al-Rahman Al-Sindi is not a reliable hadith narrator.

[868] Rated daif by Al-Dhahabi. Al-Dhahabi in Al-Mizan states that hadit hs reported by Salamah-Bin-Abdullah are mursal. Also, Al-Daraqutni states that Wahb-Bin-Rashid is a very weak hadith narrator.

[869] Rated da` if by Al-Suyuti. This hadith is also reported by Al-Daylami.

[870] Rated sahih by Al-Tirmidhi. Also, rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[871] Rated da` if by Al-Suyuti.

[872] Rated matruk by Abu-Hatim. Abu-Hatim and Al-Uqayli state that the reporting ofAmr-Bin-Abd-Al-Ghaffar Al-Fuqaymi is very unreliable. Also, Ibn-Adiyy states that Al-Fuqaymi is accused of making up hadith.

[873] Salsabil: fresh cool water.

[874] Ma` in: a spring.

[875] Rahiq: nectar.

[876] Fatir :34 –35.

[877] Rated daif by Al-Mundhiri in Al-Targhib. Also, Ibn-Main and Ibn-` Adiyy state that the reporting of Abu-Ilyas Idris-Bin-Sinan is not reliable.

[878] Rated daif by Al-Albani in Daif Al-Targhib Wa Al-Tarhib. Al-Albani states that this hadith is mawquf. Also, Ibn-Main, Abu-Zurah, Abu-Hatim, Abu-Da wud, Al-Nasa'i, and Al-Bukhari state that the reporting of ` Abd-Al-Rahman-Bin-Yazid is unreliable.

[879] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also, Duhaym states that the reporting ofAbd-Al-Hamid-Bin-Habib-Bin-Abi-Al-` Ishrin is not reliable.

[880] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[881] Rated hasan by Ibn-Hajar in Al-Matalib Al-` Aliyah. Ibn-Hajar states that the isnad of this hadith is good.

[882] Rated daif by Al-Iraqi.

[883] Rated daif by Ibn-Hajar. Ibn-Hajar states in Al-T aqrib thatUbaydallah-Bin-Zahr "makes mistakes".

[884] Rated sahih by Ahmad Shakir, Al-Haythami in MajmaAl-Zawa ' id, and Al-Albani in Sahih Al-Jami Al-Saghir.

[885] Al-Sajdah :17 .

[886] Rated sahih by Al-Hakim in Al-Mustadrak. This hadith is also rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[887] Rated sahih by Al-Hakim in Al-Mustadrak.

[888] Rated hasan by Al-Haythami in MajmaAl-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators (i.e. they are used in Sahih Al-Bukhari or Sahih Muslim or both) exceptAli-Bin-Zayd whose reporting is hasan.

[889] Al-Sajdah :17 .

[890] Rated daif by Al-Hayth ami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Musa-Bin-` Ubaydah Al-Rabadhi is not reliable.

[891] Rated daif by Al-Hayth ami in Majma Al-Zawa'id. Al-Haythami states th at the sanad of this hadith is weak. Also, Yahya-Bin-Ma` in and Al-Nasa'i state that hadith reported by Abu-Farwah Yazid-Bin-Muhammad-Bin-Yazid-Bin-Sinan Al-Rahawi and his grandfather is not reliable.

[892] Rated hasan by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the isnad of this hadith is good.

[893] The word for womb in Arabic is Rahim. Rahim also means Kinship. So the meaning of womb and kinship is intertwined.

[894] Muhammad :22 .

[895] The word for womb in Arabic is Rahim and the word for merciful is Rahman. Rahim is derived from Rahman.

[896] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Ibn-Hibban and Al-Haythami.

[897] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[898] Rated sahih by Ahmad Shakir. Shakir states that the isnad of the hadith is sahih.

[899] Rated sahih by Al-Tirmidhi.

[900] Rated sahih by Ibn-Hibban.

[901] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[902] Rated sahih by Ahmad Shakir. Shakir states that the isnad of this hadith is sahih. Also, rated sahih by Ibn-Hibban, Al-Hakim Al-Naysaburi, and Al-Albani.

[903] Rated hasan by Al-Haythami in MajmaAl-Zawa ' id. Also rated ha san by Al-Mundhiri in Al-Targhib. However, Al-Bukhari, Al-Nasa'i, and Ibn-Hibban state that Za'idah-Bin-Abi Al-Ruqad is an unreliable hadith narrator . Also, Ibn-Main, Abu-Dawud, and Abu-Hatim state that Ziyad Al-Numayri is unreliable as well.

[904] Rated matruk by Al-Haytham i in MajmaAl-Zawa'id. Al-Haythami states that the reporting of Abu-Muti Al-Balkhi Al-Hakam-Bin-Abdullah is very unreliable. Also, Ahmad, Yahya-Bin-Main, Al-Bukhari, Al-Nasa'i, Abu-Dawud, Ibn-Hibban, Abu-Hatim Al-Razi, Ibn-Sad, and Al-Juraqani state that Abu-Muti Al-Balkhi is not a good hadith narrator.

[905] Rated daif by Al-Haytha mi in Majma Al-Zawa'id. Al-Haythami states that Musa-Bin-` Ubaydah Al-Rabadhi is not reliable.

[906] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-H aythami states that most hadith scholars agree that the reporting of Asim-Bin-Ubaydallah is unreliable.

[907] Al-Bayt Al-` Atiq: The Old House: Kaaba.

[908] Rated hasan by Al-Alb ani in Zilal Al-Jannah.

[909] Rated da` if by Al-Bayhaqi. Al-Bayh aqi states that Hajjaj-Bin-Arta h is not reliable.

[910] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[911] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban, Al-Hakim in Al-Mustadrak, Al-Mundhiri in Al-Targhib, and Al-Albani in Sahih Al-Jami` Al-Saghir.

[912] Rated daif by Al-Nasa ' i. Al-Nasa ' i, Abu-Dawud, and Al-B ukhari state that the narration of Abu-Mashar Najih-Bin-` Abd-Al-Rahman is not reliable.

[913] Rated sahih by Al-Tirmidhi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[914] Rated sahih by Al-Hakim in Al-Mustadrak.

[915] Rated sahih by Ibn-Hibban.

[916] Rated sahih by Ibn-Hibban.

[917] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Also, rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[918] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[919] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[920] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id. Al-Haythami states that the isnad of this hadith is good. Also, rated hasan by Al-Mundhiri in Al-Targhib.

[921] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Also rated sahih by Al-Mundhiri in Al-Targhib.

[922] Rated daif by Al-Albani in Daif Al-Ja miAl-Saghir. Also, Ibn-Iraq states in Tanzih Al-Shariah that the narration of Hakim-Bin-Nafi is not reliable.

[923] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[924] Al-Nisa ' :42.

[925] Rated sahih by Ibn-Hibban.

[926] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani and Ibn-Hibban.

[927] Rated hasan by Ahmad Shakir.

[928] Rated hasan by Ahmad Shakir. Shakir states that the isnad of this hadith is good. Also rated hasan by Al-Mundhiri in Al-Targhib.

[929] Al-Baqarah :156 .

[930] Rated hasan by Al-Tirmidhi.

[931] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[932] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[933] Rated sahih by Al-Busiri. Al-Busiri states that the narrators in the sanad are reliable.

[934] Rated hasan by Al-Tirmidhi. This hadith is rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[935] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[936] Rated daif by Al-Haythami in Majma Al-Za wa'id. Al-Haythami states that the reporting of Said-Bin-Sulaym Al-Dabbi is not reliable. This hadith is also rated daif by Ibn-Hajar and Al-Busiri.

[937] Rated da` if by Al-Nasa ' i. Al-Nasa ' i and Al- Daraqutni state that Miqdam-Bin-Dawud is unreliable.

[938] Rated sahih by Al-Tirmidhi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[939] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[940] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[941] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[942] Rated daif by Ahmad. Ahmad st ates that Husayn-Bin-Umar is un reliable.

[943] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[944] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[945] Rated daif by Al-Iraq i in Ihya' ` Ulum Al-Din.

[946] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawdu `ah. Also, Al-Bukhari, Al-Nasa'i, and Ibn-Hibban state that the reporting of Al-Jarud-Bin-Yazid is very unreliable.

[947] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haythami states thatAbd-Al-Rahman-Bin-Abdullah-Bin-Umar Al-` Umari is very unreliable.

[948] Rated daif by Al-Hayth ami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Ufayr-Bin-Madan is not reliable. This hadith is also rated da` if by Ibn-Hajar in Al-Taqrib and by Al-Mundhiri in Al-Targhib.

[949] Rated daif by Al-Mundhiri in Al-Targhib. Also, Yahya-Bin -Main and Al-Nasa'i state that Bakr-Bin-Khunays is a weak hadith narrator. Also, Ahmad-Bin-Hanbal, Abu-Hatim, and Ibn-Hibban state that Yazid Al-Raqashi is not a reliable hadith narrator.

[950] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also, Ibn-Adiyy in Al-Kam il states that Yaqub-Bin-Al-Jahm makes up hadith. Also, Ibn-Abi-Hatim s t ates in Al-Jarh Wa Al-Tadil that his father, Abu-Hatim, states that `Amr-Bin-Jarir is a liar.

[951] Al-Baqarah :156 .

[952] Rated daif by Al-Bukhari . Al-Bukhari, Abu-Dawud, Ibn-Main , and Ibn-` Adiyy state that the reporting of Salih Al-Murri is not reliable.

[953] Rated daif by A l-Albani in Silsilat Al-Ahadith Al-Daifah. Also, Ibn-Hajar states in Al-Isabah Fi Tamyiz Al-Sahabah that Jabrun-Bin-` Isa is a weak hadith narrator.

[954] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghi r and Al-Silsilah Al-Daifah. Ibn-Hibban states in Al-Majruhin that Said-Bin-Ziyad and his father and his grandfather are an unreliable source of hadith. Also, Al-Haythami states in MajmaAl-Zawa'id that Said-Bin-Ziyad is very unreliable. Also, Al-` Iraqi states in Al-Ihya' that the isnad of this hadith is weak.

[955] Rate d matruk by Al-Albani in Daif Al-Jami Al-Saghir and Al-Silsilah Al-Daifah. Also, Al-Dhahabi states in Al-Mughni thatAli-Bin-Yazdad Al-Jurjani makes up hadith.

[956] Most scholars believe that fate and destiny are the same. However the ones who distinguish between the two tend to say that fate is what has been done and destiny is what will be done.

[957] Rated matruk by Al-Albani in Al-Silsilah Al -Da` ifah. Al-Albani and Ibn-Hibban state that Suhayl-Bin-Abi-Hazm is an unreliable hadith narrator.

[958] Rated mawduby Al-Daraqutni. Al-Dara qutni states that Muhammad-Bin-Ukkashah Al-Karmani makes up hadith. Also, Al-Khatib in Tarikh Baghdad indicates that Muhammad-Bin-Al-Husayn-Bin-Muhammad-Bin-Hatim-Bin-Yazid is not a reliable hadith narrator.

[959] Rated mawduby Al-Albani in Al-Silsilah Al -Daifah.

[960] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no record.

[961] The night when Moses sees a fire and talks to the Lord. See Taha :9 –99 and Al-Naml:7–14.

[962] Rated matruk by Ibn- Hibban. Ibn-Hibban states that Ahmad-Bin-Salih Al-Shumumi makes up hadith.

[963] Rated da` if by Al-Fatani.

[964] Rated da` if by Al-Suyuti.

[965] Rated mawduby Al-Muttaqi Al-Hindi. Al-Hindi states that Muhammad-Bin-Ukkashah Al-Karmani is a liar.

[966] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[967] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators.

[968] Rated sahih by Al-Hakim in Al-Mustadrak.

[969] Rated sahih by Al-Hakim in Al-Mustadrak.

[970] Rated sahih by Al-Hakim in Al-Mustadrak. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[971] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also Al-Bukhari, Al-Nasa'i, Ahmad, Ibn-Main, Al-Juzajani, Abu-Zur`ah, Abu-Hatim, and Ibn-Hibban state that the reporting of Muhammad-Bin-Abi-Humayd is not reliable.

[972] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[973] Rated sahih by Al-Hakim. Al-Dhahabi disagrees and states that the reporting of Ufayr-Bin-Madan is not reliable. However, this hadith is also rated sahih by Albani in Al-Silsilah Al-Sahihah. Al-Albani states that even though the reporting of Ufayr-Bin-Madan is not reliable, this hadith is backed up by Qudsi Hadith No. 921. (Note: It is erroneous to rate a hadith sahih based on a hasan hadith the way Al-Albani is doing here. It is more appropriate to rate this hadith daif as it has been by Al-Dhahabi and by Al-Haythami in Majma Al-Zawa'id.)

[974] Rated daif by Al-Nasa ' i. Al-Nasa ' i, Ibn-Hib ban, Yaqub-Bin-Sufyan, and Al-Daraqutni state that the reporting of Rawwad-Bin-Al-Jarrah is not reliable.

[975] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[976] Rated daif by Al-Busiri in Misbah Al-Zujajah. Al-Busiri states that the isnad of this hadith is weak because Mandal-Bin-Ali Al-`Anazi is unreliable.

[977] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[978] Rated sahih by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the narrators in the sanad are sahih narrators.

[979] Rated hasan by Al-Albani i n Sahih Al-JamiAl-Saghir. Al-Albani states that some scholars s ay that the reporting of Sinan-Bin-Sad is reliable and some s ay that it is unreliable. This hadith is also rated hasan by Al-Busiri in Misbah Al-Zujajah.

[980] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators.

[981] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the isnad of this hadith is good.

[982] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that Baqiyyah-Bin-Al-Walid is a mudallis. (Mudallis is someone who hears a hadith through an intermediary and does no t include that in the sanad. The process is known as tadlis.)

[983] Rated daif by Al-Hay thami in Majma Al-Zawa'id. Al-Haythami states that Yahya-Bin-Abdullah Al-Babilutti is a weak hadith narrator. Also, Abu-Hatim, Al-Azdi, Abu-Zurah, and Ibn-Hibban state that the reporting of Ayyub-Bin-Nahik is not reliable.

[984] Rated da` if by A l-Baghawi in Sharh Al- Sunnah . Al-Baghawi states that this hadith is mursal.

[985] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[986] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[987] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[988] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[989] Rated sahih by Al-Hakim. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[990] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[991] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir. This hadith is rated daif by Al-Hayth ami in MajmaAl-Zawa'id. Al-Haythami says that the reporting ofAbdullah-Bin-Al-Zubayr Al-Asadi is unreliable. Also, Al-Daraqutni states that Muhammad-Bin-Marwan Al-Qattan Al-Kufi is an unreliable hadith narrator. Also, Yahya-Bin-Ma`in states that Ziyad-Bin-Al-Mundhir is a liar.

[992] Rated hasan by Al-Haythami in MajmaAl-Zawa'id. A l-Haythami states that the isnad of this hadith is good.

This hadith is also rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. However, Al-Bukhari, Yahya-Bin-Main, and Al-Madini state that the reporting of `Ali-Bin-Zayd is not reliable.

[993] Al-Dukhan :49 .

[994] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[995] Rated daif by Ibn-Hibban. Ibn-Hibban states that the reporting of Hani-Bin-Al-Mutawakkil Al-Iskandarani is unreliable.

[996] Rated ma wduby Al-Albani in Al-Silsila h Al-Daifah Wa Al-Mawduah and Daif Al-JamiAl-Saghir. Also, Ibn-Adiyy and Al-Dhahabi state that Al-Hasan-Bin-Shabib Al-Mu'addib makes up hadith. However, Ibn-Al-Muqri' disagrees and states that Al-Hasan-Bin-Shabib Al-Mu'addib is reliable.

[997] Karramiyyah: followers of Muhammad-Bin-Karram. They, contrary to mainstream Islam, say that faith is the pronouncement of the tongue and doesn't necessarily have to be believed or implemented. Karramiyyah is a subsect of Al-Murji ' ah, or Murjites, (lit. those who defer) who believe that anyone who acknowledges that Allah is the only God is a Muslim, regardless whether they implement the laws of Islam or not, and that judgment is deferred until Judgment Day.

[998] Rated mawduby Ibn-Asakir. Ibn-Asakir states that the isnad and matn of this hadith are invalid and many people in the isnad are unknown. Also, Al-Jawzi, Ibn-Hibban, Al-Hakim Al-Naysaburi, Abu-Nuaym Al-Asbahani, Ibn-Iraq, and Al-Dhahabi state that Ma'mun-Bin-Ahmad Al-Sulami makes up hadith. Also, Ibn-Hibban, Al-Nasa'i, Ishaq Ibn-Rahwayh, and Al-Daraqutni state that Muqatil-Bin-Sulayman is a liar. Also, Ibn-Hajar, Al-Dhahabi, and Al-Shawkani state that Saman-Bin-Al-Mahdi makes up hadith.

[999] Rated daif by Ibn-Adiyy. Also, Yahya-Bi n-Main, Al-Madini, Ibn-Hajar, Al-Tirmidhi, and Abu-Hatim Al-Razi state that the reporting ofAli-Bin-Yazid is unreliable.

[1000] Rated matruk by Al- Nasa'i. Al-Nasa'i states that the reporting of Isa-Bin-Abd-Al-Rahman-Bin-Farwah Al-Zuraqi is very unreliable.

[1001] Yunus :62 .

[1002] Rated mawdubyAli Al-Qari in Al-Asrar Al-Marfuah Fi Al-Akhbar Al-Mawduah.

[1003] Rated hasan by Abu-`Abdullah Al-Daqqaq.

[1004] Rated daif by Al-Haythami in Majma Al-Zawa ' id. A l-Haythami states that Ibrahim-Bin-Abi-Bakr-Bin-Al-Munkadir is a weak narrator. Also, Ibn-Hajar states in Lisan Al-Mizan that the reporting of `Abd-Al-Malik-Bin-Maslamah is not reliable.

[1005] Rated daif by Al-Haythami in Majma Al-Z awa'id. Al-Haythami states that Mu'ammal-Bin-Abd-Al-Rahman Al-Thaqafi is a weak narrator. This hadith is also rated daif by Al-Albani in Daif Al-Jami Al-Saghir. Also, Abu-Dawud Al-Sijistani, A-Nasa'i, Al-Daraqutni, and Yahya-Bin-Main state that the reporting of Abu-Umayyah-Bin-Yala is very unreliable.

[1006] Rated daif by Al-Mut taqi Al-Hindi in Kanz A l-Ummal. Also, Al-Khatib Al-Baghdadi states that hadiths reported by Abu-Al-Hasan Al-Abbas-Bin-Umar Al-Kalwadhani are very unreliable.

[1007] Rated sahih by Ahmad. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[1008] Rated daif by Ahmad-Bin-Han bal. Ahmad states that the reporting of Ibn-Lahiah is unreliable.

[1009] Rated hasan by Al-Tirmidhi.

[1010] Rated hasan by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the isnad of this hadith is good. Also, this hadith is rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[1011] Al-Qari`ah :1 –11.

[1012] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Hay thami states that the reporting ofAbbad-Bin-Kathir is very unreliable. Also, Ibn-Hajar states in Al-Matalib Al-Aliyah that similar narrations to the first part of this hadith are found in other sahih hadiths while the second part, fromUmar's question to the end of the hadith , which is reported only through `Abbad-Bin-Kathir, is a fabrication.

[1013] Rated daif by Al-Albani in Al-Silsilah Al-Daifah. Al-Albani states that all the narrators in the sanad are reliable except Abu-Muhammad who is unknown to him. Al-Albani further states that Abu-Muhammad might be the nickname of Baqiyyah-Bin-Al-Walid who is an unreliable narrator. Note: Abu-Muhammad is not Baqiyyah-Bin-Al-Walid. He's Al-Hakam-Bin-`Utaybah Al-Kindi who's been deemed reliable by most hadith scholars. Therefore, this hadith should be rated at least hasan.

[1014] Rated daif b y Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that the reporting of Jisr-Bin-Farqad is not reliable.

[1015] `Ajjas: a village in Ashkelon.

[1016] Rated daif by Al-Bayhaqi. Also, Ibn-Hajar and Ibn-Iraq state that Dhakir-Bin-Shaybah Al-Asqalani is a liar. Also, Al-Uqayli, Ibn-Hibban, Al-Dhahabi, and Al-Daraqutni state that Abu-`Isam Rawwad-Bin-Al-Jarrah is an unreliable hadith narrator.

[1017] See verse 282 of the Sura of Al-Baqarah. It talks about how debts and loans are to be handled.

[1018] Rated sahih by Ahmad Sha kir. Shakir states that the isnad of this hadith is sahih. Al-Haythami in Ma j maAl-Zawa'id disagrees and states that the reporting ofAli-Bin-Yazid is not reliable.

[1019] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1020] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1021] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Al-Hakim states that the isnad of this hadith is sahih. Also rated sahih by Ibn-Hajar in Al-Matalib Al-`Aliyah. Ibn-Hajar states that this hadith is mawquf and its isnad is sahih.

[1022] Rated daif by Al-Albani. Al-Albani states that the isnad of this hadith is weak. Al-Albani states tha t he doesn't know who Yahya-Bin-Abd-Al-Malik and his father and his grandfather are. Al-Albani also states that the reporting of Abu-`Alqamah Al-Farwi, according to Al-Dhahabi, is unreliable.

[1023] Rated matruk by Al -Nasa'i. Al-Nasa'i, Ibn-Hajar, and Al-Daraqutni state that the reporting of Juwaybir-Bin-Sa`id Al-Azdi Al-Balkhi is very unreliable.

[1024] Rated matruk by Al-Haythami in Majma` Al-Zawa ' id.

[1025] Rated sahih by Ibn-Hibban.

[1026] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1027] Two seas: Gulf of Suez and Gulf of Aqaba.

[1028] Al-Kahf :60 .

[1029] Al-Kahf :61 .

[1030] Al-Kahf :62 .

[1031] Al-Kahf :63 .

[1032] Al-Kahf :64 .

[1033] Al-Kahf :66 .

[1034] Al-Kahf :67 .

[1035] Al-Kahf :69 .

[1036] Al-Kahf :72 .

[1037] Al-Kahf :73 .

[1038] Al-Kahf :74 .

[1039] Al-Kahf :77 .

[1040] Al-Kahf :77 .

[1041] Al-Kahf :78 .

[1042] For the full story of Moses and Al-Khadir as told in the Qur ' an, see verses 60–82 of the Sura of Al-Kahf.

[1043] Al-Kahf :60 .

[1044] Al-Kahf :71 .

[1045] Al-Kahf :79 .

[1046] Al-Kahf :80 .

[1047] Al-Kahf :81 .

[1048] Al-Tabari disagrees. He states that it means t he affection that the son had for his parents.

[1049] Al-Kahf :68 .

[1050] Al-Kahf :70 .

[1051] Al-Kahf :71 .

[1052] Al-Kahf :76 .

[1053] Al-Kahf :79 .

[1054] Al-Kahf :82 .

[1055] Rated sahih by Ibn-Hibban.

[1056] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1057] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Also rated sahih by Al-Hakim Al-Naysaburi, Ibn-Hibban, and Al-Albani.

[1058] Rated daif by Al-Daraqutni. Al-Daraqutni, Al-Dhahabi, Y ahya-Bin-Main, Al-Nasa'i, and Al-Juzajani state that the reporting of

Habbah Al-`Urani is not reliable.

[1059] Rated sahih by Ibn-Hibban.

[1060] Rated sahih by Ibn-Hibban. Also rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[1061] Ibrahim :5 .

[1062] Rated daif by Al-Nasa ' i. Al-Nasa'i, Al-Bukhari, and Yahya-Bin-Main state that the reporting of Muhammad-Bin-Aban is not reliable.

[1063] Rated da`if by Al-Suyuti.

[1064] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1065] Sad :25 .

[1066] Rated da`if by Ibn-Kathir. Ibn-Kathir states that the repo rting of Yazid Al-Raqashi is not reliable.

[1067] Rated matruk by Al-Albani in Al-Silsilah Al-Daifah. Also, Al-Khatib Al-Baghdadi states that Abu-Sad Ismail- Bin-Ali Al-Istirabadhi is an unreliable hadith narrator.

[1068] Al-Anbiya ' :87.

[1069] Al-Anbiya ' :87.

[1070] Rated da`if by Al-Daraqutni. Al-Daraqutni states that Yazid Al-Raqashi is an unreliable hadith narrator.

[1071] Rated sahih by Ibn-Hibban.

[1072] Rated sahih by Ibn-Hibban.

[1073] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1074] Sad :42 .

[1075] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ibn-Hibban.

[1076] Rated daif by Ibn-Iraq in Tanzih Al-Shari `ah .

[1077] Rated sahih by Al-Tirmidhi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1078] Al-Tawbah :9 .

[1079] Al-Ma ' idah:64.

[1080] Rated da`if by Al-Suyuti.

[1081] A man from the Khuza`ah tribe, died in jahiliyah.

[1082] Measure the length of time between two salats on a regular day and apply the same length of time between the same two salats on the day that is like a year. In other words, pray five times every twenty-four hours, and not just five times a day, on the day that is like a year.

[1083] Al-Anbiya ':96.

[1084] The two mosques: the Sacred Mosque in Mecca and the Prophet's Mosque in Medina.

[1085] Rated matruk by Al-Nasa ' i. Al-Nasa ' i, Ibn-Hajar Al-`Asqalani, Al-Da raqutni, Al-Dhahabi, and Al-Bukhari state that Ishaq-Bin-Abi-Farwah is a very unreliable hadith narrator.

[1086] Abu-Bakrah, aka Nufay`-Bin-Al-Harith, was one of about 23 slaves who escaped from Ta ' if, then a pagan city, to join the Prophet and embrace Islam.

[1087] Aden-Abyan refers to the city of Aden where Abyan, a man from the tribe of Himyar, resided.

[1088] Rated daif by Al-Albani in Al-Silsilah Al -Daifah. Also, Abu-H atim Al-Razi, Abu-Zurah Al-Razi, Ahmad-Bin-Hanbal, Al-Nasa'i, Al-Juzajani, Ibn-Hajar, Al-Daraqutni, Al-Madini, Al-Bukhari, and Yahya-Bin-Main state that `Ali-Bin-Zayd Al-Qurashi is not a reliable hadith narrator.

[1089] See Al-Dukhan :10 .

[1090] See Al-Naml :82 .

[1091] Rated da`if by Al-Dhahabi. Al-Dhahabi states that Rawwad-Bin-Al-Jarrah Al-Shami is a weak hadith narrator.

[1092] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1093] Al-Baqarah :30 .

[1094] Al-Baqarah :30 .

[1095] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban and by Al-Haythami in MajmaAl-Zawa ' id. However, this hadith is rated mawdu by Ibn-Kathir in Tafsir Ibn-Kathir and by Al-Albani in Al-Silsilah Al-Da`ifah. Ibn-Kathir states that this hadith, very likely, is one of the Isra ' iliyyat (stories taken from Judeo-Christian theology and not reported by Prophet Muhammad).

[1096] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah. Al-Albani states that this hadith is one of the Isra ' iliyyat. Also, Al-Bukhari, Muslim , Al-Nasa'i, Al -Daraqutni, and Ibn-Hajar state that Al-Faraj-Bin-Fadalah is an unreliable hadith narrator.

[1097] Al-Dhariyat :42 .

[1098] Rated sahih by Al-Hakim. However, Al-Dhahabi disagrees and says that this hadith is munkar. Al-Dhahabi states that Abdullah-Bin-Abbas Al-Qi tbani is deemed relia ble by Muslim but weak by Abu-Dawud. Al-Dhahabi also states that Darraj reports a lot of munkar hadiths.

[1099] Al-Ahzab :45 .

[1100] Al-Ikhlas :1 –4.

[1101] Al-Baqarah :143 .

[1102] Al-Baqarah :143 .

[1103] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1104] Nuh :6 .

[1105] Nuh :1 .

[1106] Ya-Sin :59 .

[1107] Rated daif by Al-Dhahabi. A l-Dhahabi states that the isnad of this hadith is weak. Al-Dhahabi says that Al-Husayn-Bin-Muhammad-Bin-Ishaq,Abd-Al-Mun`im-Bin-Idris, and Idris-Bin-Sinan are all unreliable hadith narrators.

[1108] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ibn-Hibban and Al-Albani.

[1109] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[1110] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir and by Al-Haythami in Majma` Al-Zawa ' id.

[1111] Al-Ahzab :56 .

[1112] Rated m awduby Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that Al-Hakam-Bin-Abdullah-Bin-Khattaf is a liar. Also , Al-Daraqutni states that Al-Hakam-Bin-Abdullah-Bin-Khattaf makes up hadith.

[1113] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Also rated mawdu by Al-Dhahabi. Al-Dhahabi states that Abu-Al-Harith Abdullah-Bin-Muslim Al-Fihri andAbd-Al-Rahman-Bin-Zayd-Bin-Aslam are unreliable hadith narrators.

[1114] Rated mawduby Al-Albani in Zilal Al- Jannah. Al-Dhahabi states that Abu-Ayyub Al-Khaba'iri is accused of making up hadith. Also, Ibn-Hibban states that Said-Bin-Musa fabricates hadith.

[1115] Rated sahih by Al-Hakim. However, A l-Dhahabi disagrees and thinks that this hadith was fabricated by `Amr-Bin-Aws Al-Ansari.

[1116] Al-Furqan :7 .

[1117] Al-Furqan :20 .

[1118] Al-Furqan :10 .

[1119] Rated mawduby Al-Kinan i in Tanzih Al-Shariah. Al-Kinani states that Ishaq-Bin-Bishr lies and makes up hadith. Also, Al-Jawzi states that Abdullah-Bin-Muhammad-Bin-Yaqub Al-Bukhari fabricates hadith. Also, Al-Nasa'i, Ibn-Hajar, Al-Daraqutni, and Al-Dhahabi state that Juwaybir is a very unreliable hadith narrator.

[1120] See Al-Duha :6 –8.

[1121] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1122] Al-Sharh :4 .

[1123] Rated sahih by Ibn-Hibban. This hadith is rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1124] Rated mawduby Al-Albani i n Daif Al-JamiAl-Saghir. Also, Al-Jawzi states that Maslamah-Bin-Ali Al-Khushani makes up hadith.

[1125] Rated mawd u` by Al-Khatib Al-Baghdadi. Al-Khatib states that Muhammad-Bin-Maslamah Al-Wasiti fabricates hadith.

[1126] Rated mawdu` by Al-Juraqani.

[1127] Al-Zukhruf :45 .

[1128] Rated mawdu` by Ibn-A l-Jawzi. Al-Dhahabi states that Ibrahim-Bin-Muhammad Al-Khawwas makes up hadith.

[1129] Rated m awduby Al-Khatib Al-Baghdadi. Al-Khatib states that Abu-Bakr Muhammad-Bin-Abdullah-Bin-Ibrahim makes up hadith.

[1130] Rated mawd u` by Al-Dhahabi. Al-Dhahabi states that Ahmad-Bin-Ishaq-Bin-Ibrahim-Bin-Nubayt-Bin-Sharit is a liar.

[1131] Rated Mawdub y Al-Dhahabi. Al-Dhahabi states that Ahmad-Bin-Nasr-Bin-Abdullah-Bin-Al-Fath fabricates hadith.

[1132] Al-Ra` d :24 .

[1133] Rated matruk by Al-Khatib Al-Baghdadi . Al-Khatib states that Ibra him-Bin-Isa Al-Qantari is unknown. Also, Al-Dhahabi states that hadiths reported by Ibrahim-Bin-Isa Al-Qantari are untrue.

[1134] Al-Najm :16 .

[1135] Rated daif by Al-Albani in Al-Silsilah Al -Daifah. Also, Al-Bukhari, Al- Daraqutni, Ibn-Hajar, Al-Nasa'i , and Ahmad-Bin-Hanbal state that Uthman-Bin-Umayr is an unreliable hadith narrator.

[1136] Rated matruk by Al-Alb ani in Zilal Al-Jannah.

[1137] Rated daif by Al-Albani in Al-Silsilah Al-Daifah. Al-Albani states that `Ali-Bin-Zayd is an unreliable hadith narrator.

[1138] Rated daif by Al-Albani in Al-Sil silah Al-Daifah. Al-Albani states that Abu-Said Al-Hasan-Bin-Dinar andAli-Bin-Zayd are both unreliable hadith narrators.

[1139] Rated da` if by Al-Suyuti.

[1140] Ibrahim :36 .

[1141] Al-Ma ‘ idah:118.

[1142] Rated hasan by Al-Haythami in MajmaAl- Zawa'id. However, Ahmad-Bin-Hanbal and Al-Nasa'i state that Ibn-Lahiah is not a reliable hadith narrator.

[1143] A mount near the Prophet's Mosque in Medina.

[1144] One of seven small mosques, in Medina, to the west of the Sal` 's Mount.

[1145] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami state s that Ishaq-Bin-Ibrahim is a weak narrator.

[1146] Rated daif by Al-Haythami in Ma jma Al-Zawa'id. Al-Haythami states that Al-Hajjaj-Bin-Uthman Al-Saksaki and Muadh-Bin-Jabal were not contemporaries.

[1147] A gang: a group of 10 to 40 people.

[1148] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir, Ibn-Hibban, and Al-Haythami.

[1149] Rated hasan by Al-Bazzar. Al-Bazzar states that the isnad of this hadith is good. This hadith is rated sahih by Al-Hakim in Al-Mustadrak, Al-Suyuti in Al-JamiAl-Saghir, and Al-Haythami in Majma Al-Zawa ‘ id. However, this hadith is rated daif by Al-Albani in Al-Silsilah Al-Daifah .

[1150] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1151] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1152] Rated sahih by Ibn-Hibban.

[1153] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ibn-Hibban and Al-Haythami.

[1154] Rated sahih by Ibn-Hibban.

[1155] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and in Al-Silsilah Al-Sahihah.

[1156] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haytham i states that Muhammad-Bin-Abd-Al-Rahman Al-Qushayri is a very unreliable hadith narrator.

[1157] Maadd-Bin-Adnan is the 19 th paternal grandfather of Prophet Muhammad. Muhammad's genealogical full name is: Muhammad son of Abdullah son ofAbd-Al-Muttalib son of Hashim (aka Amr) son ofAbd-Manaf (aka Al-Mughirah) son of Qusayy (aka Zayd) son of Kilab son of Murrah son of Kab son of Lu'ayy son of Ghalib son of Fihr son of Malik son of Al-Nadr son of Kinanah son of Khuzaymah son of Mudrikah (akaAmir) son of Ilyas son of Mudar son of Nizar son of Maadd son ofAdnan son of Udd (aka Udad) son of Muqawwim son of Nahor son of Tayrah son of Ya` rub son of Yashjub son of Nabit son of Ishmael son of Abraham son of Terah (aka Azar) son of Nahor son of Serug son of Reu son of Peleg son of Eber son of Shelah son of Arpachshad son of Shem son of Noah son of Lamech son of Methuselah son of Enoch (aka Akhnukh) son of Jared son of Mahalalel son of Kenan son of Enos son of Seth son of Adam.

[1158] Rated daif by Al-Hayt hami in Majma Al-Zawa'id. Al-Haythami states that Jisr-Bin-Farqad is a weak narrator. Also, Ibn-Hibban states that Ahmad-Bin-Al-Hasan Al-Misri Al-Ubulli fabricates hadith. Also, Al-Nasa'i and Yahya-Bin-Ma` in state that the reporting of Al-Nahhas-Bin-Qahm Al-Qaysi is unreliable.

[1159] Rated daif by Ibn-Al-Jawzi in Al-Ilal Al-Mutanahiyah. Ibn-Al-Jawzi states that Al-Nuzli and Al-Ansari are unknow n .

[1160] Rated mawduby Al-Suy uti in Dhayl Al-La'ali' Al-Masnuah. Al-Suyuti states that Abu-Bakr Al-Naqqash makes up hadith.

[1161] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[1162] Rated daif by Al-Iraqi.

[1163] Al-Tahrim :8 .

[1164] A location 12 miles from Medina.

[1165] Al-Mumtahanah :1 .

[1166] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1167] Al-Ra`d :24 .

[1168] Rated sahih by Ahmad Shakir. Ahmad Shakir states that the isnad of this hadith is sahih. This hadith is also rated sahih by Ibn-Hibban and Al-Haythami.

[1169] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir, Ibn-Hibban, and Al-Haythami.

[1170] Tabah means good.

[1171] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. However, this hadith is rated mawduby Al-Albani in Daif Al-Jami` Al-Saghir.

[1172] Rated da`if by Al-Suyuti.

[1173] Rated daif by Al-Uqayli. Also, Al-Bu khari, Muslim, Al-Nasa'i, and Al-Daraqutni state that Ismail-Bin-Qays-Bin-Sad is an unreliable narrator.

[1174] A unit of volume equal to 4 mudds.

[1175] A unit of volume approx. equal to 628ml.

[1176] Rated da if by Ibn-Asakir in Tarikh Dimashq. Ibn-Asakir states that Abu-Umar Muhammad-Bin-Ahmad Al-Halimi is an unreliable narrator.

[1177] Rated matruk by Ibn-Hibb an. Ibn-Hibban states that hadiths narrated by Abu-Iqal are very unreliable. Ibn-Hibban states that Abu-Iqal makes up hadith.

[1178] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id . Al- Haythami states that the reporting ofAbd-Al-Rahman-Bin-Abdullah-Bin-Umar is very unreliable .

[1179] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id . Al- Haythami states that the reporting ofAbd-Al-Rahman-Bin-Abdullah-Bin-Umar is very unreliable .

[1180] Rated sahih by Al-Hakim in Al-Mustadrak.

[1181] Rated sahih by Al-Hakim Al-Naysaburi.

[1182] Rated mawduby Al-A lbani in Daif Al-JamiAl-Saghir and Al-Silsilah Al-Daifah Wa Al-Mawduah . Also, Ibn-Hibban, Al-Nasa'i, Ibn-Hajar, Al-Ma dini, and Yahya-Bin-Main state that Zayd-Bin-Al-Hawari Al-`Ammi is an unreliable narrator.

[1183] Rated daif by Al-Dhahabi. Al-Dhahabi sta tes thatAli-Bin-Salih is an unreliable narrator.

[1184] Rated mawduby Al-Dhahabi in Al-Mizan. Al-Dhahabi states that this hadith is a lie. Also, Al-Dhahabi states that Al-Ala'-Bin-`Amr is a very unreliable hadith narrator.

[1185] Rated mawduby Al-Dhah abi. Al-Dhahabi states thatAmr-Bin-Al-Husayn Al-Uqayli and Yahya-Bin-Al-Ala' Al-Razi are very unreliable hadith narrators.

[1186] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haythami sta tes that the reporting ofAmr-Bin-Thabit is very unreliable. Also, Ahmad-Bin-Hanbal, Al-Nasa'i, Al-Daraqutni, and Ya h ya-Bin-Ma`in state that Abu-Hamzah Al-Thumali is a weak narrator.

[1187] Rated matruk by Ibn-Kathir. Ibn-Kathir states that this hadith is munkar. Al so, Al-Daraqutni states that the reporting of Ibrahim-Bin-Ishaq Al-Sini is very unreliable. Also, Al-Bayhaqi, Abu-Hatim Al-Razi, and Al-Nasa'i state that Layth-Bin-Abi-Sulaym is a weak narrator.

[1188] The Sads of the Ansar: the ones named Sad from the Ansar, specifically the following seven: Sad-Bin-Muadh, Sad-Bin-Khaythamah, Sad-Bin-Ubayd, Sad-Bin-Zayd, Sad-Bin-Ubadah, Sad-Bin-Al-Rabi, and Sad-Bin-Uthman Abu-`Ubaydah.

[1189] Rated matruk by Al-Albani in Al-Silsilah Al-Da`ifah. Al-Albani states that this hadith is munkar.

[1190] Rated mawduby Ibn-A l-Jawzi in Al-Ma wduat. Ibn-Al-Jawzi states that Ahmad-Bin-Rishdin is a liar and Humayd-Bin-`Ali Al-Bajali is weak.

[1191] Rated matruk by Ibn-Hibban. Ibn-Hibban states that the reporting of Muhammad-Bin-Shaddad is very unreliable.

[1192] Rated mawduby Al-Dhahabi in Al-Mizan. Al-Dhahabi states that this hadith is munkar. Al-Dha habi states that this hadith was probably fabricated by Muhammad-Bin-Zuhayr-Bin-Atiyyah Al-Sulami.

[1193] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators.

[1194] Rated matruk by Ibn-Hajar. Ibn-Hajar states that the repor ting of Talhah-Bin-Zayd is very unreliable.

[1195] Rated daif by Ibn-Al-Jawzi in Al-Ilal Al-Mutanahiyah.

[1196] Rated da`if by Al-Suyuti.

[1197] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id. Also rated sah ih by Al-Mundhiri in Al-Targhib and Al-Suyuti in Al-La'ali' Al-Masnuah. However, this hadith is rated mawdu' by Al-Albani in Al-Silsilah Al-Daifah. Al -Albani states that Al-Ala'-Bin-Maslamah fabricates hadith.

[1198] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Also rated matruk by Al-Al bani in Al-Silsilah Al-Daifah. Al-Haythami states that the reporting of Musa-Bin-Ubaydah is very unreliable. A nd Ibn-Hibban states that Sadaqah-Bin-Abdullah and Talhah-Bin-Zayd are weak narrators.

[1199] Rated daif by Al-Iraqi. Al-`Iraqi states that the sanad of this hadith is weak.

[1200] Rated daif by Al-Iraqi. Al-`Iraqi states that this hadith is without isnad.

[1201] Rated mawduby Al-Dhahabi. Also rated mawdu by Al-Albani in Daif Al-Jami Al-Saghir. Al-Dhahabi states that Mujashi-Bin-Amr makes up hadith.

[1202] Rated daif b y Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that `Umar-Bin-Abi-Al-Balkhi is a weak narrator.

[1203] Rated da`if by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that Yazid-Bin-Abi-Ziyad is a weak narrator.

[1204] Rated sahih by Ibn-Hibban. Also rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id.

[1205] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1206] Rated daif by Al-Albani in daif Al-JamiAl-Saghir. Also rated daif by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami states thatUbaydallah-Bin-Zahr is a weak narrator.

[1207] Rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id. Al-Haythami states that the narrators in the sanad are reliable.

[1208] Rated sahih by Al-Tirmidhi. Also rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[1209] Rated hasan by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the isnad of the hadith is good. Also rated hasan by Al-Albani in Sahih Al-Targhib and Al-Haythami in Majma` Al-Zawa ‘ id.

[1210] Rated daif by Al-Hayt hami in Majma Al-Zawa'id. Al-Haythami states that Suwayd-Bin-Abd-Al-Aziz is an unreliable narrator.

[1211] Rated da`if by Abu-Hatim Al-Razi. Abu-Hatim states that Bakr-Bin-Yunus-Bin-Bukayr is a weak narrator.

[1212] Rated sahih by Al-Muttaqi Al-Hindi in Kanz Al-`Ummal .

[1213] Rated matruk by Al-Daraqutni. Al-Daraqutni states that the reporting of Ismail-Bin-Rafi is very unreliable.

[1214] Rated hasan by Al-Haythami in Majma` Al-Zawa ‘ id.

[1215] Rated da`if by Al-Suyuti.

[1216] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id. Al-Haytha mi states that all the narrators in the sanad are reliable. Also rated sahih by Al-Albani in Sahih Al-Jami Al-Saghir and Al-Silsilah Al-Sahihah.

[1217] Al-`Imran :85 .

[1218] Rated sahih by Al-Azami in Al-Matalib Al-Aliyah.

[1219] Rated matruk by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami states thatAbdullah-Bin-Hani' is accused of lying. Also, Al-Daraqutni states that Salamah-Bin-Nahid Al-Maqdisi is a weak narrator.

[1220] Rated m awduby Al-Shawka ni in Al-Fawa'id Al-Majmuah. Al-Shawkani states that the reporting of Rishdin-Bin-Sa`d is very unreliable.

[1221] Rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id. Al-Haythami states that the narrators in the sanad are reliable.

[1222] Maryam :96 .

[1223] Rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id.

[1224] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah. Also rated sahih by Ibn-Hibban.

[1225] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1226] Rated da`if by Al-Nasa ‘ i. Al-N asa'i states that Layth is a weak narrator.

[1227] Rated da`if by Al-Suyuti.

[1228] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir and Al-Silsilah Al-Daifah. Also, Al-Dhahabi, Al-Nasa'i, and Yahya-Bin-Ma`in

state that Sadaqah-Bin-Musa is an unreliable narrator.

[1229] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[1230] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Abu-Hafs Umar-Bin-Said Al-Dimashqi is not reliable. Also, Al-Bayhaqi, Ahmad-Bin-Hanbal, Al-Nasa'i, Ibn-Hajar, Al-Daraqutni, Al-Dhahabi, Al-Bukhari, Muslim, and Yahya-Bin-Main state that Sadaqah-Bin-Abdullah is a weak narrator.

[1231] Rated matruk by Al-Iraqi. Al-Iraqi states that he can't find this hadith anywhere else.

[1232] Fussilat :11 .

[1233] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1234] Rated matruk by Al-Haythami in Majma Al-Zaw a'id. Al-Haythami states that the reporting of Salam Al-Tawil is very unreliable. Also, Ibn-Hibban states that Zayd Al-Ammi narrates fabricated hadiths.

[1235] Rated m awdu by Al-Shawkani in Al-Fawa'id Al-Majmuah. Al-Shawkani states that Dawud-Bin-Affan Al-Naysaburi makes up hadith. Also rated mawdu by Al-Kinani in Tanzih Al-Shari`ah.

[1236] Rated daif by Al-Albani i n Daif Al-Jami Al-Saghir. Also, Al-Dhahabi states that Abu-Hafs Umar-Bin-Mudrik A-Qass, Ibn-Lahiah, and Ibn-An am are weak hadith narrators.

[1237] Rated matruk by Al-Iraqi. Al-Iraqi states that he can't find this hadith anywhere else.

[1238] Rated mawdu by Ibn-A l-Jawzi in Al-Ma wdu at Al-Kubra . Ibn-Al-Jawzi states that there are many unknown narrators in the isnad. Ibn-Al-Jawzi further states that the days mentioned in the hadith are called white days because the nights of those days are lit by moonlight in a lunar month.

[1239] Rated mawdu by Al-Suyuti in Al-La'ali' Al-Masnuah . Al-Suyuti states that there are many unknown narrators in the isnad.

[1240] Rated mawdu by Al-Albani in D aif Al-Jami Al-Saghir and Al-Silsilah Al-Daifah. Al-Albani states that Yusuf-Bin-Al-Safar makes up hadith.

[1241] Al-A`raf :29 .

[1242] Rated matruk by Al-B ukhari. Al-Bukhari states that the reporting of Abd-Al-Ghafur-Bin-Abd-Al-Aziz -Bin-Said Al-Ansari is very unreliable.

[1243] Rated daif by Al-Dhahabi in Al-Uluww. Al-Dhahabi states that the isnad of this hadith is weak. Also, Ibn-Hibban states that Abu-Hanifah Al-Yamami Al-Ansari makes mistakes when narrating hadiths.

[1244] Rated mawdu by Al-Suyuti in Al-La'ali' Al-Masnuah .

[1245] A city approx. 58 miles north of Ahvaz.

[1246] Rated daif by Al-Dhahabi . Al-Dhahabi states that the reporting of Abu-Al-Mashhur Maruf-Bin-Muhammad is unreliable.

[1247] Rated da`if by Al-Suyuti.

[1248] Rated daif by Al-Subki in Mujam Al-Shuyukh. Al-Subki says that this hadith is Mawquf. Al-Subki states that Makhul was not alive at the time of the Messenger. Also, Ibn-Adiyy, Abu-Hatim Al-Razi, Ibn-Hibban, and Abu-Zurah Al-Razi state that Hafs-Bin-`Umar is a weak narrator.

[1249] Rated da`if by Al-Suyuti.

[1250] Rated daif by Al-Dhahabi. Al-Dhahabi states that he doesn't know who Abd-Al-Jabbar-Bin-Wahb is.

[1251] Rated daif by Al-Iraqi in Ihya ' Ulum Al-D in. Al-Iraqi states that the sanad of the hadith is weak.

[1252] Rated daif by Ibn-Adiyy.

[1253] Rated ma truk by Al-Albani in Daif Al-Jami Al-Saghir. Also, Ibn-Hajar states that Abu-Al-Muhazzim Yazid-Bin-Sufyan is a very weak narrator.

[1254] Rated matruk by I bn-Adiyy. Ibn-Adiyy states that `Ali-Bin-Al-Hasan Al-Shami is a very weak narrator. Also, Abu-Hatim Al-Razi states that hadith s reported by Ibrahim Al-Hajari are generally un reliable.

[1255] Rated mawdu by Al- Albani in Daif Al-Jami` Al-Saghir. Also, Abu-Hatim Al-Razi states that Yazid-Bin-Ziyad Al-Shami is a very weak narrator. Also, Ibn-Hibban states that Yahya-Bin-Bistam reports a lot of munkar hadiths.

[1256] Rated daif by Ibn-Al-Jawzi in Al-Mawduat. Ibn-Al-Jawzi states that `Uthman-Bin-Matar is a weak narrator.

[1257] Al-Hujurat :13 .

[1258] Rated matruk by Al-Albani in Daif Al-Ja mi Al-Saghir. Also, Abu-Dawud Al-Sijistani and Yahya-Bin-Ma`in state that Muhammad-Bin-Al-Hasan Al-Makhzumi is a liar.

[1259] Rated matruk by Al-Hay thami in Majma Al-Zawa'id. Al-Haythami states that Talhah-Bin-Amr Al-Makki is a very weak narrator.

[1260] Rated matruk by Al-Daraqut ni. Al-Daraqutni states that the reporting of Juwaybir is very weak.

[1261] Al-Baqarah :24 .

[1262] Rated daif by Al-Mundhiri in Al-Targhib. Also, Ibn-Adiyy, Ibn-Hibban, and Al-Daraqutni state that Al- Kudaymi makes up hadith.

[1263] Rated daif by Al-Iraqi. Al-`Iraqi states that the sanad of this hadith is weak.

[1264] Rated matruk by Al-Haythami in Majma` Al-Zawa'id. Al-Haythami states that Juwaybir is a very weak narrator.

[1265] Rated da`if by Al-Suyuti.

[1266] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1267] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1268] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1269] Rated d aif by Al-Iraqi in Ihya' Ulum Al-Din. Al-Iraqi states that Muhammad-Bin-Marwan Al-Suddi is a weak narrator. Also, Ibn-`Adiyy states that the reporting of Abu-Malik Al-Wasiti is very unreliable.

[1270] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1271] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1272] Rated daif by Al-Dhahabi in Miza n Al-Itidal . Al-Dhahabi states that Muhammad-Bin-`Abdullah Al-Ansari reports munkar hadiths.

[1273] R ated matruk by Al-Dhahabi in Mizan Al-I`tidal. Al-Dhahabi states that Dinar Abu-Mikyas Al-Habashi is a liar.

[1274] Rated matruk by Al-Daraq utni. Al-Daraqutni states that Qasim-Bin-Ibrahim is a liar. Also, Al-Dhahabi states that Abu-Umayyah Al-Mukhatatt is a weak narrator.

[1275] Rated daif by Al-Haythami in Majma Al-Zaw a'id. Al-Haythami states that the sanad contains Nuh-Bin-Dhakwan and other weak narrators. Also, Ibn-Hibban, Al-Bukhari, and Yahya-Bin-Main state that Suwayd-Bin-Abd-Al-`Aziz and Ayyub-Bin-Dhakwan are unreliable narrators.

[1276] Rated daif by Ibn-Adiyy. See also the rat ing of Qudsi Hadith No. 1192.

[1277] Rated mawduby Al-Dhahabi in Talkhis Al-Wahiyat. Also rat ed mawdu by Ibn-Hajar in Lisan Al-Mizan and Daif Al-Jami Al-Saghir and Al-Silsilah Al-Daifah. Also, Tammam-Bin-Muhammad Al-Razi and Ibn-Asakir state that `Ubaydallah-Bin-Muhammad Al-Mu'addib is a weak narrator.

[1278] Rated mawdu` by Ibn-Al-Jawzi. Al-Jawzi states that one of the unknown narrators in the sanad fabricated the hadith.

[1279] Rated mawduby Al-Juraqani. Al-Jur aqani states that this hadith was fabricated by Abu-Al-Saadat Ahmad-Bin-Mansur. Al-Juraqani further states that, according to Ibn-Mandah, Abu-Al-Sa`adat is a liar, a heretic, and a disbeliever.

[1280] Rated daif by Al-Uqayli. Al-Uqay li states thatUmar-Bin-Abi-Salih Al-Ataki reports munkar hadiths. Also, Abu-Hatim Al-Razi states that Said-Bin-Al-Fadl Al-Qurashi is a weak narrator.

[1281] Rated daif by Al-Haythami in Majma Al-Zaw a'id. Al-Haythami states that Al-Fadl-Bin-Isa Al-Raqashi is a weak narrator. Also, Ibn-Hibban states that Hafs-Bin-Umar reports fabricated hadiths.

[1282] Rated daif by Al-Muttaqi Al-Hindi. Al-Hindi states that this hadith is mudal.

[1283] Rate d daif by Ibn-Adiyy. Ibn-`Adiyy states that this hadith is munkar and is only reported by Ahmad-Bin-Bashir.

[1284] Rated daif by Abu-Nuaym. Abu-Nuaym states that Al-Fadl-Bin-Isa is a weak narrator. Also, Yahya-Bin-Main state thatAli-Bin-`Asim is a liar and untrustworthy.

[1285] Rated da`if by Al-Muttaqi Al-Hindi. Al-Hindi states that the sanad of this hadith is weak.

[1286] Rated m awduby A l-Shawkani in Al-Fawa'id Al-Majmuah. Al-Shawkani states that Muhammad-Bin-Yahya Al-Ushnani is a liar.

[1287] Rated mawduby Ibn-Adiyy in Al-Kamil. Ibn-Adiyy states that all hadiths reported by Khalid-Bin-Umar Al-Umawi via Al-Layth-Bin-Sad via Yazid-Bin-Abi-Habib were fabricated by Khalid-Bin-Umar Al-Umawi.

[1288] Rated da`if by Al-Suyuti.

[1289] Rated da`if by Al-Suyuti.

[1290] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[1291] Rated da`if by Al-Suyuti.

[1292] Al-Nawawi states that scholars agree that placing one leg above the other while lying is permitted as long as the person is appropriately covered.

[1293] Rated matruk by Al-Albani in Al-Silsilah Al-Da`ifah.

[1294] Rated mawdu` by Ibn-Taymiyah. Ibn-Taymiyah states that this hadith has no sanad.

[1295] A city in Khorasan.

[1296] Rated da` if by Ibn-Hibban. Ibn-Hibba n states that the reporting of Abu-Fadalah Faraj-Bin-Fadalah is unreliable.

[1297] `Ilm Al-Batin is the study of the knowledge bestowed by God on faithful servants such as Al-Khadir (see Al-Kahf :65).

[1298] Rated mawdu` by Ibn-Hajar. Ibn-Hajar states that Al-Hasan and Hudhayfah never met.

[1299] Rated daif by Al-Albani in Mishkat Al-Masabih. Al-Albani states that the isnad of this hadith i s weak. Also, Al-Bukhari states that Sadaqah-Bin-Abdullah-Bin-Suhayb is a very unreliable narrator.

[1300] Rated da` if by Al-Suyuti.

[1301] Rated matruk by Al-Khatib Al-Baghda di. Al-Khatib states that Musa-Bin-Isa Al-Baghdadi is unknown. Also, Ibn-Iraq states that Ahmad-Ibn-`Isa-Bin-Muhammad Al-Washa' reports false hadiths.

[1302] Rated da` if by Al-Suyuti.

[1303] Rated da` if by Al-Suyuti.

[1304] Rated mawd uby Al-Khatib Al-Baghdadi. Al-Khatib states that Ahmad-Bin-Abd-Al-Rahman-Bin-Al-Jarud is a liar.

[1305] Rated da` if by Al-Suyuti.

[1306] Rated da` if by Al-Suyuti.

[1307] Rated da` if by Al-Suyuti.

[1308] Rated daif by Ibn-Ad iyy. Ibn-` Adiyy state s that Asram-Bin-Hawshab is a weak narrator.

[1309] Rated daif by Ibn-Iraq. Ibn-` Iraq states that Dawud-Bin-Sulayman Al-Ghazi is an unreliable narrator.

[1310] Rated da` if by Al-Suyuti.

1000 Qudsi Hadiths

An Encyclopedia of Di vine Sayings

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Introduction by the Publisher

Next to the Qur ' an, Islam's holiest text is qudsi hadith. Based on this premise, Islamic scholars have always been fascinated with the collection and study of this type of hadith. The first scholar to have an exclu sive collection of qudsi hadiths was Zahir-Bin-Tahir Abu-Al-Qasim Al-Shahhami in the twelfth century. Then came Abu-Al-Hasan Al-Lakhmi who collected forty qudsi hadiths in a book titled Al-Arba` in Al-Ilahiyyah (Forty Divine Hadiths). And t hen came Al-Nawawi [1] , Ibn-Arabi [2] , Al-Munawi [3] , and Al-Madani [4] who collected 99, 101, 278, and 863 qudsi hadiths respectively.

When we set out to produce a book of qudsi hadith in English, our goal was very clear: to produce a book that has every qudsi hadith ever reported. We collected 1230 qudsi hadiths in a book we titled 1000 Qudsi Hadiths : An Encyclopedia of Di vine Sayings.

1000 Qudsi Hadiths is not only the biggest collection of qudsi hadiths in English, it is the biggest collection of qudsi hadiths ever put together in any language including Arabic. It contains all the qudsi hadiths reported by major hadith reporters such as Al-Bukhari and Muslim as well as all the qudsi hadiths reported by auxiliary hadith reporters such as Al-Tabarani, Al-Bayhaqi, Al-Hakim Al-Naysaburi, Ibn-Hibban, Ibn-Khuzaymah, Al-Daylami, Ibn-Hajar, Al-Suyuti, Al-Muttaqi Al-Hindi, Al-Mundhiri, Al -Haythami, and Ibn-Kathir . The book derives its content from the biggest 216 hadith books ever written.

What makes this encyclopedia so unique is not just the overwhelming number of qudsi hadiths it contains, but the fact that each qudsi hadith is listed with full sanad, source, and rating from sahih to mawdu` . Furthermore, each qudsi hadith is clearly stated and explained with more than 1300 footnotes.

After many years of continuous research and translation, the Arabic Virtual Translation Center is proud to present not only the biggest and most comprehensive collection of qudsi hadiths in history, but, much more importantly, an indispensable beacon of Islamic literature to academicians and students of hadith for many generations to come.

Arabic Virtual Translation Center

New York

January 23, 2012

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[1] The book is titled Al-Ahadith Al-Qudsiyyah.

[2] The book is titled Mishkat Al-Anwar Fi Ma Ruwiyah An Allah Subhanahu Wataala Min Al-Akhbar.

[3] The book is titled Al-Ithafat Al-Saniyyah Bi-Al-Ahadith Al-Qudsiyyah.

[4] The book is titled Al-Ithafat Al-Saniyyah Fi Al-Ahadith Al-Qudsiyyah.

Introduction by the Publisher

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Introduction to Qudsi Hadith

May praise be to God, the Lord of all the worlds , and may God's peace and blessings be upon our Prophet and Messenger Muhammad son of Abdullah son ofAbd-Al-Muttalib son of Hashim son of Abd-Manaf son of Qusayy son of Kilab son of Murrah son of Kab son of Lu ' ayy son of Ghalib son of Fihr son of Malik son of Al-Nadr son of Kinanah son of Khuzaymah son of Mudrikah son of Ilyas son of Mudar son of Nizar son of Maadd son ofAdnan son of Udd son of Muqawwim son of Nahor son of Tayrah son of Ya ` rub son of Yashjub son of Nabit son of Ishmael son of Abraham son of Terah son of Nahor son of Serug son of Reu son of Peleg son of Eber son of Shelah son of Arpachshad son of Shem son of Noah son of Lamech son of Methuselah son of Enoch son of Jared son of Mahalalel son of Kenan son of Enos son of Seth son of Adam.

Before we talk about qudsi hadith we need to know what hadith is in the first place since qudsi hadith is a branch of hadith and not a separate science.

Background

After the death of Prophet Muhammad, may God's peace and blessings be upon him , and the passage of time, many Islamic scholars , fearing the loss of the teachings of the Prophet, felt the need to preserve them. Such action is fully justified. God, the Sublime , says in verse 7 of the Sura of Al-Hashr in the Qur ' an , "Take what the Messenger gives you and refrain from what he forbids." So following the teachings of the Prophet is not open to discussion and must be obeyed. When the Prophet clearly states tha t an action is to be taken, the action must be performed by Muslims. But how do we know what the Prophet said? And how do we know that the information attributed to the Prophet is authentic and not fabricated? These questions are behind the existence of the science of hadith.

Definition s

A hadith is a narration, or story, that involves the Prophet Muhammad, may God's peace and blessings be upon him . Since these narrations were collected hundreds of years after the Prophet's death [5] , many mechanisms have been put in place to make sure that these stories are authentic and not fabricated. Such mechanisms have given birth to what we know now as the science of hadith .

The scholars who collected the narrations are known as hadith reporters . The individuals who narrated what they heard or saw are known as narrators . The titles reporter and narrator are used interchangeably since there are many narrators who are also reporters. This encyclopedia contains the names of hundreds of reporters and thousands of narrators.

The body of any hadith is split into two parts. The first contains the names of the individuals who heard the hadith, starting with the person who narrated the hadith to the reporter and ending with the person who heard the narration directly from the Prophet. This chain of transmission is called sanad . The process of constructing the sanad is known as isnad . The text of the story itself is known as matn .

Sanad

Sanad is extremely important because it mentions the names of the individuals who narrated the hadith in sequence . Without a reliable sanad and reliable narrators , hadit h becomes no more than hearsay!

Let's look at the sanad of Qudsi Hadith No. 1 that is reported by Imam Al-Bukhari. The sanad is given as : Muhammad-Bin-Bashar via Ghundar via Shubah via Abu-Imran via Anas-Bin-Malik . This means that Al-Bukhari obtained his hadith from Muhammad-Bin-Bashar who obtained it from Ghundar who obtained it from Shubah who obtained it from Abu-Imran who obtained it from Anas-Bin-Malik who heard it directly from the Prophet.

Complex sanad

To avoid redundancy when there is more than one sanad for the same matn, Imam Muslim invented the transfer (T) method (convergence) . The transfer method, or tahwil in Arabic, compresses virtually an infinite number of sanads that have common names.

Let's look at the sanad o f Qudsi Hadith No. 112 . The sanad is given as: Abdan via Abdullah via Yunus via Ibn Shihab Al-Zuhri T Ahmad-Bin-Salih via Anbasah via Yunus via Ibn-Shihab Al-Zuhri via Anas-Bin-Malik via Abu-Dharr. This sanad is decompressed into the following two sanads: Abdan via Abdullah via Yunus via Ibn Shihab Al-Zuhri via Anas-Bin-Malik via Abu-Dharr and Ahmad-Bin-Salih via Anbasah via Yunus via Ibn-Shihab Al-Zuhri via Anas-Bin-Malik via Abu-Dharr.

We also employed a reverse tahwil (RT) technique to compress sanads that have a divergence point. Let's look at the sanad o f Qudsi Hadith No. 634 . The sanad is given as: Surayj-Bin-Al-Numan via Hushaym via Al-Mughirah via Abu-Wa ' il via Ibn-Masud RT Hushaym via Husayn via Abu-Wa ' il via Hudhayfah. The sanad is decompressed into the following two sanads: Surayj-Bin-Al-Numan via Hushaym via Al-Mughirah via Abu-Wa ' il via Ibn-Masud and Surayj-Bin-Al-Nu ` man via Hushaym via Husayn via Abu-Wa ' il via Hudhayfah.

Types of hadith

A hadith is called musnad (or continuous) when the sanad is continuous, i.e. the names of all the narrators in the sanad are accounted for . A hadith is called discontinuous when the names of one or more of the narrators in the sanad are missing. A hadith is called mursal when the sanad is missing the name of the companion who heard the hadith from the Prophet directly. A hadith is called gharib (strange) when it is reported by one single companion only. A hadith is called mutawatir when it is reported by various companions. A hadith is called marfuwhen it is ascribed to the Prophet , i.e. the Prophet is men tioned explicitly in the hadith . A hadith is called mawquf when it is ascribed to the sahabah. A hadith is called munkar when it is reported by a somewhat weak narrator and the hadith can't be substantiated by a stronger hadith or sharia. And a hadith is called mudal (problematic) when the sanad is missing the names of two or more consecutive narrators.

Hadith r ating

Hadiths are rated based on the degree of their authenticity as a whole taking into consideration the strength of the sanad and the accuracy of the matn . When the narrators mentioned in the sanad are of high repute, the sanad is continuous, and the teachings in the matn do not contradict confirmed teachings, stated in the Qur ' an and established hadith, the hadith is given high marks. And w hen the narrators mentioned in the sanad are of disrepute, the sanad is discontinuous, or the teachings in the matn contradict accepted teachings, the hadith is given low marks.

The ratings used in this book, along with their English equivalents , are as follows, in descending order of authenticity :

sahih → authentic (most accurate)

h asan → good (somewhat accurate)

d a ` if → weak (not accurate)

matruk → very weak (abandoned)

m awdu ` → fabricated (made-up)

Hadith rating is not etched on stone , i.e. it is very subjective. S cholars often disagree on the ratings of many hadiths. A scholar may rate a hadith as sahih while others may look at it as being daif or even mawdu .

Scholars do agree that hadiths reported in Sahih Al-Al-Buk hari and Sahih Muslim are sahih, so no justification for the ratings of th ese hadiths are given in this book. However, for all other rated hadiths, we provided the name of the scholar who rated the hadith and the justification behind the rating when available. Hadiths that have not been rated by scholars are left unrated.

Qudsi hadith

The word "qudsi" means sacred, holy, or divine. It refers to God, the Almighty and Glorious . Therefore, qudsi hadith is defined as any hadith that contains the word of God.

Qudsi hadith and the Qur ' an

The Qur ' an contains the verbatim word of God while Qudsi hadith contains the word of God expressed in the words of the Prophet.

Other differences between the Qur ' an and qudsi hadith:

The Qur ' an was revealed to the Prophet through Gabriel while qudsi hadith was revealed to the Prophet sometimes through Gabriel and sometimes through direct inspiration.

The Qur ' an has been preserved and protected from corruption while qudsi hadith has not been . This confirms what God says in verse 9 of the Sura of Al-Hijr, "We have

revealed the Qur ' an and we wil l preserve it."

The Qur ' an is recited during salat but it is prohibited to recite qudsi hadith during salat since it is not part of the Qur ' an and is not the verbatim word of God.

Identifying qudsi hadith

Most of the time, it is easy to identify qudsi hadith because it usually contain s statements like "God said" or "God says" or "God revealed to me." But that's not always the case. Very often, the words of God are intermingled with the words of the Prophet and it is difficult, if not impossible, to separate the two. This is another reason why qudsi hadith should never be treated like the Qur ' an.

Arabic names

To understand who is who in the sanad, it's helpful to know how Arabic names are constructed. A full name consists of a nick name, followed by a genealogical name, followed by identifying information such the person's country of origin or occupation. Let's look at Al-Bukhari's full name: Abu-Abdullah Muhammad-Bin-Ismail-Bin-Ibrahim Al-Bukhari. His nickname is Abu-Abdullah . His first name is Muhammad. His father's name is Ismail. His grandfather's name is Ibrahim. And he is from the town of Bukhara.

Arabic words

Once again, to understand the sanad, i t's helpful to know the meaning of the following Arabic basic words:

Al means the; example: Al-Bukhari: the man from Bukhara

Abu (or Abi) mean father of; example: Abu-Abdullah: father ofAbdullah

Umm means mother of; example: Umm-Ibrahim: mother of Ibrahim

Bin (or Ibn) mean son of; example: Muhammad-Bin-Ismail: Muhammad son of Ismail

Bint means daughter of; example: Aminah-Bint-Wahb: Aminah daughter of Wahb

Banu (or Bani) mean sons of (or the tribe of); example Bani-Hashim: sons of Hashim (or the tribe of Hashim)

Transliteration

We used transliteration to make sure that the same name is written in one specific way only. For example, the name of the Prophet appears in the book as Muhammad, not Mohammed or Mohamed or Mahomet.

Final n otes

The words Allah, God, and Lord mean the same and are used interchangeably. He, she, and it are never used to refer to the deity. Also, all capitalized adjectives, such as Almighty, refer to God .

Wherever mentioned without specifying a name, the words Prophet and Messenger refer exclusively to the Prophet Muhammad, may God's peace and blessings be upon him .

For each Qur 'anic verse mentioned in the book, we provided the name of the sura and the number of the verse.

All dates in this book are in hijri (Islamic lunar hijri calendar). Calculation began in 622 A.D. when Prophet Muhammad migrated from Mecca to Medina eleven hijri years before he died. This means that Al-Bukhari who died in 256 and lived for 62 hijri years collected his hadiths at least 183 hijri years after the Prophet's death.

For each book in S ources, we gave the year its author died. For the very few authors who are still living, we gave their year of birth.

We tried to get all qudsi hadiths from their original source s but since many books have been lost we sometimes had to rely on secondhand reporting. The best example of this is Kanz Al-Ummal by Al-Muttaqi A-Hindi. Al-Hindi didn't report hadiths; he simply listed what other hadith reporters collected before him. Not all books of hadith that were available at the time of Al-Hindi are available nowadays. Additionally, since Kanz Al-Ummal and most secondhand books of hadith do not list full sanads, we are left a t the mercy of what they have.

Some hadith books such as Al-Firdaws by Al-Daylami and Ihya ' `Ulum Al-Din by Al-Ghazali do not have full sanads, so we listed their hadiths with the partial sanad s that they do have. In the case of Al-Daylami, we tried, whenever possible, to obtain the full sanad from Musnad Al -Firdaws, the book compi l ed by Al-Day l ami 's son.

Since many qudsi hadiths are embedded in long narrations, we highlighted the qudsi hadith portion to make it easier t o find. However, it is imperative to read the entire hadith in order to fully understand the qudsi hadith portion.

Many qudsi hadiths do not tell the whole story in by themselves, therefore it is recommended to read all the qudsi hadiths that cover the same subject in order to reach a reasonable conclusion. Similar hadiths are usually, but not always, listed next to each other as indicated in the table of contents.

In the table of contents we listed the main theme of each qudsi hadith.

Information contained in braces is added by the reporter of the hadith to provide more information and is part of the hadith itself.

Information contained in brackets, parentheses, and footnotes is added by us for clarification. Brackets contain deleted information while parentheses and footnotes shed more light on the subject being discussed.

Sources

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204. Tawdih Al-Afkar Li-Ma**ani Tanqih Al-Anzar by Muhammad-Bin-Isma**il Al-Amir Al-San` ani (d. 1182)

205. Usd Al-Ghabah Fi Ma**rifat Al-Sahabah by**Izz Al-Din ` Ali Ibn-Al-Athir (d. 630)

206. Zilal Al-Jannah Fi Takhrij Al-Sunnah by Muhammad Nasir Al-Din Al-Albani (d. 1420)

Qudsi Hadith No. 1

Anas-Bin-Malik , may God be pleased with him , said that he heard the Prophet, may God's peace and blessings be upon him , sa y, " God, the Sublime , asks those who are least tortured in hell on the day of resurrection, ' If you owned someth ing on earth that you could use as ransom to free you rself from this torture, would you use it? ' They reply, ' Yes. ' God, the Sublime , tells them, ' I asked you for much less than that when you were in the form of human being s . I asked you to believe in me and me alone but you refused and you worshiped other gods beside me. ' "

Sanad : Muhammad-Bin-Bashar via Ghundar via Shu**bah via Abu-**Imran via Anas-Bin-Malik.

Source : Sahih Al-Bukhari by Al-Bukhari .

R ating : Sahih.

Qudsi Hadith No. 2

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God, the Blessed and Sublime , asks the least tortured in hell, ' If you owned the earthly life and all its possessions, would you use it as ransom to free you rself from this torture? ' They reply, 'Yes.' God, the Sublime , tells them, ' I asked you for much less than that when you were in the form of human beings but you refused. I asked you to believe in me and me alone { I thought he also said " and promised to save you from hell " } but you insisted on being polytheist s . ' "

Sanad : **Ubaydallah-Bin-Mu**adh Al-**Anbari via his father via Shu**bah via Abu-` Imran-Al-Jawni via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 3

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God, the Blessed and Sublime , asks the least tortured in hell, ' If you owned the earthly life and all its possessions would you use it as ransom to free you rself from this torture? ' They reply, 'Yes.' God, the Sublime , tells them, ' I asked you for much less than that when you were in the form of human beings but you refused. I asked you to believe in me and me alone but you insisted on being polytheists. ' "

Sanad : Muhammad-Bin-Bashar via Mu hammad-Bin-Ja' far via Shu**bah via Abu-**I mran via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 4

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " Nonbeliever s will be asked [by God] on the day of resurrection, ' If you had enough gold to fill the earth would you use it as ransom to free yoursel ves [from the torture of hell that you are in] ? ' The y reply, 'Yes.' They will be told [by God] , ' You were asked [when you were alive on earth] for much less than that [but you refused.] ' "

Sanad : Ubaydallah-Bin- Umar Al-Qawa r iri and Ishaq-Bin-Ibrahim and Muhammad-Bin-Al-Muthanna and Ibn-Bashar via Mu` adh-Bin-Hisham via his father via Qatadah via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 5

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " Nonbelievers will be asked [by God] on the day of resurrection, ' If you had enough gold to fill the earth would you use it as ransom to free yourselves [from the torture of hell that you are in] ? ' They reply, 'Yes.' They will be told [by God] , ' You're lying. You were asked [when you were alive on earth] for much less than that [but you refused.] ' "

Sanad : Abd-Bin-Humayd via Rawh-Bin- Ubadah via Amr-Bin-Zurarah via Abd-Al-Wahab-Bin- Ata ' via Sa id-Bin-Abi- ` Arubah via Qatadah via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim .

R ating : Sahih.

Qudsi Hadith No. 6

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " On the day of resurrection, nonbelievers will be brought and asked [by God] , ' If you had enough gold to fill the earth, would you use is it to ransom yourself ? ' They will say, 'Yes, our Lord.' It will be said to them [by God] , ' You were asked for much less than that. ' God, the Almighty and Glorious , says [in the Qur ' an] , 'The ransom of one of those who disbelieve and die disbelievers will not be accepted even if the y pa id enough gold to fill the earth.' [6] "

Sanad : Rawh via Sa` id via Qatadah via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad .

R ating : Sahih [7] .

Qudsi Hadith No. 7

Abu-Hurayrah , may God be pleased with him , sai d that the Prophet, may God's peace and blessings be upon him , said, " Abraham (Ibrahim) will meet his father Azar on the day of resurrection while Azar's face is full of soot and dust. Abraham tells his father, 'Didn't I tell you not to disobey me?' His father replies , 'Today I won't disobey you.' Abraham says, " Oh, Lord! Y ou promised me that you wouldn't humiliate me on the day of resurrection but what's more humiliating than having my father away from me [in hell] ?' God, the Sublime , replies , ' I have forbidden nonbelievers from going to heaven. ' Then, it will be said [by God] , ' Abraham , what's under your feet? ' Abraham looks and sees [his father] transformed into a soiled [stinking] male hyena that will be carried from its limbs and thrown into hell. "

Sanad : Isma il-Bin- Abdullah via his brother Abd-Al-Hamid via Ibn-Abi -Dhi ' b via Sa id Al-Maqbu ri via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari .

R ating : Sahih.

Qudsi Hadith No. 8

Abu-Hurayrah , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " A man meets his father on the day of resurrection and says, ' Oh, father! H ow was I as a son?' The father replies, 'You were the best of sons.' The son asks his father, ' Are you going to obey me today? ' The father replies, 'Yes.' The son tells his father, ' Come with me.' The son takes his father to God, the Blessed and Sublime , while God , the Sublime , is reviewing God's creatures [and issuing judgments] . God, the Sublime , tells the son, ' Enter heaven from any gate you wish, my servant. ' The son replies, ' Oh, Lord! C an I take my father with me? You promised me that you wouldn't humiliate me.' God transforms the father into a hyena. The son gets away from the father and the father is thrown into hell. The son shutters his nose [from the stinking smell of the hyena.] Then, God, the Glorious and Sublime , asks the son, ' Was that your father? ' The son replies, 'Of course not, my Lord.' "

Sanad : Abu-Al-Qasim ` Abd -Al-Rahman-Bin-Al-Hasan Al-Qadi in Hamadan via Ibrahim-Bin-Al-Husayn via Adam-Bin-Abi-Iyas via Hammad-Bin-Salamah via Ay y ub Al-Sikhtiyani via Ibn-Sirin via Abu-Hurayrah.

Source : Al- Mustadrak ` Ala Al-Sahihayn by Al-Hakim .

R ating : Sahih [8] .

Qudsi Hadith No. 9

Anas -Bin-Malik , may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , commented on the verse ' God is the god of righteousness and the god of forgiveness ,' [9] and said, ' God, the Almighty and Glorious , said, " I ' m the god of righteousness . I forgive the righteous who believe in me as the only god. " "

Sanad : Al-Hasan-Bin-Al-Sabah Al-Bazzar via Zayd-Bin-Hubab via Suhayl-Bin- Abdullah Al-Quta i , the brother of Hazm son of Abu -Hazm Al-Quta ` i, via Thabit via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi .

R ating : Hasan [10] .

Qudsi Hadith No. 10

Abu-Sa` id Al-Khudri , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , sa id , " In the hands of God there is a tablet that contains three hundred fifteen laws. T he Merciful God says, ' I swear by my Might that any servant of mine who comes to me believing in me and me alone and obeying one of those laws will enter heaven. '"

Sanad : Ahmad-Bin-Qasim and Abd-Al-Warith-Bin-Sufyan via Qasim-Bin-Asbagh via Al-Harith-Bin-Abi- Usamah via Abu-Abd-Al-Rahman Al-Muqri' via Abd-Al-Rahman-Bin-Ziyad viaAb dullah-Bin-Rashid via Abu-Sa` id Al-Khudri.

Source : Al-Tamhid by Ib n - `Abd-Al-Ba r r.

Rating : Da` if [11] .

Qudsi Hadith No. 11

Anas-Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , has a green aquamarine tablet under the throne bearing the inscription, ' I ' m God. There is no other god but me . I'm the most merciful of all. I created three hundred ten-some characteristics. Anyone who comes having one of those characteristics and believing that there is no god but Allah will enter heaven. '"

Sanad : Ahmad via Abu-Ja` far via Abu-Al-Dahma ' via Abu-Zi lal Al-Qasmali via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [12] .

Qudsi Hadith No. 12

Anas-Bin-Malik , may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , read ' Is there a compensation for a good deed but a good deed? ' [13] and asked , ' Do you know what your Lord said? ' They (the s ahabah [14]) replied, ' Go d and God's Messenger know best! ' The Messenger said, ' God says, " Is there a compensation for those who have been blessed with tawhid (professing that there is no god except Allah) but heaven? " '"

Sanad : A l-Bagh awi via Abu-Said Al-Shurayhi via Abu-Ishaq Al-Thalabi via Ibn-Fanjuwayh via Ibn-Shaybah via Ishaq-Bin-Ibrahim-Bin-Bahram via Al-Hajjaj-Bin-Yusuf Al-Muktib via Bishr-Bin-Al-Husayn via Al-Zu bayr-Bin-` Adi yy via Ana s -Bin-Malik.

Source : Tafsir Al-Qur ' an Al-` Azim by Ibn-Kathir.

Rating : Matruk [15] .

Qudsi Hadith No. 13

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that Gabriel sa id that God, the Almighty and Glorious , said, " I'm Allah. There is no other god but me. So worship me. Whoever of you comes to me believing sincerely that there is no god but Allah will be under my protection. And whoever is under my protection will be saved from my punishment. "

Sa nad : Abu-Ishaq Ibrahim-Bin- Abdullah-Bin-Ishaq Al-Mua dda l via Abu-Ali Ahmad-Bin-Ali Al-Ans ari in Nishapur via Abu-Al-Salt Abd-Al-Salam-Bin-Salih Al-Harawi viaAli-Bin -Musa Al-Rida via Abu-Musa-Bin-Jafar via Jafar-Bin-Muhammad via Muhammad-Bin-Ali viaAli-Bin-Al-Husayn-Bin-Ali viaAli-Bin-Abi-Talib.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Matruk [16] .

Qudsi Hadith No. 14

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t Gabriel told him that God, the Blessed and Sublime , says, " ' T here is no god but Allah ' is my fort ress and whoever enters my fort ress is safe from my punishment. "

Sanad : Abdullah-Bin-Ahmad-Bin-Amir via his fath er via Ali-Bin-Musa Al-Rida via Musa-Bin-Jafar via Jafar-Bin-Muhammad via Muhammad-Bin-Ali via Ali-Bin-Al-Husayn via Al-Husayn-Bin-Ali via ` Ali-Bin-Abi-Talib.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : M atruk [17] .

Qudsi Hadith No. 15

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Sublime , says, " I'm Allah. There is no other god but me. Whoever beli eves in me as the only god enter s my fort ress . And whoever enters my fort ress is saved from my punishment. "

Sanad : Al-Shirazi via ` Ali-Bin-Abi-Talib.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [18] .

Qudsi Hadith No. 16

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " 'There is no God but Allah' is my word. I am the Lord. Whoever says 'There is no god but Allah' enters my fort ress . And whoever enters my fort ress is saved from my punishment. "

Sanad : Ibn-Al-Naj j ar via ` Ali-Bin-Abi-Talib.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated .

Qudsi Hadith No. 17

Anas-Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " 'There is no God but Allah' is my fort ress . W hoever says 'There is no god but Allah' is sa fe from my punishment. "

Sanad : Ibn-Al-Na j jar via Anas-Bin-Malik.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated .

Qudsi Hadith No. 18

Anas-Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " ' There is no God but Allah' is my word. I'm the Lord. Whoever says 'There is no god but Allah' enters my fort ress and whoever enters my fort ress becomes a believer. The Qur ' an is my word and from me it came out. "

Sanad : Yusuf-Bin-K halid via Harun-Bin-Rashid via F arqad via Anas-Bin-Malik.

Source : Tanzih Al-Shari**ah by Ibn-**I raq.

Rating : Mawdu` [19] .

Qudsi Hadith No. 19

Abu-Hurayrah , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God, the Glorious and Sublime , has a column of light in front of the throne. When a servant says 'There is no god but Allah,' the column shakes. So God, the Glorious and Sublime , tells the column, ' stand still. ' The column replies, 'How can I stand still when you haven't forgiven your servant?' God, the Glorious and Sublime , says, ' I have ,' and the column stands still. "

Sanad : Salamah-Bin-Shabib via **Abdullah-Bin-Ibrahim-Bin-Abi- Ghamrah via**Abdullah-Bin-Abi-Bakr via Safwan-Bin-Sulaym via Sulayman-Bin-Yasar via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [20] .

Qudsi Hadith No. 20

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " When a servant utters 'There is no god but Allah,' the utterance penetrates heavens and stands in front of God and God tells it , ' Be still. ' The utterance replies, 'How can I be still w hen you haven't forgiven the utterer ?' God , the Sublime , says , ' A ny one who utters " There is no god but Allah" is forgiven as soon as they say it . '"

Sanad : Al-Daylami via his father via Abu-Talib- Bin-Hushaym via **Abdullah-Bin-Ahmad Al-Muqri ' via Abu-Bakr Muhammad-Bin-**Ali Al-Tarbadi via his father via Khalid-Bin-Hayyan A l-Raqqi via Muhammad-Bin-Ibrahim **Ali-Bin-**Asim via Humayd via Anas-Bin-Malik.

Source : Al-La 'a li ' Al-Masnu**ah Fi Al-Ahadith Al-Mawdu**ah by Al-Suyuti .

Rating : Da` if [21] .

Qudsi Hadith No. 21

Abu-Sa` id Al-Khudri , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The Prophet M oses (M usa), may peace and blessings be upon him , said, ' Oh, Lord! T each me something I can use for dhikr [22] or prayer ?' God said, ' Say, " There is no god but Allah. " ' M oses replied, 'But Lord, all your servants say that. I need something special for me.' God said, ' M oses , if the seven heavens and their inhabitants, other than me, and the seven earths were put on one side of the scale and "There is no god but Allah " put on the other side, the scale would tip to the side with "There is no god but Allah . " ' "

Sanad : **Abd-Al-Wahid-Bin-Ahmad Al-Malihi via Abu-Mansur Al-Sam**ani via Abu-Ja**far Al-Riyani via Humayd-Bin-Zanjawayh via Abu-Al-Aswad via Ibn-Lahi**ah via Darr aj Abu -Al-Samh via Abu-Al-Haytham via Abu-Sa` id Al-Khudri.

Source : Sharh Al-Sun n ah by Al-Baghawi .

Rating : Da` if [23] .

Qudsi Hadith No. 22

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " When servant s say , ' We acknowledge that there is no god but Allah, ' God, the Sublime , says, ' Oh, my angels! My servant s know that they have no god but me. I hold you as witnesses that I have forgiven my servant s . ' "

Sanad : Abu-Hafs Umar-Bin-Al-Hasan Al-Farghuli via Umar-Bin-Abi-Al-Hasan Al-Dhahbani via Ibrahim-Bin-Ali Al-Qabbani {in Tyre} via Muhammad-Bin-Al-Husayn Al-Ghazzi Al-Sufi via Al-Qadi Abu-Al-Husayn Muhammad-Bin-Jafar {in Manbij [24] } via Muhammad-Bin-Jafar Al-Zarrad via Yahya-Bin-Amr Al-Nasibi via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated .

Qudsi Hadith No. 23

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Sublime , says, " Place the people who say 'There is no god but Allah' close to the shade of my throne for I love them. "

Sanad : Al-Daylami via Anas-Bin-Malik.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [25] .

Qudsi Hadith No. 24

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Sublime , revealed to Musa-Bin-` Imran (Moses son of Amram): " In his nation [the nation of Muhammad] there are people on every elevation and in every wadi chanting that there is no god but Allah. Their reward is similar to the reward for the prophets. "

Sanad : Al-Daylami via Anas-Bin-Malik.

Source : Al-It hafat Al-Sa niy y ah by Al-Madani.

Rating : Da` if [26] .

Qudsi Hadith No. 25

Abu-Sa` id Al-Khudri, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " It's written on heaven's gate: ' I (God) do not punish those who say, " There is no god but Allah. " ' "

Sanad : Al-Daylami via Abu-Sa` id Al-Khudri.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [27] .

Qudsi Hadith No. 26

Ibn-` Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " It's written on the throne [of God] : ' I do not punish those who say , "There is no god but Allah." ""

Sanad : Isma il-Bin-Abd-Al-Ghafir Al-Farisi via Ibn-` Abbas .

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 27

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Blessed and Sublime , says, " I am the partner who can afford the most to reject polytheism. Those who perform deeds for my sake and for the sake of other gods, I shall reject them and their polytheism. "

Sanad : Zuhayr-Bin-Harb via Ismail-Bin-Ibrahim via Rawh-Bin-Al-Qasim via Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Yaqub via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 28

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Glorious , says, " I am the partner who can afford the most to reject polytheism. So I shall disown people who perform deeds for me and other gods for they belong to those other gods. "

Sanad : Abu-Marwan Al-Uthmani via Abd-Al-Aziz-Bin-Abi-Hazim via Al-Ala ' -Bin-` Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [28] .

Qudsi Hadith No. 29

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Almighty and Glorious says, " I am the best partner . I shall disown people who perform deeds for me and other gods for they belong to those other gods. "

Sanad : Yahya via Shubah via Al-Ala ' -Bin-` Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [29] .

Qudsi Hadith No. 30

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said tha t God, the Sublime and Blessed says, " I am the richest partner.

The deeds, small and big, of people who partner with me other gods are for those other gods. "

Sanad : Warqa ' via Al-Ala ' -Bin-Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Unrated.

Qudsi Hadith No. 31

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The child of Adam will be brought on the da y of resurrection as a yeanling { he might have said 'as a lamb' } and God, the Sublime , will say: ' Oh, child of Adam! I am the best partner. I will compensate you for the work that you did for me. And others will compensate you for the work that you did for them. ' "

Sana d : Abdullah -Bin-Muhammad and Muhammad-Bin-Ali via Abu-Yala via Ishaq-Bin-Ibrahim via Hajjaj-Bin-Muhammad via Al-Rabi-Bin-Subayh via Yazid Al-Ra qashi

Source : Al- Matalib Al-Aliyah by Ibn-Hajar and Hilyat Al-Awliya ' by Abu-Nuaym Al-Asbahani.

Rating : Da` if [30] .

Qudsi Hadith No. 32

Anas [Bin-Malik] , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The child of Adam will be brought on the day of resurrection to the scale as a yeanling. God, the Sublime , will say, ' Oh, child of Adam! I am the best partner. I will compensate you [today] for what you did for me. Ask others to compensate you for what you did for them. ' "

Sanad : Abu-Muawiyah via Ismail-Bin-Muslim [Al-Makki] via Al-Hasan via Anas.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [31] .

Qudsi Hadith No. 33

Al-Dahhak-Bin-Qays Al-Fihri, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious says, " I am the best partner. Those who partner with me other gods belong to those other gods. Oh, People! Be sincere when you perform your deeds for God, the Almighty and Glorious , for God accepts nothing but sincere deeds. Do not say, 'This is for God and the relatives,' for it is for the relatives and none of it is for God. And do not say, 'This is for God and your highness es, ' for it is for their highnesses and none of it is for God. "

Sanad : Yahya-Bin-Muhammad via Said and Jafar Bin-Muhammad-Bin-Yaqub Al-Sandali via Ibrahim-Bin-Mahshar (Al-Baghdadi) via Abidah-Bin-Humayd via Abd-Al-Aziz-Bin-R ufay` and others via Tamim-Bin-Tarafah via Al-Dahhak-Bin-Qays Al-Fihri.

Source : Sunan Al-Daraqutni by Al-Daraqutni.

Rating : Da ` if [32] .

Qudsi Hadith No. 34

Sulayman-Bin-Yasar says that [a fter the meeting ended and] the people dispersed from [around] Abu-Hurayrah, may God be pleased with him , Natil Ahl Al-Sham (Natil [33] from Syria) asked Abu-Hurayrah, " Oh, Sheikh! Tell us a hadith about God's Messenger, may God's peace and blessings be upon him ." Abu-Hurayrah replied , "Of course. I heard God's Messenger, may God's peace and blessings be upon him , say, ' The first people to be judged on the day of resurrection are martyrs. They will be brought and shown the blessings of God that they were afforded [in life.] They will acknowledge those blessings. They will be asked [by God] , " How did you put those blessings to use? " They will reply, "We fought on your behalf until we died." They will be told, " You're lying. You fought in order to be called 'courageous.' And you were called courageous . " They will be sentenced and dragged face-down and thrown in hell; And people who learned and taught. And read the Qur ' an. They will be brought and shown the blessings of God that they were afforded . They will acknowledge those blessings. They will be asked, " How did you put those blessings to use? " They will reply, "We learned and taught. And we read the Qur ' an for your sake." They will be told, " You're lying. You learned in order to be called 'scholar s ' and read the Qur ' an in order to be called recite r s [of the Qur ' an] . And you were called scholars and reciters . " They will be sentenced and dragged face-down and thrown in hell; And people who were well-to-do and

given by God all kinds of wealth. They will be brought and shown the blessings of God that they were afforded . They will acknowledge those blessings. They will be asked, " How did you put those blessings to use? " They will reply, "We spent our wealth in every shape and form for your sake." They will be told, " You're lying. You did that in order to be called 'generous.' And you were called generous . " They will be sentenced and dragged face-down and thrown in hell.' "

Sanad : Yahya-Bin-Habib Al-Harithi via Khalid-Bin-Al-Harith via Ibn-Jurayj via Yunus-Bin-Yusuf via Sulayman-Bin-Yasar.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 35

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The first people to enter hell on the day of resurrection are three. One person will come and say, ' Oh, Lord! You taught me the book (the Qur ' an). I read it night and day hoping to be rewarded by you. ' God will say , ' You're lying. You prayed in order for people to say that you're a reader and a worshiper . And you were called a reader and a worshiper. [God will tell the angels] Take this person to hell. ' Another person will be brought. This person will say, ' Oh, my Lord! You blessed me with wealth. I used it to help my relatives, the needy and stranded travelers hoping to obtain your reward and your heaven.' God will say, ' You're lying . You helped others in order for people to say that you're gracious and generous. And you were called gracious and generous. [God will tell the angels] Take this person to hell. ' The third person will be brought. This person will say, ' Oh, my Lord! I fought on your behalf until I was killed, facing the enemy head-on and not retreating , hoping to obtain your reward and your heaven.' God will say, ' You're lying. You fought in order for people to say that you're intrepid and courageous. And you were called intrepid and courageous. [God will tell the angels] Take this person to hell. ' "

Sanad : Ahmad-Bin-Muhammad Al-Anzi via Uthman-Bin-Said Al-Darimi via Hisham-Bin-Ammar via `Abdullah-Bin-Al-Harith Al-Jumahi Al-Makki via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [34] .

Qudsi Hadith No. 36

Shufa Al-Asbahi narrate d and sa id : W hen I entered Medina, I saw people meeting with a man. I asked, "Who is this man?" They replied, "Abu-Hurayrah." I came close to him and sat in front of him while he was talking to people. When he stopped talking and he was by himself, I told him, "I implo re you to tell me a hadith you heard from God's Messenger, may God's peace and blessings be upon him , that you understand and know. " Abu-Hurayrah, may God be pleased with him , replied, " I will. I will tell you a hadith that God' s Messenger, may God's peace and blessings be upon him , told me that I understand and know." Abu- Hurayrah took a breath and f ainted (due to mentioning the Prophet). He stayed like that for a while and then woke up. He said, "I will tell you a hadith that God's Messenger, may God's peace and blessings be upon him , told me in this house (mosque) whe re there was nobody else but me and him. " Abu-Hurayrah fainted again and woke up. He wiped his face and said, "I will tell you a hadith that God's Messenger, may God's peace and blessings be upon him , told me in this house where there was nobody else but me and him." Abu-Hurayrah fainted again and woke up. He wiped his face and said, "I will. I will tell you a hadith that God's Messenger, may God's peace and blessings be upon him , told me in this house where there was nobody else but me and him." Abu-Hurayrah then took a deep breath and fell down on his face. I li ft ed him up and leaned him on me. He stayed like that for a long time and then woke up. He said, " God's Messenger, may God's peace and blessings be upon him , told me that on the day of resurrection, God, the Blessed and Sublime , will descend to the servants to judge them. All nations will be on their knees. The first people that God will call are a person who recited the Qur ' an, a person who died for the sake of God , and a person who had a lot of wealth. God asks the reciter, ' Did I not t each you what I revealed to my Messenger? ' The reciter replies, 'Of course.' God asks , ' So what did you do with what you were taught? ' The reciter replies , 'I used to recite it in prayer day and night.' God tells the reciter, ' You're lying. ' And the ang e l s tell the reciter 'You're lying.' God says, ' You wanted people to call you " a reciter " . And you were called " a recite r " . ' Next, the wealthy person will be brought. God asks the wealthy person, ' Did I not make you wealthy and in no need of anyone? ' The wealthy person replies, 'Of course, my Lord.' God asks , ' So what did you do with what I gave you? ' The wealthy person replies, ' I help ed my relatives and the poor.' God tells the wealthy person, ' You're lying. ' And the angels tell the wealthy person 'You're lying.' God, the Sublime , says, ' You wanted people to call you "generous". And you were called "generous". ' Next, the person who died for the sake of God will be brought. God asks the person who died for the sake of God , ' How did you die ? ' The person who died for the sake of God replies, 'I was ordered to fight for your sake and I fought until I was killed.' God tells the person who died for the sake of God , ' You're lying. ' And the angels tell the person who died for the sake of God 'You're lying.' God says, ' You wanted people to call you "courageous". And you were called "courageous". ' Then, God's Messenger, may God's peace and blessings be upon him , hit me on the knees and said, 'Abu-Hurayrah. Those three are the first of God's creatures to be thrown in hell on the day of resurrection.' "

Al-Walid Abu-Uthman said that Uqbah-Bin-Muslim told him that Shufa is the one who went to Muawiyah and told him this story . Abu-Uthman said that Al-Ala '-Bin-Abi-Hakim told him that he was a swordsman for Muawiyah and saw a man come to Muawiyah and tell him this story about Abu-Hurayrah. Muawiyah said, " If this was done to these people, how about the rest of us ?" Muawiyah cried effusively to the point we thought he was going to pass away. We said, "This man has brought us evil." Then, Muawiyah woke up, wiped his face, and said, "God and God's Messenger have told the truth. ' Whoever desires the worldly life and its niceties, we shall reward them for the [good] deeds that they perform therein (in life), and they won't be shortchanged therein (in life). Those have in the hereafter nothing but hell for what they did have failed therein (in the hereafter) and what they accomplished is futile. ' [35] "

Sanad : Suwayd-Bin-Nasr via Abdullah-Bin-Al-Mubarak via Haywah-Bin-Shurayh via Al-Walid-Bin-Abi-Al-Walid Abu-Uthman Al-Mada'ini via `Uqbah-Bin-Muslim via Shufa Al-Asbahi.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [36] .

Qudsi Hadith No. 37

Mahmud-Bin-Labid said, " God's Messenger, may God's peace and blessings be upon him , told the s ahabah, 'The thing I fear the most for you is from the smaller polytheism (al-shirk al-a sghar). They replied, 'What is the smaller polytheism, God's Messenger?' He said, 'Hypocrisy. God, the Blessed and Sublime , tells servants on the day they 're compensated for their deeds, ' Go to the people you used to flatter in life. Will they compensate you for your hypocrisy ? ' "

Sanad : Abdullah-Bin-Ahmad-Bin-Hanbal via his father via Ishaq-Bin-Isa via Abd-Al-Rahman-Bin-Abi-Al-Zinad via Amr-Bin-Abi-Amr via Asim-Bin-`Umar-Bin-Qatadah via Mahmud-Bin-Labid.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [37] .

Qudsi Hadith No. 38

Ibn-Ghanm narrated and said: When I and Abu-Al-Darda' entered the Jabiyah Mosque [38] , we met Ubadah-Bin-Al-Samit. He steered t o my right and to the left of Abu-Al-Darda' and walked in the middle of the two of us while we were talking privately amongst ourselves . God knows what we were talking about. Ubadah-Bin-Al-Samit said, "If any of the two of you live long enough, you may see Muslims read the Qur'an the way it was pronounced by Muhammad, may God's peace and blessings be upon him . They will read it ove r and over again . They will do what it says is halal [39] and refrain from doing what it says is haram [40] . And they will read it in manazil [41] . Or you may see Muslims read the Qur'an the way it is pronounced by their brothers and sisters who pronounce it the way it was pronounced by Muhammad, may God's peace and blessings be upon him . They will read it over and over again . They will do what it says is halal and refrain from doing what it says is haram. And they will read it in manazil . These people (due to their hypocrisy) will benefit you no more than a dead donkey benefits it s owner. While we were talking, we saw Shaddad-Bin-Aws and Awf-Bin-Malik. They came and sat next to us. Shaddad said, " The most I fear for you, people, is from what I heard God's Messenger, may God's peace and blessings be upon him , say , ' the hidden desire and polytheism. ' " Ubadah-Bin-Al-Samit and Abu-Al-Darda' said, " May God forgive us. Didn't God's Messenger, may God's peace and blessings be upon him , tell us that Satan [42] lost hope of being worshiped in the Arab Peninsula? We know what the hidden desire is. It is the desire for this life from women to other cravings. But what is this polytheism that you're scaring us with , Shaddad ? " Shaddad replied, "Do you know that when someone offers salat [43] to someone [other than God] or fasts for someone [other than God] or gives alms for the sake of someone [other than God] , this individual is committing polytheism?" They said, " Yes. By God, offer ing salat , fast ing , or giv ing alms for the sake of someone else [other than God] is polytheism." Shaddad said, "I heard God's Messenger, may God's peace and blessings be upon him , say, 'Whoever offers salat to show off is a polytheist. Whoever fasts to show off is a polytheist. And whoever gives alms to show off is a polytheist.'" At that point, `Awf-Bin-Malik said, " Doesn't God just accept what is directed toward the Lord from those deeds and reject the rest?" Shaddad replied to that comment and said, "I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, ' I' m the best partner for those who take other god s beside me. The deeds of those who take other gods beside me are what counts. Their deeds , small and big, are for those other gods. I' m in no need for polytheists . ' "

Sanad : Abu-Al-Nadr via `Abd-Al-Hamid, aka Ibn-Bahram, via Shahr-Bin-Hawshab via Ibn-Ghanm.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [44] .

Qudsi Hadith No. 39

Shaddad-Bin-Aws said that he heard God's Messenger, may God's peace and blessings be upon him , say, "Whoever offers salat to show off is a polytheist. Whoever fasts to show off is a polytheist. And whoever gives alms to show off is a polytheist." `Awf-Bin-Malik replied, "Doesn't God just accept what is directed toward the Lord from those deeds and reject the rest?" Shaddad said, "I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Blessed and Sublime , said, ' I'm the best partner—or associate—. The deeds, small and big, of those who partner with me other gods are for those other gods and I shall disown those polytheists . ' "

Sanad : `Abd-Al-Hamid- Bin-Bahram, via Shahr-Bin-Hawshab via Shaddad-Bin-Aws.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi .

Rating : Da`if [45] .

Qudsi Hadith No. 40

Anas-Bin-Malik, may God's peace and blessings be upon him, said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, sealed records will be placed in front of God, the Almighty and Glorious . God, the Almighty and Glorious , tells the Lord's angels, ' Throw away this and accept that. ' The angels reply, ' We swear by your M ight that we saw nothing but good deeds.' God, who knows best , will say, ' Those deeds [that are thrown away] were done for someone else. Today, I only accept deeds that were done for me. ' "

Sanad : Yaqub-Bin-Ibrahim Al-Bazzaz via Abu-Hatim Al-Razi via Al-Hajabi T Muhammad-Bin-Makhlad via Ahmad-Bin-Muhammad-Bin-Anas via Abdullah-Bin-Abd-Al-Wahhab Al-Hajabi via Al-Harith-Bin-Ghassan via Abu-Imran Al-Jawni via Anas-Bin-Malik.

Source : Sunan Al-Daraqutni by Al-Daraqutni.

Rating : Da`if [46] .

Qudsi Hadith No. 41

`Umar-Bin-Al-Khattab said, " God has angels who record the deeds of the children of Adam. The angels go and spread their records in front of their Lord, the Almighty and Glorious . God, the Almighty and Glorious , tells the ang el s, ' Throw away that record. Keep that record. ' Angels wh o are ordered to throw away a record will say, 'We saw them (the people whose records have been ordered to be thrown away) do good deeds. ' God will reply, ' They did those deeds for someone other than me. ' "

Sanad : Rustah via `Umar-Bin-Al-Khattab.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 42

`Adi yy -Bin-Hatim, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, some people will be ordered to proceed toward s heaven. They will come close to it and look at it. They will inhale its smell. They will see what God prepared for its inhabitants. Then, God will tell the angels, ' Take them away for they have no place in heaven. ' They will leave with regrets the way others left before them. They will say, 'Our Lord, i t would've been easier for us had you thrown us in hell before you showed us the rewards for your followers and what you prepared for them in heaven.' God will say, ' That's what I wanted done to you. You committed major sins when you were alone but in front of people you behaved pious ly and humbl y. You were showing off in front of people and you were insincere with me. You were afraid of people and not afraid of me. You glorified people and did not glorify me. You gave up things for the sake of people and not for the sake of me. So today, I shall make you taste the severest punishment along with what I have deprived you from rewards. ' "

Sanad : Ali-Bin-Harun via Jafar-Bin-Muhammad Al-Firyabi via Al-Amash T Abu-Amr Ibn -Hamdan via Al-Hasan-Bin-Sufyan via Amr-Bin-Z urarah via Abu-Ju nadah via Al-Amash via Khaythamah via `Adi yy -Bin-Hatim.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Matruk [47] .

Qudsi Hadith No. 43

Abu-Hurayrah says that God's Messenger, may God's peace and blessings be upon him , sa id , " At the end of time, there will come people who use religion as a form of deception in life. They wear the skin of sheep in front of people [as a sign of asceticism .] Their tongues are sweeter than sugar [in flattery] and their hearts are the hearts of wolves (they're voracious for what life has to offer from wealth and power.) God, the Almighty and Glorious , says, ' Are they so arroga nt (not afraid of me)? Or a re they chal lenging me? I swear by my M ight that I shall afflict them with an insurrection that leave s the prudent amongst them perplexed. ' "

Sanad : Suwayd via Ibn-Al-Mubarak via Yahya-Bin-`Ubaydallah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da`if [48] .

Qudsi Hadith No. 44

Ibn-`Umar, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Sublime , says, " I've created some creatures whose tongues are sweeter than honey [in flattery and sycophancy] and whose hearts are bitter than aloe (due to their conspiracy and hypocrisy). I swear by my M ight that I shall afflict them with an insurrection that leaves the prudent amongst them perplexed. Are they showing me arrogance? Or are they challenging me?' "

Sanad : Ahmad-Bin-Said Al-Darimi via Muhammad-Bin-Abbad via Hatim-Bin-Ismail via Hamzah-Bin-Abi-Muhammad via Abdullah-Bin-Dinar via Ibn-`Umar.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da`if [49] .

Qudsi Hadith No. 45

Al-Rabi`-Bin-Anas said, "God, the Almighty and Glorious , revealed to a prophet of God's prophets, may peace be upon them , ' Why do your people wear the skin of sheep [as a sign of asceticism] and look like monks? Their tongues are sweeter than honey [in flattery and sycophancy] and their hearts are bitter than aloe (due to their conspiracy and hypocrisy). Are they so arrogant (not afraid of me)? Or are they deceiving me? I swear by my M ight that I shall leave the knowledgeable amongst them perplexed. Foretellers and those who are foretold and magicians and those who ask for magic are not mine. Let those who believe in me, rely on me. And let those who do not believe in me, follow someone else.' "

Sanad : Hashim via Abu-Jafar via Al-Rabi-Bin-Anas.

Source : Al-Zuhd by Ahmad -Bin-Hanbal .

Rating : Da`if [50] .

Qudsi Hadith No. 46

Aisha , may God be pleased with her , said that God, the Almighty and Glorious , says, " There are servants of mine who wear the skin of sheep [as a sign of asceticism] and their hearts are bitter than aloe (due to their conspiracy and hypocrisy). Their tongues are sweeter than honey [in flattery and sycophancy] and they deceive people with their religion. Are they so arrogant (not afraid of me)? Or are they challenging me? I swear by my M ight that I shall afflict them with an insurrection that leaves the prudent amongst them perplexed.' "

Sanad : Abu-Al-Qasim Zahir and Abu-Bakr Wajih {sons of Tahir-Bin-Muhammad} and Abu-Al-Futuh Abd-Al-Wahab-Bin-Al-Shah via Ahmad-Bin-Al-Hasan Al-Azhari via Al-Hasan-Bin-Ahmad Al-Makhladi via Abu-Bakr Abdullah-Bin-Muhammad Al- Isfirayi ni via Muhammad-Bin-Ghalib Al-Antaki via Muhammad-Bin-Sulayman-Bin-Abi-Dawud via Hafs-Bin-Ghaylan via Al-Hakam Al-Ayli via Al-Qasim-Bin-Muhammad via Aisha.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da`if [51] .

Qudsi Hadith No. 47

Abu-Al-Darda' , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " God revealed in some of the Lord's books and unveiled to some of the Lord's prophets through inspiration , ' Ask those who stu dy for a reason other than religion ; those who learn for a reason other than learning (i.e. to

impress others) ; those who perform deeds that benefit in the hereafter to benefit themselves in the earthly life [through hypocrisy] ; and those who wear the skin of sheep [as a sign of asceticism] and their hearts are the hearts of wolves (they're voracious for what life has t o offer from wealth and power) and their tongues are sweeter than sugar [in flattery] and their hearts are bitter than aloe (filled with corruption and bad intentions) : are they deceiving me? Or are they deriding me? I swear by my M ight that I shall afflict them with an insurrection that leaves the prudent amongst them perplexed. ' "

Sanad : Abu-Tahir-Bin-Abi-Nasr Al-Tajir via Abd-Al-Rahman-Bin-Muhammad-Bin-Ishaq-Bin-Mandah via Abu-Said Muhammad-Bin-Ali Al-Naqqash via Abu-Muhammad Ubaydallah-Bin-Ishaq-Bin-Al-Mundhir via Abu-Khubayb Al-Abbas-Bin-Ahmad Al-Birti via Yahya-Bin-Al-Mughirah Al-Makhzumi via his father via Uthman-Bin-Abd-Al-Rahman via Ibn-Shihab via A'idhallah via Abu-Al-Darda'.

Source : Dhayl Tarikh Baghdad by Ibn-Al-Najjar.

Rating : Da` if [52] .

Qudsi Hadith No. 48

Damrah -Bin-Habib sa id that God's Messenger, may God's peace and blessings be upon him , said , " The angels will raise the deeds of a God's servant , with aggrandizement and reverence, to wherever God wishes in God's dominion. God reveals to them , ' You're the keepers of the deeds of my servant and I know what's inside my servant. This servant of mine was insincere with me and the deeds that the servant performed were done insincere ly . Place the deeds [and hence the servant] in S ijjin [53] . ' And angels will raise the deeds of a God's servant, with belittlement and detestation, to wherever God wishes in God's dominion. God reveals to them , ' You're the keepers of the deeds of my servant and I know what's inside my servant. This servant of mine performed the deeds sincerely . Write the deeds [and hence place the servant] in ` I lliyyin [54] .' "

Sanad : Abu-Bakr-Bin-Abi-Maryam via Damrah-Bin-Habib .

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Da` if. [55]

Qudsi Hadith No. 4 9

Anas-Bin-Malik , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " At the end of time, my nation will be divided into three groups. One group that worships God sincerely, one group that worships God hypocritically, and one group that worships God in order take what people have. On the day of resurrection, when they are brought together, God tells those who worshiped in order to take w hat people ha d , ' Swear by my M ight and G lory and tell me why you worshiped me. ' They say, 'We swear by your Might and G lory that we worshiped you in order to take what people ha d .' God w ill say to them, ' What you col lected is of no benefit to you. [God tells the angels] T ake them to hell. ' T hen God tells those who worship ed hypocritically , ' Swear by my Might and G lory and tell me why you worshiped me. ' They say, 'We swear by your M ight and G lory that we worshiped you to show off.' God will say to them, ' None of your deeds have ascended to me (i.e. accepted by me). [God tells the angels] T ake them to hell. ' Then God tells those who worshiped sincerely, ' Swear by my Might and G lory and tell me why you worshiped me. ' They say, 'We swear by your Might and G lory that you know better than anybody else why we worshiped you. We worshiped you in order to get close to you and we worshiped you for your sake only.' God will say, ' My servants have told the truth. [God tells the angels] take them to heaven. ' "

Sanad : Muhammad-Bin-Al-Abbas Al-Mu'addib via Ubayd-Bin-Ishaq Al-Attar via Qatari Al-Khashab via Abd-Al-Warith via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [56] .

Qudsi Hadith No. 50

Anas-Bin-Malik , may God be pleased with him , said, " On the day of resurrection, the group of readers from my nation will be brought. God will ask them , ' Who did you worship? ' They'll reply, ' You, our Lord.' God will ask them , ' Who did you ask [for help] ? ' They'll reply, ' You, our Lord.' God will ask them, ' Who did you ask for forgiveness? ' They'll reply, ' You, our Lord.' God will tell them, ' You worshiped me through talking, asked me for forgiveness through speaking, and in your hearts you were steadfast. ' T hey 'll be linked together in a chain and flown over the heads of creatures and then it 'll be said, ' These were the readers of the nation of Muhammad. ' "

Sanad : Aban via Abu-Al-Shaykh via Anas-Bin-Malik.

Source : Tanzih Al-Sharia h by Ibn-Iraq.

Rating : Mawdu` [57] .

Qudsi Hadith No. 51

Hudhayfah, may God be pleased with him , said that God, the Sublime , says, " Sincerity is a secret of mine. I instill it in the hearts of my favorite servants ."

Sanad : Al-Ghazzali via Hudhayfah.

Source : Silsila t Al-Ahadith Al-Da` ifah by Al-Albani.

Rating : Da` if [58] .

Qudsi Hadith No. 52

God says, " Sincerity is a secret of mine. I instill it in the hearts of those that I love. No angel looks at it to record it nor does Satan look at it to corrupt it. "

Sanad : Ibn-Al-` Arabi .

Source : Fath Al-Bari by Ibn-Hajar.

Rating : Matruk [59] .

Qudsi Hadith No. 53

Abu-Sa` id says, " God laughs [in happiness] for two: People who line up for prayer and people who wake up in the darkness of th eir homes [a t night] . God says, ' My servants rise [in prayer] for my sake and not to show off (i.e. not for ulterior motives). ' "

Sanad : Ibn-Al-Najjar via Abu-Sa` id.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 54

It's been reported that a man said, "I asked Muadh-Bin-Jabal, may God be pleased with him , ' Tell me a hadith that you heard from God's Messenger, may God's peace and blessings be upon him . ' Muadh cried to the point where I thought he wouldn't stop crying . But he stopped and said, 'I heard God's Messenger, may God's peace and blessings be upon him , calling , "Muadh." I replied, "Yes, most dear Prophet." The Prophet said, "I'm going to tell you a hadith that will benefit you if you adhere to it , and if you don't adhere to it you will have no excuse on the day of resurrection. Oh, Muadh! God created seven angels before the Lord created the heavens and the earth. Then God created the seven heavens and placed an angel at the gate of each one where angels glorify and revere their heavens. The keepers of the deeds of servant s (other angels) ascend with those deeds to heaven. The keepers take to the lower heaven the deed of a servant who performs deeds from sunrise to sunset . The deed of the servant is as shiny as the sun . The keepers p raise the deed in quantity and quality. The gatekeeper of the fist heaven tell s the keeper s of the d eed , 'Hit the servant on the face with th at deed . I'm the angel of backbiting. I've been ordered by my Lord to not let the deeds of backbiters pass beyond my heaven.' Then the keepers take to heaven a righteous deed of a servant. They praise is it in quantity and quality. They pass through to the second heaven. The angel in charge of the second heaven tells the keepers, 'Stop and hit the servant on the face with that deed. The servant performe d that deed for the sake of earthly life gains . I've been ordered by my Lord to not allow that deed go past me. The servant acted boastfully in front of people.' Then the keepers take to heaven the deed of a servant that consists of charity, fasting, and salat. The deed is glowing and the keepers like it. They pass through to the third heaven. The angel in charge of the third heaven tells the keepers, 'Stop and hit the servant on the face with that deed. I'm the angel of arrogance. I've been ordered by my Lord to not allow that deed go past me. The servant acted arrogantly in front of people. ' Then the keepers take to heaven the deed of a servant that shines like a sparkling star. It reverberates from the sound of the praising of the Lord, salat, hajj, and umrah [60] . They pass through to the fourth heaven. The angel in charge of the fourth heaven tells the keepers, 'Stop and hit the servant on the face with that deed. Hit the servant on the back and abdomen. I'm the angel of conceit. I've been ordered by my Lord to not allow that deed go past me. The servant acted conceitedly. ' Then the keepers ascend with a servant's deed through the fifth heaven. The deed is as glamorous a s a bridegroom being wed to her consort . The angel in charge of the fifth heaven tells the keepers, 'Stop and hit the servant on the face with tha t deed and make the servant held responsible . I'm the angel of envy. The servant envied those who learned and those who performed the same deeds that the servant performed and everyone who wo r shiped. The servant envied them and criticized them. I've been ordered by my Lord to not allow that deed go past me. ' Then the keepers ascend with a servant's deed, which consists of salat, zakat [61] , hajj, andumrah, and pass through to the sixth heaven. The angel in charge of the sixth heaven tells the keepers, ' Stop and hit the servant on the face with that deed. The servant showed no mercy to any of the afflicted or troubled of God's servants. On the contrary, the servant gloated over their misfortunes. I'm the angel of mercy. I've been ordered by my Lord to not allow that deed go past me. ' Then the keepers ascend with a servant's deed, which consists of fasting, salat, almsgiving, judicial discretion, and piety, and pass through to the seventh heaven. The deed trembles like thunder and shines like the sun. It's accompanied by three thousand angels. The keepers and the deed pass through up to the seventh heaven. The angel in charge of the seventh heaven tells the keepers, ' Stop and hit the servant on the face with that deed. Hit the servant' s limbs and lock the servant's heart. I block from my Lord any deed that was not performed for the sake of God. The servant performed the deed for someone other than God. The deed was intended to make a name for the servan t among jurisprudents and scholars in the cities. I've been ordered by my Lord to not allow that deed go past me. Every deed that is not performed for the sake of God is hypocrisy and God does not accept the deed s of hypocrites. ' Then the keepers ascend with a servant's deed, which consists of salat, fasting, hajj, ` umrah, good morality, silence, and dhikr, to the Sublime God. The deed is accompanied by the angels of heavens. They pass through all the heavens and stand in front of God, the Almighty and G lorious . They testify that the deed is good and that it was performed sincerely for the sake of God. God will tell them, ' You're the keepers of my servant's deed and I'm the one who knows what's inside the servant. The servant didn't perform that deed for my sake but performed it for the sake of someone else. My curse will befall the servant. ' All the ang el s will say, 'Your curse and our curse will befall the servant.' All the heavens will say, 'God's curse and our curse will befall the servant.' The servant will be cursed by the seven heavens and those who dwell within them. "'

"Muadh said, 'I said to the Prophet , "Oh, God's Messenger! You're God's Messenger and I'm Muadh. " The Prophet replied, " Muadh. Do what I do, e ven if you have shortcomings . W atch what you say and do not defame your brothers and sisters who follow the Qur'an. Take responsibility for your sins and do not place the blame on them. Do no t attain contentment through criticizing them. Do n't be vain when dealing with them. Do not let the deeds of this world stop you from performing the deeds that benefit you in the hereafter. Do not act arrogantly and make people shy away from your bad morals. Do not talk secretly with someone in the presence of others. Do not act boastfully in front of people for you will lose the goods of this life and the goods of the hereafter. Do not disunite people for the do gs of hell will tear you up in hell on the day of resurrection. God, the Sublime , says, ' Those that remove gently . ' [62] Do you know who are those that remove gently, Muadh? " I replied, " Who are they, most dear Prophet? " The Prophet said, " They are the dogs in hell that remove the flesh and bones. " Muadh said, " Oh, God's Messenger! How can someone possess those characteristic and be saved from that torture? " The Prophet replied, " Muadh, it's easy for those who are blessed by God. "'

"Because of this hadith, I never sa w anyone who read the Qur'an more than Mu` adh."

Sanad : Ibn-Al-Mubarak and Ibn-Hibban via Mu`adh-Bin-Jabal.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Mawdu [63] `.

Qudsi Hadith No. 55

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Your nation continues to ask , 'What is this? What is this ?' Until they ask, 'God created the creatures. But who created God?' "

Sanad : Abdullah-Bin-Amir -Bin- Zurarah Al-Hadrami via Muhammad-Bin-Fudayl via Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 56

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , told me, " Your people continue to ask each other questions until they ask, ' God created the creatures. But who created God?' "

Sanad : Muhammad-Bin-Al-Fudayl via Al-Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [64] .

Qudsi Hadith No. 57

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " Your people continue to ask questions until they ask, 'God created the creatures. But who created God?' "

Sanad : Ali-Bin-Harb and Al-Hasan-Bin-Ali-Bin-Al-Af fan via Husayn Al-Jufi via Za' idah via Al-Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Musnad Abu-Awanah by Abu-Awanah .

Rating : Unrated .

Qudsi Hadith No. 58

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " My servant continues to ask questions about me : 'God created me. But who created God? '"

Sanad : Yaqub-Bin-Humayd via Ibn-Abi-Hazim via Al-Ala' via his father via Abu-Hurayrah.

Source : Al-Su nnah by Ibn-Abi-`Asim.

Rating : Sahih [65] .

Qudsi Hadith No. 59

Abu-Al-Darda', may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I, humankind, and the jinn [66] have grievous news: 'I create, and others are worshiped. And I bless, and others are thanked.' "

S anad : Abu-Abdullah Al-Hafiz via Abu-Jafar Al-Khaladi via Abu-Al-Abbas-Bin-Masruq via Muhanna-Bin-Yahya via Baqiyyah via Safwan-Bin-Amr via Abd-Al-Rahman-Bin-Jubayr-Bin-Nufayr and Shurayh-Bin-Ubayd {the two men from Hadhramaut} via Abu-Al-Darda'.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [67] .

Qudsi Hadith No. 60

Ibn-`Umar, may God be pleased with him and his father , said, that the Messenger, may God's peace and blessings be upon him , said, "In some of the revelations that God disclosed to the prophet s , God, the Sublime , says, " Child of Adam! I create you and bless you and you worship someone else? Child of Adam! I call you and you run away from me? Child of Adam! I remember you and you forget me? Child of Adam! Fear God and sleep anywhere you wish [in peace] . "

Sanad : Al-Khalili's father and a group of people via Ali-Bin-Ibrahim Al-Qattan via Muhammad-Bin-Ahmad Al-Sawi {in Qazvin} via his father via Muhammad-Bin-Umayyah via Nawfal-Bin-Sulayman [Al-Huna'i] via Ubaydallah-Bin-Umar via Nafi via Ibn-Umar.

Source : Al-Irshad by Al-Khalili.

Rating : Da`if [68] .

Qudsi Hadith No. 61

` Ali-Bin-Abi-Talib, may God be pleased with him , said that the Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, child of Adam! Why aren't you fair to me? I show you love by providing you with blessings and yo u show hatred by your disobedience. G ood things from me are sent down to you [to earth] and your evil deeds are brought up to me [to heaven] . A gracious angel still brings to me, every day and night, an ugly deed of yours. Child of Adam! If you heard a description of you, without knowing that it is a description of you, you would quickly detest it. "

Sanad : Ali-Bin-Musa Al-Rida via Abu-Musa-Bin-Jafar via Jafar-Bin-Muhammad via Muhammad-Bin-Ali via Ali-Bin-Al-Husayn-Bin-Ali via Ali-Bin-Abi-Talib.

Source : Al-Tad win Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Da ` if [69] .

Qudsi Hadith No. 62

Zayd-Bin-Khalid Al-Juhani, may God be pleased with him , said, " God's Messenger, may God's peace and blessings be upon him , led our morning prayer in Hudaybiyah after a rainy night. When he left, he went to the people and said, 'Do you know what your Lord sa ys ? ' They replied, 'God and God's Messenger know best.' The Prophet said , ' God says , " There are those of my servants who, this morning, believe in me and those who disbelieve. Those who say, ' The rain is due to the grace and mercy of God (i.e. God caused the rain) ' believe in me and disbelieve in the star. And those who say, 'The rain is due to the disappearance of star such and such (i.e. the star caused the rain) ,' disbelieve in me and believe in the star. "' "

Sanad : Abdullah-Bin-Maslamah via Malik via Salih-Bin-Kaysan via Ubaydallah-Bin-Abdullah-Bin-Utbah-Bin-Mas ` ud via Zayd-Bin-Khalid Al-Juhani.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 63

Zayd-Bin-Khalid , may God be pleased with him , said, " When it r ained [and some people believed the rain was caused by the Prophet ,] t he Prophet, may God's peace and blessings be upon him , said , ' God says, " T his morning, there are serva nts of mine who disbelieve in me (those who believe that the rain was not caused by God) and those who believe in me (those who believe that the rain was caused by God.) " ' "

Sanad : Musaddad via Sufyan via Salih via ` Ubaydallah via Zayd-Bin-Khalid.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 64

Zayd-Bin-Khalid Al-Juhani, may God be pleased with him , said , " One time when it rained [at night] during the time of the Prophet, may God's peace and blessing be upon him , the Prophet told the people (in the morning) , ' Have you heard what your Lord said regarding last night? God said, " Every time I grant my servants a blessing [at night, such as rain,] a group of them become, in the morning, disbelievers. They say, ' It rained due to the disappearance of star such and such (i.e. the star caused the rain) ' Those who praise me for providing the rain are the ones who believe in me and disbelieve in the star. And those who say, ' The rain was due to the disappearance of star such and such , ' disbelieve in me and believe in the star. " ' "

Sanad : Qu taybah via S ufyan via Salih-Bin-Kaysan via Ubaydallah-Bin-Abdullah via Zayd-Bin-Khalid Al-Juhani.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : Sahih [70] .

Qudsi Hadith No. 65

Zayd-Bin-Khalid Al-Juhani, may God be pleased with him , said, " One night during the time of God's Messenger, may God's peace and blessings be upon him , it rained. In the morning, the Prophet told the people, 'Have you heard what you r Lord, the Almighty and Glorious , said regarding last night? God said, " Every time I grant my servants a blessing [at night, such as rain,] a group of them , in the morning , become disbelievers in those who believe in me [because th ose who believe in God believe that ra in is caused by God.] "' "

Sanad : Sufyan via Salih-Bin-Kaysan via Ubaydallah-Bin-Abdullah via Zayd-Bin-Khalid Al-Juhani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [71] .

Qudsi Hadith No. 66

Abu-Hurayrah, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said [to the people] , ' Have you heard what your Lord said? God said, " Every time I grant my servants a blessing, a group of disbelievers attributes the blessing to the position of the stars. " ' "

Sanad : Harmalah-Bin-Yahya and Amr-Bin-Sawwad Al-Amiri via Ibn-Wahb via Yunus T Muhammad-Bin-Salamah Al-Muradi via Abdullah-Bin-Wahb via Yunus via Ibn-Shihab via Ubaydallah-Bin-Abdullah-Bin-Utbah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 67

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God said], " The children of Adam disbelieve me unjustifiably . And the children of Adam curs e me unjustifiably. The children of Adam disbelieve me when they say that I won't resurrect them . And the children of Adam curse me when they say, ' God has begotten a son,' when, in fact, I'm e ternal . I was never begotten and I never beget and I have no equal. "

Sanad : Ishaq-Bin-Mansur via Abd-Al-Razzaq via Mamar via Hammam via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 68

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God said, " The children of Adam disbelieve me unjustifiably . And the children of Adam curse me unjustifiably. They disbelieve me when they say, 'God will not resurrect us .' Creating people is not easier for me than resurrecting them (i.e. if I can create people I can surely resurrect them.) And the children of Adam curse me when they say, 'God has begotten a son,' when, in fact, I'm one and e ternal . I was never begotten and I never beget and I have no equal. "

Sanad : Abu-Al-Yaman via Shuayb via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 69

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God says, " The children of Adam curse me and they shouldn't curse me . And t he children of Adam disbelieve me and they shouldn' t disbelieve me. They curse me when they say, 'God has a son' and they disbelieve me when they say, 'God will not resurrect us.' "

Sanad : Abdullah-Bin-Abi-Shaybah via Abu-Ahmad via Sufyan via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 70

Ibn-` Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God said, " The children of Adam disbelieve me unjustifiably. And the children of Adam curse me unjustifiably. They disbelieve me when they claim that I can't resurrect them. And they curse me when they say that I have a son for I'm above taking a spouse or a son. "

Sanad : Abu-Al-Yaman via Shuayb via Abdullah-Bin-Abi-Husayn via Nafi-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 71

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " The children of Adam malign me when they curse the time [72] for I am the [creator of] time and I am in charge of everything . I alternate the night and the day. "

Sanad : Al-Humaydi via Sufyan via Al-Zu hri via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 72

Sufyan-Bin-Uyaynah said, " Before the advent of Islam [73] , people used to say , ' T ime is the thing that destroys us. It is the thing that causes us to die and it is the thing that brings us to life. ' God responded to them. Al-Zu hri said that Said-Bin-Al-Musayyab said that Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , says, ' The children of Adam malign me when they curse the time for I am the [creator of] time. I alternate its nights and its days and, if I wish, I can make them cease [alternating] . '" Then Sufyan recited the following verse: " There is no life but the life we live on earth. W e die and others are born. And nothing de stroys us except time. " [74]

Sanad : Abu-Zakariyya Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq via Sufyan-Bin-` Uyaynah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [75] .

Qudsi Hadith No. 73

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , said, " The children of Adam malign me when they say, 'Oh, how defeating time is! ' No one of you should say, ' Oh, how defeating time is, ' for I am the [creator of] time. I alternate its nights and its days and, if I wish, I can make them cease [alternating] .' "

Sanad : Abd-Bin-Humayd via Abd-Al-Razzaq via Ma`mar via Al-Zu hri via Ibn-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 74

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , said, " I asked my servants for a loan but they refused [76] . My servants cursed me without knowing. They say, ' Woe to the time, woe to the time,' and I am the [creator of] time. "

Sanad : Abu-Al-Abbas Muhammad-Bin-Ahmad Al-Mahbubi via Said-Bin-Masud via Yazid-Bin-Harun via Muhammad-Bin-Ishaq via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [77] .

Qudsi Hadith No. 75

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said [that God says], " The children of Adam should not say, 'Woe to the time, woe to the time,' for I am the [creator of] time. I send forth the night and day [alternately] and, if I wish, I can make them cease [alternating] . "

Sanad : Abd-Al-Razzaq-Bin-Hammam via Mamar via Hammam-Bin-M unabbih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [78] .

Qudsi Hadith No. 76

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God said, " The children of Adam curse the time and I'm the [creator of] time. I control the night and the day. "

Sanad : Yahya-Bin-Bukayr via Al- La yth via Yunus via Ibn-Shihab via Abu-Sal a mah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 77

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said that God, the Almighty and Glorious , said, " The children of Adam curse me when they say , 'Woe to the time' for I am the [creator of] time. I am the [creator of] time. "

Sanad : Ibn-Kasib via Ibn-Abi-Hazim via Al-`Ala' via his father via Abu-Hurayrah.

Source : Al-Sunnah by Ibn-Abi-`Asim.

Rating : Sahih [79] .

Qudsi Hadith No. 78

Abu-Hurayrah, may God's peace and blessings be upon him , said that God's Messenger, may God's Peace be upon him , said , " Do not curse the time for God, the Almighty and Glorious , said, ' I'm the [creator of] time. The days and nights belong to me. I renew them and I wear them out. And I bring kings and queens , one after another. ' "

Sanad : Ibn-Numayr via Hisham-Bin-Sa`d via Zayd-Bin-Aslam via Dhakwan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [80] .

Qudsi Hadith No. 79

Abu-Hurayrah, may God's peace and blessings be upon him , said that the Prophet, may God's Peace be upon him , said, " No one of you should say, 'Woe to the time,' for God, the Almighty and Glorious , said, ' I am the [creator of] time. I send forth the night and day [alternately] and, if I wish, I can make them cease [alternating] . ' And do not refer to grapes as "karm [81] (grace)" for grace refers to Muslims. "

Sanad : Muhammad-Bin-Ubaydallah via Hatim-Bin-Ismail via Abu-Bakr-Bin-Yahya Al-Ansari via his father via Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Hasan [82] .

Qudsi Hadith No. 80

` Abd-Al-Rahman-Bin-Qatadah Al-Salami, may God be pleased with him , said , "I heard God's Messenger, may God's peace and blessings be upon him , say, ' God, the Almighty and Glorious , created Adam and then brought forth the creatures from his loin and said, " Th ese will go to heaven and I don't care (i.e. this will have no impact on me) and th ese will go to hell and I don't care. "' Someone asked , 'Oh, God' s Messenger! So on what are our actions based? ' The Prophet replied , ' P redestination.'"

Sanad : Al-Hasan-Bin-Sawwar via Layth, aka Ibn-Sad, via Muawiyah via Rashid-Bin-Sad via Abd-Al-Rahman-Bin-Qatadah-Al-Salami.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [83] .

Qudsi Hadith No. 81

When Umar-Bin-Al-Khattab, may God be pleased with him , was asked about this verse, " Your Lord brought forth from the loins of the children of Adam their progeny, held them as witnesses against one another , and asked them, 'Am I not your Lord?' They replied, 'Definitely. We testify to this. ' [This] in case you say on the day of resurrection , ' We were of this unaware , ' [84] " Umar-Bin-Al-Khattab replied, "I heard God's Messenger, may God's peace and blessings be upon him , being asked about th is verse and the Prophet said, ' God created Adam and then God rubbed Adam's back with the Lord's right hand and brought forth a progeny and said, " I created these and they will go to heaven. They will perform the dee ds that that people of heaven perform . " Then God rubbed Adam's back and brought forth a progeny and said, " I created these and they will go to hell. They will perform the deeds that the people of hell perform . " ' A man asked, 'Oh, God's Messenger! So what is the sense of doing anything [if the people of heaven and the people of hell are known in advance] ? ' God's Messenger, may God's peace and blessings be upon him , replied, ' When God creates a servant who is predestinated to go to heaven, this servant performs the deeds of the people of heaven and dies performing a deed of the deeds of the people of heaven and God send s this servant to heaven. And when God creates a servant who is predestinated to go to hell, this servant performs the deeds of the people of hell and dies performing a deed of the deeds of the people of hell and God sends this servant to hell.'"

Sanad : Al-Ansari via Man via Malik-Bin-Anas via Zayd-Bin-Abi-Unaysah via Abd-Al-Hamid-Bin-Abd-Al-Rahman-Bin-Zayd-Bin-Al-Khattab via Muslim-Bin-Yasar Al-Juhani via Umar-Bin-Al-Khattab.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [85] .

Qudsi Hadith No. 82

Umar-Bin-Al-Khattab, may God be pleased with him , gave a sermon in Al-Jabiyah. He praised God and thanked the Lord and then said, "He who is guided by God will not be led astray by anyone and he who is astray will not by guided by anyone." A priest standing in front of Umar said to Umar something in Persian. Umar asked his interpreter, "What is he saying?" The interpreter replied , "He claims that God doesn't lead anybody astray." Umar told the priest, "You are lying , you enemy of God. God created you and led you astray and God will throw you in hell, God willing. If it weren't for an agreement between you and us , I would cut your head off. " Then Umar said, " When God created Adam, God spread Adam's descendents and recorded the people of heaven (those who will go to heaven) and their deeds and recorded the people of hell (those who wi ll go to hell) and their deeds. Then God said, ' These (the people of heaven) are for this (heaven) and these (the people of hell) are for this (hell). ' " Then the people dispersed and they had no disagreement about predestination.

Sanad : Abu-Dawud and Ibn-Jarir and Ibn-Abi-Hatim via ` Umar-Bin-Al-Khattab.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [86] .

Qudsi Hadith No. 83

Abu-Nadrah said, "When one of the sahabah became ill , his friends went to visit him. He cried. The sahabah asked him, ' Why are you crying, ` Abdullah? Didn't God's Messenger, may God's peace and blessings be upon him , tell you, " Trim and crop your mustache until you meet me [in heaven] ?"' He replied, 'Yes. But I heard God's Messenger, may God's peace and blessings be upon him , say , " God, the Almighty and Glorious , grabbed a portion [of people] with the Lord's right hand and said, ' These [people] are for this (heaven), and I don't care.' And God grabbed another portion with the other hand and said, 'The se [people] are for this (hell) and I don't care. ' " I don't know in which portion I am.'"

Sanad : Affan via Hammad-Bin-Salamah via Said Al-Jurayri via Abu-Nadrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [87] .

Qudsi Hadith No. 84

Anas, may God be pleased with him , said, " God, the Almighty and Glorious , grabbed a portion [of people] with the Lord's hand and said, ' These [people] will go to heaven with my mercy ,' and grabbed another portion and said, ' T hese [people] will go to hell and I don't care. ' "

Sanad : Suwayd-Bin-Said via Al-Hakam-Bin-Sinan Abu-Awn via Thabit via Anas.

Source : Al-S ilsilah Al-Sahihah by Al-Albani and Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Sahih [88] .

Qudsi Hadith No. 85

Abu-Al-Darda', may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God created Adam at the appointed time. Then God hit Adam's right shoulder and produced a white progeny like dust and hit his left shoulder and produced a black progeny like ash. God told to the ones in the Lord' s right palm, ' To heaven and I don't care ,' and told the ones in the Lord's left palm, ' T o hell and I don't care. ' "

Sanad : Haytham via Abu-Al-Rabi` via Yunus via Abu-Idris via Abu-Al-Darda'.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [89] .

Qudsi Hadith No. 86

Abu-U mamah [Al-Bahili] , may God be pleased with him , said, " When God , the Almighty and Glorious , created the creatures and took care of the matter, the Lord took the people on the right with the Lord's right hand and took the people on the left with the Lord's left hand and said, ' People of the right. ' They replied, 'Yes, Most Gracious.' The Lord asked them, ' Am I not your Lord? ' They replied, 'Of course.' The n God said, ' People of the left. ' They replied, 'Yes, Most Gracious.' The Lord asked them, ' Am I not your Lord? ' They replied, 'Of course.' Then God mixed them with each other. Then someone asked, 'Oh, Lord! Why did you mix them with each other?' God replied, ' They have deeds other than this that they will be reminded of on the day of resurrection in case they [deny their misdeeds and] say, "We were of this unaware. " [90] ' Then God returned them to the loin of Adam. "

Sanad : Ibrahim-Bin-Salih via Uthman-Bin-Al-Haytham via Ja far-Bin-Al-Zubayr via Al-Qasim via A bu-Umamah .

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [91] .

Qudsi Hadith No. 87

Abdullah-Bin- Umar, may God be pleased with him , said, " God's Prophet, may God's peace and blessings be upon him , came to us holding in his hand s two books and said, 'Do you know what these two books are?' We replied, 'Not until you tell us, God's Prophet.' He said, 'The book in my right hand contains the names of the people of heaven and the names of their fathers and their tribes in detail . The names are never increase d or decrease d . And the book in my left hand contains the names of the people of hell and the names of their fathers and their tribes in detail. The names are never increased or decreased.' The companions of God's Messenger, may God's peace and blessings be upon him , asked him, 'So what is the sense of doing anything [if the people who will be going to heaven and the people who will be going to hell are known in advance] ?' The Messenger replied, 'Be righteous and straightforward. The people of heaven will at the end [of their life on earth] perform the deeds of the people of heaven regardless of the deeds they performed [before that] . And the people of hell will at the end perform the deeds of the people of hell regardless of the deeds they performed [before that] . ' Then the Prophet closed his hands and said, ' When your Lord finished creating the servants, the Lord opened God's right hand and said, " This group will go to heaven ," and opened the left hand and said, " This group will go to hell. " '"

Sanad : Hashim-Bin-Al-Qasim via Layth via Abu-Qabil Al-Ma afiri via Shufa Al-Asbahi via Abdullah-Bin-`Amr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [92] .

Qudsi Hadith No. 88

Abdullah-Bin-Mas`ud , may God be pleased with him , said that God's Messenger, the truthful and authentic, may God's peace and blessings be upon him , said, " Each one of you is collectively created from a fertilized egg that stays in their mother's womb for forty days. Then it becomes a clot for an equal time. Then it becomes a morsel of flesh for an equal time. Then God sends an angel to the new creature and God tells the angel, ' Record the new creature's deeds, life span, livelihood, and if the creature is to become miserable or happy. ' By God, the one and only god, some of you will perform heaven-worthy deeds and become within an arm's length of heaven but since they have been predestinated otherwise in the book, they will perform hell-worthy deeds and go to hell. And some of you will perform hell-worthy deeds and become within an arm's length of hell but since they have been predestinated otherwise in the book, they will perform heaven-worthy deeds and go to heaven. "

Sanad : Ali-Bin-Muhammad via Waki and Muhammad-Bin-Fudayl and Abu-Mu awiyah T Ali-Bin-Maymun Al-Raqqi via Abu-Mu awiyah and Muhammad-Bin- Ubayd via Al-A mash via Zayd-Bin-Wahb via Abdullah-Bin-Mas`ud.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [93] .

Qudsi Hadith No. 89

Abd-Al-Wahid-Bin-Sulaym said, "I came to Mecca and met Ata ' -Bin-Abi-Rabah. I asked him, ' Abu-Muhammad. The people of Basra are deny ing predestination . ' He told me, 'Do you read the Qur ' an, my son?' I replied, 'Yes.' He said, 'Read the Sura [94] of Al-Zukhruf.' I read, 'Ha-Mim. By the clear book (the Qur ' an) . We have made it a book in Arabic so that you might understand [it] . It is with us in Umm-Al-Kitab (Mother of the Book) , high (superseding its predecessors) and wise (full of wisdom) . ' [95] He asked me, 'Do you know what Umm-Al-Kitab is?' I replied, 'God and God's Messenger know best.' He said, ' It is a book that God created before the Lord created the heavens and before the Lord created the earth. It says that Pharaoh is among the people of hell and it contains, " May the hands of Abu-Lahab perish , and perish will he! " [96] ' Ata ' said, ' I met Al-Walid-Bin- Ubadah-Bin-Al-Samit, one of the companions of God's Messenger, may God's peace and blessings be upon him , and asked him, "What was your father ' s request when he died?" He replied , "My father called me and said, ' My son. Fear God. And be aware that you won't fear God until you believe in God and in all of fate, good and bad. If you die otherwise, you will go to hell. I heard God's Messenger, may God's peace and

blessings be upon him , say, " The first thing God created was the pen. God said, ' Write. ' The pen replied, ' What should I write ? ' God said, ' Write fate. What was and what will ever be . ' """"

Sanad : Yahya-Bin-Musa via Abu-Dawud Al-Tayalisi via ` Abd-Al-Wahid-Bin-Sulaym.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [97] .

Qudsi Hadith No. 90

` Ubadah-Bin-Al-Samit said to his son, "Son. You will not know the true meaning of faith until you believe that what afflicts you was not meant to miss you and what misses you was not meant to afflict you. I heard God's Messenger, may God's peace and blessings be upon him , say, ' The first thing God created was the pen. God said, " Write. " The pen replied , "What should I write, my Lord? " God said, " Write the fate of everything up to the hour [of resurrection] . " ' Son. I heard God's Messenger, may God's peace and blessings be upon him , say, 'Anyone who dies not believing in that is not one of my followers.'"

Sanad : Jafar-Bin-Musafir Al-Hudhali via Yahya-Bin-Hassan via Al-Walid-Bin-Rabah via Ibrahim-Bin-Abi-Ablah via Abu-Hafsah via ` Ubadah-Bin-Al-Samit.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rat ing : Sahih [98] .

Qudsi Hadith No. 91

Al-Walid-Bin-` Ubadah-Bin-Al-Samit said, "My father, may he rest in peace , left me with the following advice . He said, 'Son. I ask that you believe in fate, good and bad. If you don't believe, God, the Blessed and Sublime , will put you in hell.' He said, 'I heard the Prophet, may God's peace and blessings be upon him , say, " The first thing God, the Blessed and Sublime , created was the pen. God said, ' Write. ' The pen replied, ' What should I write ?' God said, ' Write everything that has been and everything that will ever be until the arrival of the hour [of resurrection] . ' """

Sanad : Musa-Bin-Dawud via Ibn-Lahiah via Yazid-Bin-Abi-Habib via Al-Walid-Bin-Ubadah-Bin-Al-Samit.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [99] .

Qudsi Hadith No. 92

Ibn-` Abbas, may God be pleased with him and his father , said, " The first thing God created was the pen. God said, ' Write. ' The pen replied, 'What should I write?' God said, ' fate . ' On that day, everything was predestinated up to the arrival time of the hour [of resurrection] . God's throne was on water. From the rising vapor of this water, heavens came out. Then God created the whale and placed the earth on top of the whale. The whale shook and the earth bounced. Mountains were placed on earth to hold it in place for they rise above it in glory."

Sanad : Abu-Zakariy y a Yahya-Bin-Muhammad Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq-Bin-Ibrahim via Jarir via Al-Amash via Abu-Zabyan via Ibn-Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [100] .

Qudsi Hadith No. 93

Ibn-` Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessing be upon him , said, " The first thing God created were the pen and the whale. God told the pen, ' Write. ' The pen replied, 'What should I write?' God said, ' Everything that will ever be until the day of resurrection. ' Then God read, 'Nun [101] . By the pen and what they write. ' [102] "

Sanad : Al-Tabarani via Al-Marwazi via Al-Talaqani via Mu ' ammal-Bin-Ismail via Hammad-Bin-Zayd viaAta ' -Bin-Al-Sa ' ib via Muslim-Bin-Subayh via Ibn-` Abbas.

Source : Tafsir Al-Qur ' an Al-` Azim by Ibn-Kathir.

Rating : Da` if [103] .

Qudsi Hadith No. 94

Ibn-Abbas, may God be pleased with him and his father , said, " The first thing God created was the pen. God created it from speech before God created the 'a' and the 'l'. It took the form of a pen of light. God told the pen, ' Fill Al-Lawh Al-Mahfuz [104] ' The pen replied, 'With what, Lord?' God said, ' With what takes place until the day of resurrection. ' When God created the creatu res, God assigned keepers (angels) to keep (record) their deeds. On the day of resurrection, the creatures' deeds are shown to them and the creatures are told [by the angels] , 'This is our book. It tells you the truth. We used to copy what you did. ' The two books (the book that contains the predestination written by the pen and the book that the angels recorded) are presented and they are the same. " Ibn-Abbas said [to his associates] , " Aren't you Arabs ? Isn't a copy made of a book [after it's completed ?] (I.e . the angels are copying things that ha ve already been completely predestinated.)"

Sanad : Abu-Abdullah Mohammad-Bin-Yaqub Al-Hafiz via Yahya-Bin-Muhammad-Bin-Yahya via Musa ddad via Al-Mu tamir-Bin-Sulayman via Ata ' -Bin-Al-Sa ' ib via Miq sam via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [105] .

Qudsi Hadith No. 95

Ibn-` Abbas, may God be pleased with him , said, " The first thing God, the Sublime , created was the pen and ordered it to write everything that w ould take place . "

Sanad : Ahmad Al-Marwazi via Abdullah-Bin-Al-Mubarak via Rabah-Bin-Zayd via Umar-Bin-Habib via Al-Qasim-Bin-Abi-Bazzah via Said-Bin-Jubayr via Ibn-Abbas.

Source : Mujam Abu-Yala by Abu-Ya` la Al-Mawsili.

Rating : Sahih [106] .

Qudsi Hadith No. 96

Abu-Hurayrah, may God be pleased with them , said that he heard God's Messenger, may God's peace and blessings be upon him , sa y , " The first thing God created was the pen. Then God created the nun, which is the inkwell. This is mentioned in the saying of God, the Sublime , 'Nun. By the pen and what they write. ' [107] Then God told the pen, ' Write. ' The pen replied, 'What should I write?' God said, ' Everything that was and everything that will ever be from deed, action, or life span. ' So the pen wrote everything that w ould ever take place until the day of resurrection. God sealed the pen and it didn't say anything nor will it say anything until the day of resurrection. Then God created the mind and the Omnipotent God said, ' I never created anything like you. I swear by my Might that I shall make you complete in those that I love and make you incomplete in those that I detest . ' " Then God's Messenger, may God's peace and blessings be upon him , said, " People with most perfect mind are those who obey God the most. And people with the least perfect mind are those who obey Satan the most."

Sanad : Isa-Bin-Ahmad Al-Sadafi via Al-Rabi-Bin-Sulayman Al-Jizi via Muhammad-Bin-Wahb Al-Dimashqi via Al-Walid-Bin-Muslim via Malik-Bin-Anas via Samiyy via Abu-Salih via Abu-Hurayrah.

Source : Al-Kamil Fi Duafa ' Al-Rijal by Ibn-Adiyy .

Rating : Mawdu` [108] .

Qudsi Hadith No. 97

Ibn-` Abbas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God said, " I created good and evil. G ood news to those whom I predestinated that they do good and woe to those whom I predestinated that they do evil. "

Sanad : Zakariyya-Bin-Yahya Al-Saji via Ahmad-Bin-Salm Al-Umayri via Malik-Bin-Yahya-Bin-Amr -Bin-Malik Al-Nukri via his father via his grandfather Amr-Bin-Malik via Abu-Al-Jawza ' via Ibn-Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [109] .

Qudsi Hadith No. 98

Abu-Umamah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I'm Allah. T here is no god but me. I created good and predestinated it. Good news to those whom I created for good and created good for them and predestinated to do good deeds . I'm Allah. There is no god but me. I created evil and predestinated it. Woe to those whom I created for evil and created evil for them and predestinated to do evil deeds . "

Sanad : Abu-Nuaym via Abu-Bakr Ahmad-Bin-Al-Sanadi via Muhammad-Bin-Al-Abbas Al-Mu ' addib via Al-Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa Al-Sinani via Abu-Farwah Al-Ruhawi via Abu-Yahya Al-Kala` i via Abu-Umamah.

Source : Muwa d dih Awham Al-Jam` Wa Al-Tafriq by Al-Khatib Al-Baghdadi .

Rating : Da` if [110] .

Qudsi Hadith No. 99

Ibn-` Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says , " I cr eated the servants with my knowledge. I granted those whom I wish well good morals. And I granted those whom I wish evil bad morals. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Muhammad-Bin-Yusuf Al-Anbari via Abu-Al-Nadr via Yahya-Bin-Abi-Anas Al-Makki via Ibn-Jurayh via Ata ' via Ibn-` Umar.

Source : Makarim Al-Akhlaq by Al-Tabarani .

Rating : Da` if [111] .

Qudsi Hadith No. 100

Anas said, " On the throne, there is a stone that reads, ' I' m God, the Almighty. I created good and evil. Go o d news to those whom I directed to do good and woe to those whom I directed to do evil. ' "

Sanad : Al-Daylami via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [112] .

Qudsi Hadith No. 101

`Umar-Bin-Al-Khattab, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Gabriel came to me and said, ' Oh, Muhammad! Your Lord sends to you greetings of peace and says, " There are those of my servants who do not believe unless they are rich, and if I make them poor they disbelieve. And there are those of my servants who do not believe unless they are poor, and if I make them rich they disbelieve. And there are those of my servants who do not believe unless they are ill, and if I heal them they disbelieve. And there are those of my servants who do not believe unless they are healthy, and if you make them ill they disbelieve. " ""

Sanad : Ali-Bin-Ahmad-Bin-Umar Al-Muqri ' via Ibrahim-Bin-Ahmad Al-Qirmisini Al-Sufi via Abu-Muhammad Ahmad-Bin-Muhammad-Bin-Habib via Muhammad-Bin-Abi-Muhammad Al-Marwazi via Ibn-Isa Al-Ramli {aka Yahya} (aka Yahya-Bin-Isa Al-Ramli) via Sufyan-Bin-Said Al-Thawri via Hammad-Bin-Zayd via Ayyub via Abu-Qilabah via Kathir-Bin-Aflah via Umar-Bin-Al-Khattab.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [113] .

Qudsi Hadith No. 102

`Urwah-Bin-Ruwaym sa id that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I will shake the vast expanse of earth underneath my servants on the best of my nights . The believers I catch therein will be shown mercy and will meet their fate that I predestinated for them. And the unbelievers I catch therein will be punished and will meet their fate that I predestinated for them. "

Sanad : Abu-Bakr [Bin-Abdullah-Bin-Abi-Maryam] via Urwah-Bin-Ruwaym.

Source : Al-Fitan by Nu`aym-Bin-Hammad .

Rating : Da` if [114] .

Qudsi Hadith No. 103

Ibn-`Umar, may God be pleased with him , said that God, the Almighty and Glorious , said, " Oh, Gabriel! I 've created a thousand thousand nations (generations). No nation knows that I 've created the other nations unless I show them Al-Lawh Al-Mahfuz or make them hear the squeak of the pen. When I want something, I say to it, ' B e , ' and it becomes (i.e. it ' s created instantaneously.) And everything is done in perfect order. "

Sanad : Al-Daylami via Ibn-`Umar.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [115] .

Qudsi Hadith No. 104

Ibn-Umar and Umar-Bin-Al-Khattab , may God be pleased with them , sa id that God, the Sublime , says, " Son of Adam. You're under my will and you want to do what you will and you're under my desire and you want to do what you desire. I bless you and you use th ese blessings to disobey me. You perform t he command ments of mine due to what I provide you from protection, blessing s , help, and wholesomeness. I'm more deserving of your good deeds than you and you're more deserving of your sins than me. My blessings for you are evident and the misery that you have from me is a consequence of what you've done. I want from you what you want from me. "

Sanad : Abu-Nuaym [Al-Asbahani] via Ibn-'Umar T Al-Hasan-Bin-Yahya Al-Khashni via Al-Qasim-Bin-Hizzan Al-Khawlani via Al-Hajjaj-Bin -Ilat Al-Sulami via `Umar-Bin-Al-Khattab .

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Al-Ilal by Ibn-Abi-Hatim .

Rating : Da` if [116] .

Qudsi Hadith No. 105

Ubay y -Bin-Kab, may G od be pleased with him , commented on the verses, " Your Lord brought forth from the loins of the children of Adam their progeny, held them as witnesses against one another, and asked them, 'Am I not your Lord?' They replied, 'Definitely. We testify to this.' [This] in case you say on the day of resurrection, 'We were of this unaware.' Or you say, 'Our forefathers were polytheists before us and we are just a generation that came after them. Are you going to destroy us because of what the falsifiers (our forefathers) did? ' [117] " Uba y y-Bin-Kab said, "God gathered all creatures that would exist until the day of resurrection. God made them souls and gave them form and they spoke. Then God made a covenant and a treaty with them and held them as witnesses against one another and asked them, 'Am I not your Lord?' They replied, 'Definitely. We testify to this.' God said, ' This is in case you say on the day of resurrection, "We were of this unaware." Or you say, "Our forefathers were polytheists before us and we are just a generation that came after them. Are you going to destroy us because of what our falsif ying forefathers did?"' God said, ' I'm holding as witnesses the seven heavens and the seven earths as well as your father Adam in case you say on the day of resurrection, "We didn't know" or say "We were of this unaware." So believe in me and me alone. I will send to you messengers who will remind you of my covenant and treaty. And I will reveal to you my books. ' They said, ' We testify that you are our Lord and our God. We have no lord but you and we have no god but you.' God raised their father Adam above them. Adam looked at them and saw amongst them the rich, the poor, the good-looking, et cetera . Adam said, 'My Lord, w hy don't you make your servants

equal?' God replied, ' I like to be thanked [for the blessings I provide] . ' Adam saw the prophets amongst the m like beacons. They (the prophets) had another covenant [with God] pertaining to the message and prophecy. That's why God, the Almighty and Glorious , says, 'We have made a covenant with the prophets, with you (Muhammad) , and with Noah (Nuh) . ' [118] And God says, ' Direct your face (Muhammad) truly toward the religion (i.e. be righteous) . It (the religion) is an instinct that God created people with . There should be no change made to God's creation. ' [119] And God says, ' This (Muhammad) is a prophet like the prophets who came before him. ' [120] And God says, ' We found most of them (the people) dishonoring the covenant and we found most of them disobedient. ' [121] And God says, ' Then after him (Noah) we sent messengers to their nations and they (the messengers) brought to them (the people) clear signs (miracles) but they (the people) were not to believe in what they had disbelieved before. That's how we seal the hearts of transgressors [from the truth] . ' [122] God knew what they intended to do. God knew who would disbelieve and who would believe. The soul of Jesus (Isa) was one of the souls that God made a covenant with during the time of Adam. God sent that soul to Mary (Maryam) when she ' secluded herself from her family and stayed in a place in the eastern area [of the house] . She hid from them and we sent to her our spirit [Archangel Gabriel] in a perfect human form. She [became scared and] said, " I seek refuge in the Merciful [God] from you if you are God-fearing ." He said, "I am just a Messenger from your Lord who came to grant you a sinless son ." She said, "How can I have a son when no human being (a husband) has touched me and I am not a harlot ?" He said, "It is so [you have no husband and you are not a harlot .] [But] your Lord says, 'This (granting you a son) is easy for me to do. We will make him (the son) a sign to people and a mercy from us . This matter has been decided [and is not open to negotiation.] '" She conceived him and she went with him to a remote place. ' [123] " Uba y y-Bin-Kab said, " She conceived the one who spoke to her [124] , which is the soul of Jesus, may peace be upon him ." Uba y y-Bin-Ka`b said, "The soul of Jesus entered Mary through the mouth."

Sanad : Abu-Jafar Muhammad-Bin-Ali Al-Sh aybani via Ahmad-Bin-Hazim Al-Ghifari via Ubaydallah-Bin-Musa via Abu-Jafar Isa-Bin-Abdullah-Bin-Mahan via Al-Rabi-Bin-Anas via Abu-Al-Aliyah via Uba y y-Bin-Ka`b.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Hasan [125] .

Qudsi Hadith No. 106

Uqbah-Bin-Amir, may God be pleased with him , said, "I will not ascribe today to God's Messenger, may God's peace and blessings be upon him , anything he didn't say. I heard God's Messenger, may God's peace and blessings be upon him , say, ' Those who ascribe to me things I didn't say, have a place in hell. ' I also heard God's Messenger, may God's peace and blessings be upon him , say, ' There are two types of people in my nation. One is those who wake up at night to purify themselves. They fight their desire for sleep and they are under the spells of Satan. So they perform wudu [126] . When they wash their hands, one spell is r emoved . When they wash their faces, one spell is removed . When they wipe their heads, one spell is removed. And when they wash their legs, one spell is removed . Then God, the Almighty and Glorious , tell s those behind the curtain (i.e. the angels,) ' Look at these servants of mine fighti ng their desires! Anything these servants of mine ask me for, they will get. '"

Sanad : Hasan via Ibn-Lahiah via Abu-Ushanah via Uqbah-Bin-Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [127] .

Qudsi Hadith No. 107

Ali-Bin-Abi-Talib, may God be pleased with him , said, "When God, the Almighty and Glorious , wanted to teach God's Messenger the adhan [128] , God sent to him Gabriel with a beast called Buraq. He mounted the beast and found the ride to be difficult . So Gabriel told the beast , 'Be still. I swear to God that no one has ever mounted you who is more gracious in the eyes of God than Muhammad, may God's peace and blessings be upon him . ' The Messenger rode the beast until he stopped at the curtain that is next to the Merciful (God), the Blessed and Sublime . At that time, an angel came out fr om behind the curtain. God's Messenger, may God's peace and blessings be upon him , asked, ' Oh, Gabriel! Who is this?' Gabriel replied, 'I swear by the one who sent you with the truth (i.e. God) that I'm the closest creature [to God] and I have never seen this angel before this time.' The ang el said, ' Allahu A kbar . Allahu A kbar (God is the greatest. God is the g reatest.) ' Someone (God) replied from behind the curtain, ' My servant has told the truth. I am the g reatest. I am the g reatest. ' The angel said, ' A shhadu -an-l a- i llaha - i lla - a l la h (I testify that there is no g od but Allah.) ' Someone replied from behind the curtain, ' My servant has told the truth. There is no god but me. ' The angel said, ' A shhadu-a nna - muhammadan-rasul-a l la h (I testify that Muhammad is God's Messenger.) ' Someone replied from behind the curtain, ' My servant has told the truth. I sent Muhammad. ' The ang el said, ' H ayya -ala-al- salah . H ayya -a l a-al- f alah . Q ad - qamat -a l- s ala h (Come to prayer. Come to salvation . Th e p rayer has started.) ' The angel said, ' A llahu A kbar . A llahu A kbar.' Someone replied from behind the curtain, ' My servant has told the truth. I am the g reatest. I am the g reatest. ' The angel said, ' L a- illaha-illa-alla h .' Someone replied from behind the curtain, ' My servant has told the truth. There is no god but me. ' Then the angel took Muhammad, may God's peace and blessings be upon him , by the hand and placed him in the front and he (Muhammad) led the people of heaven, including Adam and Noah, in prayer." Abu-Jafar, Muhamm a d-Bin-`Ali, said, " On that day, God made Muhammad, may God's peace and blessings be upon him , the noblest of all creatures in heavens and on earth."

Sanad : Muhammad-Bin-Uthman via Makhlad Al-Wasiti via his father via Ziyad-Bin-Al-Mundhir via Muhammad-Bin-Ali-Bin-Al-Husayn via his father via his grandfather via `Ali-Bin-Abi-Talib.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Da` if [129] .

Qudsi Hadith No. 108

Anas-Bin-Malik, may God be pleased with him , said, " On the night the Prophet, may God's peace and blessings be upon him , ascended to heaven, people were commanded to pray fifty times [a day] but the number was reduced until it reached five. Then God said, ' Oh, Muhammad! The number can't be reduced any further. And for the five prayers you will be rewarded for fifty. ' "

Sanad : Muhammad-Bin-Yahya Al-Naysaburi via Ab d-Al-Razzaq via Mamar via Al-Zu hri via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [130] .

Qudsi Hadith No. 109

Abu-Sa` id Al-Khudri, may God be pleased with him , said, " On the night God's Messenger, may God's peace and blessings be upon him , ascended to heaven, people were commanded to pray fifty times [a day] but the number was reduced until it reached five. Then God , the Almighty and Glorious , said, ' For the five prayers you will be rewarded for fifty. Each good deed is counted as ten. ' "

Sanad : Abd-Bin-Humayd viaAbd-Al-Razzaq via Mamar via Abu-Harun Al-Abdi via Abu-Sa` id Al-Khudri.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Matruk [131] .

Qudsi Hadith No. 110

Anas-Bin-Malik, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said, ' God commanded my people to pray fifty times [a day] . So I left [the presence of God] . Moses came to me and asked, " What did God command your people to do?" I replied, " God commanded my people to pray fifty times." Moses said, " Go back to your Lord. This is d ifficult for your people to do." I went back to my Lord and God reduced the number of prayers. I went back to Moses and told him what happened. Moses said, " Go back to your Lord. This is d ifficult for your people to do." I went back to my Lord and God said, " It is five and it is fifty (i.e. you have to pray five times but you will get the reward for praying fifty times.) This is final and can't be changed. " I w ent back to Moses. Moses said, "Go back to your Lord." I said, " I'm ashamed from my Lord (i.e. I'm embarrassed to keep going back.) " "

Sanad : Harmalah-Bin-Yahya Al-Misri via ` Abdullah-Bin-Wahb via Yunus-Bin-Yazid via Ibn-Shihab via Anas-Bin-Malik.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [132] .

Qudsi Hadith No. 111

Malik-Bin-Sasaah, may God be pleased with him , said , " God's Prophet, may God's peace and blessings b e upon him , told us (the sahabah) about his journey to heaven and said, ' While I was asleep in Al-Hatim (a place near Kaaba) { he might have said " Al-Hijr (a place near Kaaba) " } , someone (Gabriel) came to me and cut from here to here. ' I asked Al-Jarud, who was next to me, ' What does he mean? ' He said, ' From the depression between his collarbones to his pubic hair. ' I heard him (the Prophet) say that it was from the top of his chest to his pubic hair. I heard the Prophet say ' He (Gabriel) took out my heart and a gold pot filled with faith was brought. M y heart was washed, stuffed [with faith] , and put back. Then a white beast , smaller than a mule and bigger than a donkey , was brought to me.' Al-Jarud asked, ' Is it the Buraq, Abu-Hamzah (Anas-Bin-Malik) ?' Anas replied, 'Yes. Its pace is as wide as its range of vision .' [The prophet continued his story and said,] 'I was placed on top of it (the Buraq) and Gabriel took me until we reached the lower heaven . Gabriel asked for the gate to be opened. They (the angels) said, " Who is this? " Gabriel replied, " Gabriel. " They asked , " Who's with you? " Gabriel replied, " Muhammad. " They asked , " Did someone send for him? " Gabriel replied , " Yes. " They said, " He is welcomed. It is nice, indeed, to have him here . " The gate opened and I entered. Adam was there. Gabriel said, "This is Adam, your father. Greet him with peace." I greeted him with peace and he returned the greeting and then said, "Welcome to my good son and good prophet." Then Gabriel took me and we ascended to the second heaven. Gabriel asked for the gate to be opened. They asked , "Who is this?" Gabriel replied, "Gabriel." They asked , "Who's with you?" Gabriel replied, "Muhammad." They asked , "Did someone send for him?" Gabriel said, "Yes." They said, "He is welcomed. It is nice, indeed, to have him here ." The gate opened and I entered. John (the Baptist) (Yahya) and Jesus, who are cousins on their mothers ' side s , were there. Gabriel said, "These are John and Jesus . Greet them with peace." I greeted them with peace and they returned the greeting and then said, "Welcome to the good brother and the good prophet." Then Gabriel took me and we ascended to the third heaven. Gabriel asked for the gate to be opened. They asked , "Who is this?" Gabriel replied, "Gabriel." They asked , "Who's with you?" Gabriel replied, "Muhammad." They asked , "Did someone send for him?" Gabriel replied , "Yes." They said, "He is welcomed. It is nice, indeed, to have him here ." The gate opened and I entered. Joseph (son of Jacob) (Yusuf) was there. Gabriel said, "This is Joseph. Greet him with peace." I greeted him with peace and he returned the greeting and then said, "Welcome to the good brother and the good prophet." Then Gabriel took me and we ascended to the fourth heaven. Gabriel asked for the gate to be opened. They asked, "Who is this?" Gabriel replied, "Gabriel." They asked, "Who's with you?" Gabriel replied, "Muhammad." They asked, "Did someone send for him?" Gabriel replied, "Yes." They said, "He is welcomed. It is nice, indeed, to have him here." The gate opened and I entered. Enoch (Idris) was there. Gabriel said, "This is Enoch . Greet him with peace." I greeted him with peace and he returned the greeting and then said, "Welcome to the good brother and the good prophet." Then Gabriel took me and we ascended to the fifth heaven. Gabriel asked for the gate to be opened. They asked, "Who is this?" Gabriel replied, "Gabriel." They asked, "Who's with you?" Gabriel replied, "Muhammad." They asked, "Did someone send for him?" Gabriel replied, "Yes." They said, "He is welcomed. It is nice, indeed, to have him here." The gate opened and I entered. Aaron (Harun) was there. Gabriel said, "This is Aaron. Greet him with peace." I greeted him with peace and he returned the greeting and then said, "Welcome to the good brother and the good prophet." Then Gabriel took me and we ascended to the sixth heaven. Gabriel asked for the gate to be opened. They asked, "Who is this?" Gabriel replied, "Gabriel." They asked, "Who's with you?" Gabriel replied, "Muhammad." They asked, "Did someone send for him?" Gabriel replied, "Yes." They said, "He is welcomed. It is nice, indeed, to have him here." The gate opened and I entered. Moses was there. Gabriel said, "This is Moses. Greet him with peace." I greeted him with peace and he returned the greeting and then said, "Welcome to the good brother and the good prophet." When I passed , Moses cried. He was asked [by the ang el s] , "Why are you crying?" Moses replied, " More people are going to heaven from the nation of a youngster (Muhammad) who was sent

after me [as a prophet] than from my nation." Then Gabriel took me and we ascended to the seventh heaven. Gabriel asked for the gate to be opened. They asked, "Who is this?" Gabriel replied, "Gabriel." They asked, "Who's with you?" Gabriel replied, "Muhammad." They asked, "Did someone send for him?" Gabriel replied, "Yes." They said, "He is welcomed. It is nice, indeed, to have him here." The gate opened and I entered. Abraham was there. Gabriel said, "This is your father. Greet him with peace." I greeted him with peace and he returned the greeting and then said, "Welcome to the good son and the good prophet." Then Sidrat Al-Muntaha (the Boundary Lotus) was lifted for me. Its fruit is like a Hajar [133] jar (i.e. big in size) and it s leaves are like the ears of elephants. Gabriel said, "This is Sidrat Al-Muntaha." There were four rivers. Two are visible (located on earth) and two are invisible (not located on earth). I asked, "What are those, Gabriel?" He replied, "The two invisible ones are two rivers in heaven and the two visible ones are the Nile and the Euphrates." Then Al-Bayt Al-Ma ` mur (the Populated House) was lifted for me. I was brought a jar of wine, a jar of milk, and a jar of honey. I took the milk. Gabriel said, "This is the instinct that you and your people have." Then I was commanded [by God] to pray fifty times every day. I returned and passed by Moses. Moses asked, "What were you commanded?" I replied, "I was commanded to pray fifty times every day," Moses said, "Your people can't pray fifty times every day. I swear I tried people before you and worked diligently with the Children of Israel. Go back to your Lord and ask God to lessen the burden on your people." I went back and God reduced the number [of required prayers] by ten. I went back to Moses and he repeated what he said before. I went back and God reduced the number by another ten. I went back to Moses and he repeated what he said before. I went back and God reduced the number by another ten. I went back to Moses and he repeated what he said before. I went back and God commanded me to pray ten times every day. I went back to Moses and he repeated what he said before. I went back and God commanded me to pray five times every day. I went back to Moses and he asked me, "What were you commanded?" I replied, "I was commanded to pray five times every day," Moses said, "Your people can't pray five times every day. I swear I tried people before you and worked diligently with the Children of Israel. Go back to your Lord and ask God to lessen the burden on yo ur people."' The Prophet said, ' I asked my Lord until I became embarrassed but I accept ed [God's commandment] and submitted [to the Lord].' The Prophet said, ' When I passed, someone (God) called, " I gave my commandment and lessened the burden on my servants. " ' "

Sanad : Hudbah-Bin-Khalid via Hammam-Bin-Yahya via Qatadah via Anas-Bin-Malik via Malik-Bin-Sa**sa**ah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 112

Anas-Bin-Malik, may God be pleased with him , said that Abu-Dharr, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " While I was in Mecca, the roof of my house was cracked and Gabriel descended. He cut my chest and washed it with Zamzam [134] water. Then he brought a gold pot filled with wisdom and faith and emptied it in my chest. Then he closed my chest. Then he took me by the hand and ascended with me to heaven. When he reached the lower heaven, Gabriel told the keeper of heaven, 'Open.' The keeper asked, 'Who is this?' Gabriel said, 'This is Gabriel.' The keeper asked, 'Is there anyone with you?' Gabriel replied, 'Muhammad is with me.' The keeper asked, 'Was he sent for?' Gabriel said, 'Yes. Open . ' When we went up to the lower heaven, there was a man with a multitude of people on his right and a multitude of people on his left. He smiled when he looked to his right and cried when he looked to his left. He said, 'Welcome to the good prophet and the good son.' I asked, 'Who is this , Gabriel?' Gabriel replied, 'This is Adam. The multitude of people on his right and his left are his ch ildren. The ones on his right are the people of heaven and the ones on his left are the people of hell. He smiles when he looks to his right and cries when he looks to his left.' Then Gabriel took me and ascended to the second heaven. Gabriel told its keeper, 'Open.' The keeper said what the keeper of the lower heaven said before and the keeper opened.'"

Anas said that Abu-Dharr said that the Prophet found in heavens Enoch, Moses, Jesus, and Abraham but Abu-Dharr didn't specify in what heaven each one was found except to say that the Prophet found Adam in the lower heaven and Abraham in the sixth heaven. Anas said that Abu-Dharr said that the Prophet said, "When Gabriel passed by Enoch, Enoch said, 'Welcome to the good prophet and the good brother.' I asked, 'Who is this?' Gabriel replied, 'This is Enoch.' Then I passed by Moses. Moses said, 'Welcome to the good prophet and the good brother.' I asked, 'Who is this?' Gabriel replied, 'This is Moses.' Then I passed by Jesus. Jesus said, 'Welcome to the good prophet and the good brother.' I asked, 'Who is this?' Gabriel replied, 'This is Jesus.' Then I passed by Abraham. Abraham said, 'Welcome to the good prophet and the good son.' I asked, 'Who is this?' Gabriel replied, 'This is Abraham.'"

Ibn-Shihab Al-Zu hri said that Ibn-Hazm told him that Ibn-` Abbas and Abu-Hayyah Al-Ansari used to say that the Prophet, may God's peace and blessings be upon him , said, "I was lifted up until I reached the level where I could hear the squeaks of the pens."

Ibn-Hazm and Anas-Bin-Malik, may God be pleased with them , said that the Prophet, may God's peace and blessings be upon him , said, " Then I was commanded by God to pray fifty times [a day] . I left, having been commanded, and passed by Moses. Moses asked, 'What did God command your people to do?' I said, 'God commanded them to pray fifty times.' Moses said, ' Review this with your Lord for your people can't do this.' I went back and reviewed the matter with my Lord. God reduced the number and I went back to Moses. Moses said 'Review this with your Lord' and he repeated what he said earlier. I went back to my Lord and God reduced the number. I went back to Moses and told him. Moses said, 'Review this with your Lord for your people can't do this.' I went back and reviewed that matter with my Lord. God said, ' It is five [prayers] and it is fifty (i.e. you get rewarded for fifty prayers when you pray five times.) This is final and can't be changed. ' I went back to Moses and he said, 'Review it with your Lord.' I said, 'I'm embarrassed from my Lord (i.e. I'm embarrassed to keep going back.)' Then Gabriel took me to Sidrat Al-Muntaha. It was covered with colors that I didn't know what they were. Then I was taken to heaven. It had in it domes of pearls and its soil was of musk . "

Sanad : **Abdan via**Abdulla h via Yunus via Ibn Shihab Al-Zu hri T Ahmad-Bin-Salih via ` Anbasa h via Yunus via Ibn-Shihab Al-Zu hri via Anas-Bin-Malik via Abu-Dharr.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 113

Anas-Bin-Malik, may God be pleased with him , said, " The night God's Messenger, may God's peace and blessings be upon him , was taken on his Night Journey from the Kaaba Mosque, th re e people (angels) came to him before the revelation. He was asleep in the Sacred Mosque. The first one asked, 'Which one is he?' The one in the middle replied, 'He is the best one of them.' The last one said, 'Take the best one of them.' That was it for that night. He didn't see them [again] until they came to him another night for he can see with his heart while his eyes are closed. His heart never sleeps. Such are the prophets for their eyes sleep but their hearts do not. They (the angels) didn't talk to him until they carried him and put him near the Zamzam well. From there, he was taken from them by Gabriel. Gabriel cut him from his upper chest to his lower chest. He emptied his chest and washed it by hand with Zamzam water until it was pure and dry. Then Gabriel brought a gold jar that had in it a gold container stuffed with faith and wisdom. Gabriel stuffed the faith and wisdom into the Prophet 's chest and the veins of his throat. Then Gabriel closed the Prophet 's chest and took him and ascended to the lower heaven. Gabriel knocked on one of its gates. The people of heaven (the angels) asked, ' Who is this?' Gabriel replied, 'Gabriel.' They asked, 'Who is with you?' Gabriel

replied, ‘Muhammad.’ They asked, ‘ Has he been called ?’ Gabriel replied, ‘Yes.’ They said, ‘Welcome to him, indeed. ’ The people of heaven received him with joy. The people of heaven do not know what God wants to do with the Prophet on earth unless and until God tells them. The Prophet found Adam in the lower heaven. Gabriel told the Prophet , ‘This is your father. Greet him with peace.’ The Prophet greeted him with peace. Adam replied and said, ‘Welcome to my son. You’re a good son, indeed.’ He saw in the lower heaven two flowing rivers. The Prophet asked, ‘What are th ese two rivers, Gabriel?’ Gabriel replied, ‘ This is the source of the Nile and Euphrates .’ Then Gabriel took the Prophet through heaven. The Prophet saw another river housed in a palace of pearls and aquamarines. The Prophet put his hand in the river and it (its soil) was nice musk. The Prophet asked, ‘What is this Gabriel?’ Gabriel replied, ‘This the Kawthar (abundance of good things) that your Lord hid for you.’ Then Gabriel took the Prophet and ascended with him to the second heaven. The angels told Gabriel what the angels told him in the lower heaven. The asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad, may God’s peace and blessings be upon him .’ They asked, ‘Has he been called?’ Gabriel replied, ‘Yes.’ They said, ‘Welcome to him.’ Then Gabriel took the Prophet and ascended with him to the third heaven. The angels told Gabriel what the angels told him in the first and second heavens. Then Gabriel took the Prophet and ascended with him to the fourth heaven and the angels told Gabriel what they told him before. Then Gabriel took the Prophet and ascended with him to the fifth heaven and the angels told Gabriel what they told him before. Then Gabriel took the Prophet and ascended with him to the sixth heaven and the angels told Gabriel what they told him before. Then Gabriel took the Prophet and ascended with him to the seventh heaven and the angels told Gabriel what they told him before. Every heaven had prophets in it and the Prophet named them. From what I understood, Enoch was in the second heaven, Aaron was in the fourth heaven , someone else — whom I don’t remember the name of — was in the fifth heave, Abraham was in the sixth heaven, and Moses was in the seventh heaven. Moses was given preference because God talked to him. Moses said, ‘ I do not think my Lord would place anybody above me.’ Then Gabriel took the Prophet and ascended with him a distance above that, a distance that is known only to God, and moved through until he reached Sidrat Al-Muntaha. The Prophet , came close to the Omnipotent, the Lord of Might. The Prophet moved closer until he was the short distance of two bows, if not less, from God. God commanded the Prophet that his people pray fifty times every day and night. The Prophet descended until he reached Moses. Moses held him up and asked, ‘ Oh, Muhammad! What did your Lord command you to do?’ The Prophet replied, ‘God commanded me to pray fifty times every day and night. Moses said, ‘Your people can’t do that. Go back and ask your Lord to lessen the burden on you and them.’ The Prophet looked at Gabriel as if he was consulting the angel in that matter. Gabriel signaled to the Prophet to do so if he wished. Gabriel took the Prophet to the Omnipotent. The Prophet, standing in the same place as before, said ‘ Oh, Lord! Lessen our burden. My people can’t do this.’ God reduced the number of prayers by ten. The Prophet went back to Moses. Moses held him up. Moses continued to send the Prophet back to God until the number of prayers was reduced to five. When the number was reduced to five, Moses held up the Prophet and said to him, ‘ Oh, Muhammad! I implored my people, the Children of Israel, to do less than that but they weakened and gave it up. Your people are feebler in body, heart , stature, sight, and hearing. Go back and ask your L ord to lessen your burden. ’ T he Prophet, may God’s peace and blessings be upon him , was looking at Gabriel all along to give him an advice. Gabriel didn’t dislike that and he took the Prophet and ascended with him for the fifth time. The Prophet said, ‘ Oh, Lord! My people are feeble in body, heart, stature, sight, and hearing. Lessen our burden.’ The Omnipotent called , ‘ Oh, Muhammad! ’ The Prophet replied, ‘I’m at your serv ice .’ The Omnipotent said , ‘ What I sa y cannot be changed and it is the way I commanded you in Umm-Al-Kitab. ’ The Omnipotent said, ‘ Each good deed is rewarded tenfold. They are fifty in Umm-Al-Kitab and you perform fiv e (i.e. you get rewarded for praying fifty times when you pray five times.) ’ The Prophet went back to Moses. Moses asked the Prophet, ‘How did you do?’ The Prophet replied, ‘God lessened our burden. He rewarded us for each good deed tenfold.’ Moses said, ‘I swear to God that I implored my people, the Children of Israel, to do less than that but they gave up on it. Go back and ask your Lord to further lessen your burden. ’ God’s Messenger, may God’s peace and blessings be upon him , said, ‘ Oh, Moses! I swear to God that I have become ashamed from my Lord to keep going back. Moses said, ‘ Descend in God’s name.’ The Prophet said when he woke up he was in the Sacred Mosque.”

Sanad : Abd-Al-Aziz-Bin-Abdullah via Sulayman via Sharik-Bin-Abdullah via Ana s -Bin-Malik.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 114

Malik-Bin-Sasaah, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “While I was at home, half -asleep, [I heard someone (an angel) say,] ‘He’s in the middle of the three men (the Prophet was sleeping between Hamzah and Jafar.)’ I was brought a gold jar filled with wisdom and faith. The angel cut me from my upper chest to my lower abdomen. The angel washed my heart with Zamzam water and then my heart was filled with wisdom and faith. Then I was brought a beast that’s smaller than a mule but bigger than a donkey. Then I left with Gabriel, may peace be upon him , and we came to the lower heaven. They (the angels) asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They said, ‘He’s been sent for. Welcome to him, indeed.’ I went to Adam, may peace be upon him . I greeted him with peace. He said, ‘Welcome to you as a son and a prophet.’ Then we came to the second heaven. They asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ The same occurred (i.e. the angels provided the same questions and answers like before.) I went to John (the Baptist) and Jesus. I greeted them with peace. They said, ‘Welcome to you as a brother and a prophet.’ Then we came to the third heaven. They asked, ‘Who is this?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ And so forth. I went to Joseph (son of Jacob). I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ Then we came to the fourth heaven. The same occurred. I went to Enoch. I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ Then we came to the fifth heaven. The same occurred. I went to Aaron. I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ Then we came to the sixth heaven. The same occurred. I went to Moses. I greeted him with peace. He said, ‘Welcome to you as a brother and a prophet.’ When I passed him by he cried. He was asked, ‘Why are you crying?’ Moses replied, ‘ Oh, Lord! This youngster (Muhammad) whom you sent [as a messenger] after me, more of his people will enter heaven and wind up in better places than my people.’ Then we came to the seventh heaven. The same occurred. I went to Abraham. I greeted him with peace. He said, ‘Welcome to you as a son and a prophet.’ Then Al-Bayt Al-Mamur was lifted for me. I asked Gabriel [about this house] . Gabriel replied, ‘In this populated house, seventy thousand angels pray every day. When they leave, they never come back for this is the last place they enter.’ Then Sidrat Al-Muntaha was lifted for me. Its fruit is like a Hajar jar and its leaves are like the ears of elephants. It is the source of four rivers. Two rivers are invisible and two are visible. I asked Gabriel [about the rivers] and Gabriel said, ‘The two invisible rivers are in heaven and the two visible rivers are Al- Buta ‘ and the Nile.’ Then I was commanded to pray fifty times [a day] . I went to Moses and he asked, ‘ How did

you do?' I said, 'I was commanded to pray fifty times.' He said, 'I know people better than you do. I implored the Children of Israel most immensely [to follow the commandments but they refused.] Go back and ask your Lord to lessen your burden. ' I went back and asked my Lord to lessen my burden and the Lord reduced the number [of prayers] to forty. I went back to Moses, may peace be upon him , and he asked, ' How did you do?' I replied, 'My Lord made them forty.' Moses told me what he told me earlier . I went back and my Lord made them thirty. I went back to Moses , may peace be upon him , and told him [about the reduction] and he told me what he told me earlier. I went back and my Lord made them twenty and then made them ten and then made them five. I went back to Moses, may peace be upon him , and he told me what he told me earlier . I said, ' I'm ashamed from my Lord, the Almighty and Glorious , to keep going back [and ask for reduction.] ' Then someone (God) called, ' I gave my commandment and lessened the burden on my servants and I reward each good deed tenfold (i.e. the reward for each good deed is equal to the reward of ten good deeds. '"

Sanad : Yaqub-Bin-Ibrahim via Yahya-Bin-Said via Hisham Al-Dastawa ' i via Qatadah via Anas-Bin-Malik via Malik-Bin-Sasaah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [135] .

Qudsi Hadith No. 115

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "I was brought a beast that is bigger than a mule and smaller than a donkey. Its pace is as wide as its range of vision. I mounted [the beast] with Gabriel, may peace be upon him , and we moved. Then Gabriel told me, 'Disembark and pray.' I did. Gabriel asked me, 'Do you know where you prayed?' He said, 'You prayed in Taybah (Medina) , the migration destination.' Then Gabriel told me, 'Disembark and pray.' I did. Gabriel asked me, 'Do you know where you prayed?' He said, 'You prayed on Mount Sinai, where God, the Almighty and Glorious , talked to Moses, may peace be upon him . ' Then Gabriel told me, 'Disembark and pray.' I did. Gabriel asked me, 'Do you know where you prayed?' He said, 'You prayed in Bethlehem, the birthplace of Jesus, may peace be upon him . ' Then I entered Bayt Al-Maqdis (Jerusalem). The prophets, may peace be upon them , were gathered for me. Gabriel took me to the front and I led them (the prophets) in prayer. Then I was lifted to the lower heaven and Adam, may peace be upon him , was there. Then I was lifted to the second heaven and Jesus and John (the Baptist), may peace be upon them , who are cousins on their mothers' sides, w ere there. Then I was lifted to the third heaven and Joseph (son of Jacob), may peace be upon him , was there. Then I was lifted to the fourth heaven and Aaron , may peace be upon him , was there. Then I was lifted to the fifth heaven and Enoch, may peace be upon him , was there. Then I was lifted to the seventh heaven and Moses, may peace be upon him , was there. Then I was lifted to the seventh heaven and Abraham, may peace be upon him , was there. Then I was lifted above seven heavens and we came to Sidrat Al-Muntaha. A cloud covered me and I fell down in prostration. I was told [by God] , ' On the day I cr eated the heavens and the earth I commanded you and your people to pray fifty times [a day] . So offer the prayers you and your people. ' I went back to Abraham and he didn't ask me about anything. I came to Moses and he asked, 'How many [prayers] did God command you to offer?' I replied, 'Fifty prayers.' Moses said, 'N either you nor your people will be able to do it. Go back and ask your Lord for reduction [in the number of prayers commanded.] ' I went back and my Lord reduced the number by ten. I went back to Moses and he ordered me to go back [and ask for more reduction] . I went back and the Lord reduced the number by ten and then the number was reduced to five. Moses told me, 'Go back and ask your Lord to reduce the number for God commanded the Children of Israel to offer two prayers and they didn't.' I went back and asked my Lord, the Almighty and Glorious , to reduce the number.' God said, ' On the day I created the heavens and the earth, I commanded you and your people to pray fifty times. Five for fifty (i.e. offer five prayers and you will be rewarded for fifty.) Offer the payers you and your people. ' I knew that was the final decision of God, the Blessed and Sublime . I went back to Moses, may peace be upon him , and he said, 'Go back.' I knew it was God's final decision so I didn't go back."

Sanad : Amr-Bin-Hisham via Makhlad via Said-Bin-Abd-Al-Aziz via Yazid-Bin-Abi-Malik via Anas-Bin-Malik.

Source : Sunan Al-Nasa ' i by Al-Nasa 'i .

Rating : Sahih [136] .

Qudsi Hadith No. 116

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "I was brought the Buraq. It is a white beast that is bigger than a donkey and smaller than a mule. Its pace is as wide as its range of vision. I rode it until I reached Bayt Al-Maqdis. I tied it to the ring that the prophets use for tying. Then I entered the mosque and offered a two-raka [137] salat and left. Gabriel brought me a jar of wine and a jar of milk. I chose the milk. Gabriel, may God's peace and blessings be upon him , said, ' You chose the instinct [that God created you with. You chose the beneficial milk over the harmful wine.] ' Then Gabriel took me and we ascended to heaven. Gabriel asked for permission to enter. They (the angels) asked, 'Who are you?' He replied, 'Gabriel.' They asked, 'Who is with you?' Gabriel replied, 'Muhammad.' They asked, 'Has he been sent for?' Gabriel replied, 'He's been sent for.' The gate was opened for us and I saw Adam. He welcomed me and wished me well. Then Gabriel took me and we ascended to the second heaven. Gabriel asked for permission to enter. They asked, 'Who are you?' He replied, 'Gabriel.' They asked, 'Who is with you?' Gabriel replied, 'Muhammad.' They asked, 'Has he been sent for?' Gabriel replied, 'He's been sent for.' The gate was opened for us and I saw Jesus son of Mary and John son of Zachariah, may God's blessings be upon them , who are cousins on their mothers' sides. They welcomed me and wished me well. Then Gabriel took me and we ascended to the third heaven. Gabriel asked for permission to enter. They asked, 'Who are you?' He replied, 'Gabriel.' They asked, 'Who is with you?' Gabriel replied, 'Muhammad, may God's peace and blessings be upon him .' They asked, 'Has he been sent for?' Gabriel replied, 'He's been sent for.' The gate was opened for us and I saw Joseph (son of Jacob), may God's peace and blessings be upon him , who was given the lion's share of good looks. He welcomed me and wished me well. Then Gabriel took me and we ascended to the Fourth heaven. Gabriel asked for permission to enter. They asked, 'Who are you?' He replied, 'Gabriel.' They asked, 'Who is with you?' Gabriel replied, 'Muhammad.' They asked, 'Has he been sent for?' Gabriel replied, 'He's been sent for.' The gate was opened for us and I saw Enoch. He welcomed me and wished me well. God, the Almighty and Glorious, said, 'We raised him (Enoch) to a high place. ' [138] Then Gabriel took me and we ascended to the fifth heaven. Gabriel asked for permission to enter. They asked, 'Who are you?' He

replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Aaron, may God’s peace and blessings be upon him . He welcomed me and wished me well. Then Gabriel took me and we ascended to the sixth heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad.’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Moses, may God’s peace and blessings be upon him . He welcomed me and wished me well. Then Gabriel took me and we ascended to the seventh heaven. Gabriel asked for permission to enter. They asked, ‘Who are you?’ He replied, ‘Gabriel.’ They asked, ‘Who is with you?’ Gabriel replied, ‘Muhammad, may God’s peace and blessings be upon him .’ They asked, ‘Has he been sent for?’ Gabriel replied, ‘He’s been sent for.’ The gate was opened for us and I saw Abraham , may God’s peace and blessings be upon him , with his back against Al-Bayt Al-Mamur, which is entered every day by seventy thousand angels who never return. The n Gabriel took me to Sidrat Al-Muntaha . Its leaves were like the ears of elephants and its fruit was like a jar. When God took care of it, its beauty became beyond the description of any of God’s creatures. Then I was commanded by God to pray fifty times every day and night. Then I descended to Moses, may God’s peace and blessings be upon him . Moses asked me, ‘What did your Lord command your people to do?’ I replied, ‘ Perform f ifty prayers.’ Moses said, ‘Go back and ask your Lord to reduce the number of prayers for your people can’t do this. I tried the Children of Israel and test ed them [and they declined God’s commandments.] ’ I went back to my Lord and said, ‘ Oh, Lord! Reduce the burden on my people.’ God reduced the number [of required prayers] by five. I returned to Moses and said, ‘God reduced the number by five.’ Moses replied, ‘Your people can’t do this. Go back and ask your Lord to reduce the number.’ I kept going back and forth between my Lord, the Blessed and Sublime , and Moses, may peace be upon h im , until God said, ‘ Oh, Muhammad! They are five prayers every day and night [that you have to perform] . For every prayer there are ten [rewards] . So that’s equivalent to praying fifty times. When people intend to do one good deed [139] but do not do it, they receive the reward for doing one good deed. When they do it, they receive the reward for doing ten good deeds. When people intend to do one bad deed [140] but do not do it, it’s not counted. And when they do it, they receive the penalty for doing one bad deed. ’ I descended until I reached Moses, may God’s peace and blessings be upon him , and told him. Moses said, ‘Go back and ask your Lord to reduce the number of prayers.’ I said, ‘I went back so many times that I have become ashamed from my Lord.’”

Sanad : Shayban-Bin-Farrukh via Hammad-Bin-Salamah via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 117

Abu-Hurayrah, may God be pleased with him , said, “ God, the Blessed and Sublime , told the Prophet, may God’s peace and blessings be upon him , ‘Ask your question.’ The Prophet replied , ‘You took Abraham as a friend and gave him a great kingdom. You talked to Moses directly. You gave David (Dawud) a great kingdom, made iron malleable for him, and subjugated the mo untains to him. You gave Solomon (Sulayman) a great kingdom and subjugated to him the jinn, humankind , the devils, and the wind. You gave Solomon a kingdom unmatched by anyone after him. And y ou taught Jesus the Torah and the Gospel and you gave him the power to heal the blind and the leper. You protected Jesus and his mother from the damned Satan so Satan wasn’t able to get to them. ’ God, the Blessed and Sublime , told the Prophet, ‘ I’ve taken you as a friend. It says so in the Torah, “Muhammad is beloved by God.” I ’ve sent you to all people and made your nation consist of those who came and those who will come. I’ve made the sermons of your people invalid unless they testify that you’re my servant and my messenger. I’ve made you the first prophet to be created (i.e. Muhammad was created and made a prophet before Adam) and the last to be sent [as a messenger to people] . I gave you the seven verses [of the Sura of Al-Fatihah] that are repeated [during salat] which I gave to no other prophet before you. I gave you the last [two] verses of the Sura of Al-Baqarah (i.e. I answered the prayers therein) from the treasure under my throne. And I have made you the opener (i.e. the intercessor on the day of resurrection) and the closer (i.e. the last of the prophet s).’ God’s Messenger, may God‘s peace and blessings be upon him , said, ‘ My Lord, the Blessed and Sublime , gave me preference [over other prophets] in six areas: God placed fear in the hearts of my enemies within a one-month distance; T he spoils of war have been made legal for me whereas they we re illegal for others before me; T he earth has been made a clean mosque for me; I’ve been given the first word (as in the Sura of Al-Fatihah that opens the Qur'an) and laconic speech (as in concise hadith) ; My nation has been shown to me and I recognized the followers and the ones they’re following. I saw them go to people who wear shoes made of hair and I saw them go to people who have wide faces and small eyes and I told them who they were [by telling them that these are signs of the end of the world] ; And I have been commanded to pray fi fty times. ’ The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Fifty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive [to God’s commandments.] ’ Muhammad, may God’s peace and blessings be upon him , went back to the Lord, the Almighty and Glorious , to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses ask ed him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Forty prayers.’ Moses said, ‘ Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ Muhammad, may God’s peace and blessings be upon him , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Thirty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ Muhammad went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Twenty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ Muhammad, may God’s peace and blessings be upon him , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘T en prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ Muhammad went back and asked the Lord to lessen the burden. God reduced the number of prayers by five. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Five prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ The Messenger said, ‘I went back so many times that I’ve become ashamed from the Lord. I won’t go back anymore.’ The Messenger was told [by God] , ‘ For the five prayers that you have tolerated, you’ll be compensated for fifty prayers. For each good deed, you will be rewarded tenfold. ’ ` Isa (Abu-Ja’far Al-Razi) said, ‘I was told that the Prophet, may God’s peace and blessings be upon him , said, “Moses was the harshest one of them (the prophets) with me in the beginning and the best in the end.”’”

Sanad : Muhammad-Bin-Hassan via Abu-Al-Nadr via Abu-Jafar Al-Razi via Al-Rabi-Bin-Anas via Abu-Al-` Aliyah or others via Abu-Hurayrah.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Da` if [141] .

Qudsi Hadith No. 118

Abu-Hurayrah, may God be pleased with him , said, “God talk to the Prophet and told him, ‘Ask.’ The Prophet replied, ‘ You took Abraham as a friend and gave him a great kingdom. You talked to Moses d irectly. You gave David a great kingdom, made iron malleable for him, and subjugated the mountains to him. You gave Solomon a kingdom and subjugated to him the jinn, humankind , and the devils. You subjugated to Solomon the wind. You gave Solomon a kingdom unmatched by anyone after him. And you taught Jesus the Torah and the Gospel and you gave him the power to heal the blind and the leper and bring back people from the dead with your permission. You protected Jesus and his mother from the damned Satan so he wasn’t able to get to them.’ The Lord, the Almighty and Glorious , replied to the Messenger and said, ‘ I’ve taken you as a friend. It says so in the Torah, “[Muhammad is] beloved by God.” I’ve sent you to all people as a deliverer of the good news [of heaven to the believers] and as a warner [of hell to the unbelievers] . I’ve opened you r heart [to the prophecy] , removed your burden (p ast sins) , and raised your name (as in adhan). Your name is mentioned whenever my name is mentioned. I’ve made your nation the best nation that people have known. I’ ve made your nation a just nation. I’ve made your nation include those who came before and those who will ever come. I’ve made the sermons of your people unacceptable unless they testify that you’re my servant and my messenger. I’ve made your nation consist of people who have hearts filled with good news. I’ve made you the fi r st prophet to be created, the last to be sent, and the first to be judged [on Judgment Day] . I gave you the seven verses [of the Sura of Al-Fatihah] that are repeated [during salat] which I gave to no other prophet before you. I gave you the last verses of the Sura of Al-Baqarah, which I gave to no other prophet before you, from the treasure under my throne. I gave you the Kawthar. I gave you eight shares (i.e. the religion is divided into eight parts) : Islam (submission to God) , hegira [142] , jihad, salat, almsgiving, fasting Ramadan, ordering people to do what is right, and ordering people to stop doing what is wrong. And I have made you the opener (i.e. the intercessor on the day of resurrection) and the closer (i.e. the last of the prophets). ’ The Prophet, may God’s peace and blessings be upon him, said, ‘My Lord gave me preference [over other prophets] in six areas: God gave me the first word (as in the Sura of Al-Fatihah that opens the Qur'an,) the last word (as in Muhammad being the last prophet and the one with the complete and final message from God,) and laconic speech (as in concise hadith) ; God sent me to all people as a deliverer of the good news [of heaven to the believers] and as a warner [of hell to the unbelievers] ; God placed fear in the hearts of my enemies within a one-month distance; God made the spoils of war legal for me whereas they were illegal for others before me; God made the entire earth a clean mosque for me; And God commanded me to pray fifty times.’ The Messenger went back to Moses and Moses asked him, ‘ Oh, Muhammad! What have you been commanded to do?’ The Messenger replied, ‘ [I’ve been commanded to pray] fifty times [a day] .’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive [to God’s commandments.] ’ The Prophet, may God’s peace and blessings be upon him , went back and asked the Lord, the Almighty and Glorious , to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Forty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ The Prophet , may God’s peace and blessings be upon him , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Thirty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ The Messenger went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Twenty prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ The Messenger , went back and asked the Lord to lessen the burden. God reduced the number of prayers by ten. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Ten prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ The Messenger, ashamed from God , went back and asked the Lord to lessen the burden. God reduced the number of prayers by five. The Messenger went back to Moses and Moses asked him, ‘How many prayers have you been commanded to offer?’ The Messenger replied, ‘Five prayers.’ Moses said, ‘Go back and ask your Lord to lessen the burden on your people. Your people are the weakest of all. I’ve found the Children of Israel to be unreceptive.’ The Messenger said, ‘I went back so many times that I’ve become ashamed fr om the Lord. I won’t go back anymore.’ The Messenger was told [by God] , ‘ For the five prayers that you have tolerated, you’ll be compensated for fifty prayers. For each good deed, you will be rewarded tenfold. ’ Muhammad, may God’s peace and blessings be upon him , was completely pleased. Moses, may peace be upon him , was the harshest one of them (the prophets) with the Messenger when he passed him by [in the beginning] and the best one of them with the Messenger when he returned to h im [in the end] . ”

Sanad : Abu-Jafar-Bin-Jarir via Ibn-Sahl via Hajjaj via Abu-Jafar Al-Razi via Al-Rabi-Bin-Anas via Abu-Al-Aliyah Al-Rayahi via Abu-Hurayrah.

Source : Tafsir Al-Qur ‘ an Al-` Azim by Ibn-Kathir.

Rating : Da` if [143] .

Qudsi Hadith No. 119

Uqbah-Bin-Amir, may God be pleased with him , said that he heard God’s Messenger, may God’s peace and blessings be upon him , say, “ Your Lord is a amazed by a shepherd who, at the top of a mountain, calls the adhan and offers salat. God, the Almighty and Glorious , says, ‘ Look at my servant calling the adhan and offering salat ! My servant fear s me. I have forgiven my servant and I shall place my servant in heaven. ’ ”

Sanad : Harun-Bin-Maruf via Ibn-Wahb via Amr-Bin-Al-Harith via Abu-Ushanah Al-Maafiri via Uqbah-Bin-Amir.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [144] .

Qudsi Hadith No. 120

Anas -Bin-Malik said, “ When a muezzin [145] calls the adhan, the Lord places God’s hand on top of the muezzin’s head and it remains lik ewise until the muezzin is done. The m uezzin’ s sins within the range of the muezzin’s voice are forgiven. When the muezzin is done, the Lord says, ‘ My servant said the truth. My servant testified truthfully [by saying in adhan “I testify that there is no g od but Allah” and “I testify that Muhammad is Allah’s Messenger.”] I have good news for my servant. ’ ”

Sanad : Abu-Nuaym [Al-Asbahani] via Muhammad-Bin-Yala via Umar-Bin-Subh via Muqatil-Bin-Hayyan via Ziyad Al-Ammi via Anas -Bin-Malik .

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Al-Silsilah Al-Daifah Wa Al-Mawdu`ah by Al-Albani .

Rating : Mawdu` [146] .

Qudsi Hadith No. 121

Abu -Idris Al-Kh awlani said, "I was at a gathering of some of the sahabah of the Prophet, may God's peace and blessings be upon him , which included Uba dah-Bin-Al-Sam i t. They talked about the witr salat [147] . Some of them said that it is fard (mandatory) and some of them said that it is sunna (optional). Ubadah-Bin-Al-Samit said, ' I swear that I heard God's Messenger, may God's peace and blessings be upon him , say, " Gabriel, may God's peace and blessings be upon him , came to me from God, the Blessed and Sublime , and said, ' Oh, Muhammad! God, the Almighty and Glorious , says to you, " I commanded your people to pray five times. Those who offer the five prayers complete ly with wudu and prostrations and on time have your promise that I will place them in heaven. And thos e who offer them incompletely {h e might have mentioned a word that I forgot } have no promise from you. It is up to me to punish them or forgive them. """"

Sanad : Zam`ah via Al-Zu hri via Abu-Idris Al-Khawlani.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [148] .

Qudsi Hadith No. 122

Abdullah- Ibn-Masud, may God be pleased with him , said, "The Prophet, may God's peace and blessings be upon him , passed by the sahabah one day and asked them, ' Do you know what your Lord, the Almighty and Glorious , says? ' They replied, ' God and God's Messenger know best. ' The Prophet asked the question three times and then said, ' God says, " I swear by my Might and Glory that I shall place in heaven those who offer salat on time. As for those who do not offer salat on time, it is up to me to forgive them or punish them. " "

Source : Ali-Bin-Abd-Al-Aziz via Muslim-Bin-Ibrahim via Yazid-Bin-Qutaybah Al-Harashi via Al-Fadl Al-Agharr Al-Kilabi via his father viaAbdullah-Bin-Mas`ud.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [149] .

Qudsi Hadith No. 123

Abu-Qatadah-Bin-Rib`i, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , told him that God, the Almighty and Glorious , said, " I commanded your people to perform five prayers and I have made a promise that I shall place in heaven those who perform the prayers on time. As for those who do not perform the prayers on time, they have no promise from me. "

Sanad : Yahya-Bin-Uthman-Bin-Said-Bin-Kathir-Bin-Dinar Al-Himsi via Baqiyyah-Bin-Al-Walid via Dubarah-Bin-Abdullah-Bin-Abi-Al-Sulay k via Duwayd-Bin-Nafi via Al-Zu hri via Said-Bin-Al-Musayyab via Abu-Qatadah-Bin-Ribi.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [150] .

Qudsi Hadith No. 124

Kab-Bin-Ujrah, may God be pleased with him , said " While I was sitting in the mosque of God's Messenger, may God's peace and blessings be upon him , with seven people, four mawali [151] and three Arabs, with our backs against the qibla [152] of the mosque of God's Messenger, may God's peace and blessings be upon him , the Messenger, may God's peace and blessings be upon him , came to us at the time of the Zuhr Salat (N oon S alat) and asked, 'Why are you sitting here?' We replied, 'Oh, God's Messenger! We are waiting for salat.' The Prophet kept silent for a moment, raised his head and asked, 'Do you know what your Lord, the Almighty and Glorious , says?' We replied, 'God and God's Messenger know best.' The Prophet said, 'Your Lord, the Almighty and Glorious , says, " Those who offer salat on time , keep it up, and do not skip it out of belittlement have my promise that I shall place them in heaven. And those who do not offer salat on time, do not keep it up, and skip it out of belittlement have no promise from me . It is up to me to punish them or forgive them. """

Sanad : Hashim via Isa-Bin-Al-Musayyab Al-Bajali via Al-Shabi via Kab-Bin-Ujrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [153] .

Qudsi Hadith No. 125

Ka`b said, " While seven of us, three Arabs and four mawali or four Arabs and three mawali , were in the mosque, God's Messenger, may God's peace and blessings be upon him , came out of one of his rooms and sat with us. The Messenger asked, 'Why are you sitting here?' We replied, ' We are waiting for salat.' The Messenger hit the ground with his finger [contemplatively] , lower ed his head for a moment, and then raised it towards us and asked, 'Do you know what your Lord says?' We replied, 'God and God's Messenger know best.' The Messenger said, 'God say s , " Those who offer salat on time and satisfy the commandment have my promise that I shall place them in heaven. And those who do not offer salat on time and do not satisfy the commandment have no promise from me. It is up to me to place them in heaven or throw them in hell. """

Sanad : Abu-Nuaym viaAbd-Al-Rahman { Ibn-Al-Numan Al-Ansari } via Said-Bin-Ishaq-Bin-Kab-Bin-Ujrah Al-Ansari via his father via Ka`b .

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Da`if [154] .

Qudsi Hadith No. 12 6

Abdullah-Bin-Amr, may God be pleased with him , said, “After we (the sahabah) offered the Maghrib Salat (Sunset Salat) with God’s Messenger, may God’s peace and blessings be upon him , some of us went back [home] and some of us stayed [in the mosque] . God’s Messenger, may God’s peace and blessings be upon him , came to us [in the mosque] hurriedly and eagerly (reflecting the importance of the matter) with his knees uncovered (so that his clothes wouldn’t impede his movement) and said, ‘ I have good news for you. Your Lord has opened one of the gates of heaven to show you off to the angels saying “ Look at my servants ! They have completed a commandment (a fard salat) and they are waiting for another [salat to offer] . ”’’

Sanad : Ahmad-Bin-Said Al-Darimi via Al-Nadr-Bin-Shumayl via Hammad via Thabit via Abu-Ayyub viaAbdullah-Bin-`Umar.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [155] .

Qudsi Hadith No. 12 7

Abu-Ayyub said, “Nawf and Abdullah-Bin-Umar {Ibn-Al-As i (Al-As) } had a meeting. Nawf said, ‘If the heavens and the earth were put on one side of the scale and “There is no god but Allah” put on the other side, the scale would tip to the side with “ There is no god but Allah ” even if the heavens and the earth and what they contain were made of iron. ’ A man said, ‘ “ There is no god but Allah ” would penetrate them and end up with God, the Almighty and Glorious .’ Abdullah-Bin-Umar said, ‘We offered with God’s Messenger, may God’s peace and blessings be upon him , the Maghrib Salat. Some stayed and some left. The Messenger, may God’s peace and blessings be upon him , came while his knees were almost showing and said, “ Oh, Muslims! I have good news for you. Your Lord has opened one of the gates of heaven to show you off to the angels saying, ‘ These are my servants. They have completed a commandment and they are waiting for another. ’ ”’’

Sanad : `Affan via Hammad {Ibn-Salamah} via Thabit via Abu-Ayyub.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [156] .

Qudsi Hadith No. 12 8

Abu-Ayyub Al-Azdi said, “Nawf and Abdullah-Bin-Umar had a meeting. In the meeting, Nawf says that Abdullah- Bin-Umar-Bin-Al-Asi said, ‘ One night, we offered the [Maghrib] salat with the Prophet, may God’s peace and blessings be upon him , and some stayed and some left. Before people returned for theIsha ‘ Salat (Evening Salat), God’s Messenger, may God’s peace and blessings be upon him , came , with his knees almost showing, hurriedly and eagerly, signaling with his fingers that a [lunar] month can be thirty or twenty-nine days, and pointing his index finger towards heaven saying, “ Oh, Muslims! I have good news for you. Your Lord has opened one of the gates of heaven to show you off to the angels saying, ‘ L ook at my servants , my angels ! They have completed a commandment and they are waiting for another. ”’’

Sanad : Hasan-Bin-Musa via Hammad-Bin-Salamah via Thabit Al-Bunani via Abu-Ayyub Al-Azdi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [157] .

Qudsi Hadith No. 129

Ibn-Mas`ud, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “O ur Lord is amazed by two people: Those who rise up from their b ed and blanket, from among their clan and family , for salat desiring what God has [from reward] and fearing what God has [from punishment] ; And those who invade for the sake of God, retreat with their comrades, know what there is in retreating against them and what there is in returning for them, and then return [to battle and fight] until they’re killed. God says to the Lord’s angels, ‘ Look at my servants! They returned desiring what I have [from reward] and fearing what I have [from punishment] until they were killed. ’”

Sanad : Abd-Al-Wahid-Bin-Ahmad-Al-Maliji via Abu-Man sur Muhammad-Bin-Muhammad-Bin-Sa man via Abu-Jafar Muhammad-Bin-Ahmad-Bin-Abd-Al-Jab bar Al-Ra y y ani via Hamid-Bin-Zanjaway h via Rawh-Bin-Aslam via Hammad-Bin-Salamah via Ata ' -Bin-Al-Sa ' ib via M urrah Al-Ham dani via Ibn-Masud.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Hasan [158] .

Qudsi Hadith No. 130

Ibn-Mas`ud, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “Our Lord, the Almighty and Glorious , is amazed by two people: Those who rise up from their bed and blanket, from among their clan and family, for salat for God says, ‘ O h, my angels! Look at my servants! They rose up from their bed and blanket, from among their clan and family, for salat desiring what I have and fearing what I have ;’ And those who invade for the sake of God, the Almighty and Glorious , retreat with their comrades, know what there is in retreating against them and what there is in returning for them, and then return until they’re killed desiring what I have and fearing what I have for God, the Almighty and Glorious , says to the Lord’s angels, ‘ Look at my servants! They returned desiring what I have and fearing what I have until they were killed .’”

Sanad : Rawh and Affan via Hammad-Bin-Salamah viaAta ‘ -Bin-Al-Sa ’ ib via Murrah Al-Hamdani via Ibn-Mas`ud.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [159] .

Qudsi Hadith No. 131

Abu-Dharr says, " God makes three people shine: Those who wake up at night, leave their b ed and warm place, perform wudu correctly, and off er salat. God asks the angels, ' What made my servants do this? Or why did they do this? ' The angels reply, 'You know best.' God asks, ' I know best but tell me? ' They reply, ' You made them fear something (punishment) so they feared it. And you made them hope for something (reward) so they hoped to have it. ' God says, ' I hold you as witnesses that I shall protect them from what they feared and gi ve them what they hoped to have; ' Those who are part of a detachment. They meet the enemy . Their comrades retreat but they remain steadfast until they're killed or they triumph. God asks the angels, ' What made my servants do this? Or why did they do this? ' The angels reply, ' You know them best.' God asks, ' I know them best but tell me? ' They reply, ' You made them fear something so they feared it. And you made them hope for something so they hoped to have it. ' God says, ' I hold you as witnesses that I shall protect them from what they feared and gi ve them what they hoped to have; ' And those who travel at night and at the end of the night they stop to rest. Their comrades go to sleep but they offer salat. God, the Almighty and Glorious , asks the angels, ' What made my servants do this? Or why did they do this? ' The angels reply, 'You know best.' God asks, ' I know best but tell me? ' They reply, ' You made them fear something so they feared it. And you made them hope for something so they hoped to have it. ' God says, ' I hold you as witnesses that I shall protect them from what they feared and give them what they hoped to have. ' "

Sanad : Ma**mar via Sa**id Al-Jurayri via Abu-Al-**Ala ' -Bin-**Abdullah-Bin-Al-Shikhir via Abu-Dharr.

Source : Musannaf **Abd-Al-Razzaq by** Abd-Al-Razzaq.

Rating : Da` if [160] .

Qudsi Hadith No. 132

Abu-Dharr, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " There are three that are loved by God and three that are hated by God. The three that are loved by God are: A person who is asked among a group of people by a beggar for a donation for the sake of God and not for the sake of kinship between him and them . The people turn the beggar down so the person stays behind and gives the beggar in secret where no one knows about his donation except God and the beggar; A person who travels at night with a group of people until they [become tired and] desire sleep more than anything equal [in value,] so they go to sleep . The person rises up to implore me (God) and recite my verses [of the Qur 'an] ; And a person who's with a detachment that retreats when it meets the enemy. The person moves forward [and continues to fight] until death or victory. And the three that are hated by God are: The f ornicating elderly, the conceited poor, and the oppressive rich."

Sanad : Muhammad-Bin-Bashar and Muhammad-Bin-Al-Muthanna via Muhammad-Bin-Ja**far via Shu**bah via Mansur-Bin-Al-Mu**tamir via Rib**i-Bin-Hirash via Zayd-Bin-Zabyan via Abu-Dharr.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rat ing : Sahih [161] .

Qudsi Hadith No. 133

Abu-Hurayrah, may God be pleased with him , sa id that God's Messenger, may God's peace and blessings be upon him , said, "Angels [who oversee you] alternate night and day. The angels gather at the `Asr Salat (Afternoon Salat) and at the Fajr Salat (Dawn Salat) . Then the angels who spent the night with you [and later the angels who spent the day with you] ascend [to heaven.] God asks the angels , and God knows them (the servants) best, ' How were my servants when you left them ? ' The angels reply, 'They were praying when we left them and they were praying when we arrived [at their location] .' "

Sanad : **Abdullah-Bin-Yusuf via Malik via Abu-Al-Zinad via Al-A**raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 134

Abu- Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " The ang els of night and the ang el s of day meet at the Fajr Salat and at the **Asr Salat. When they meet at the Fajr Salat, the angels of night ascend and the angels of day remain. And when they meet at the** Asr Salat, the angels of day ascend and the angels of night remain. God asks the angels [when they ascend to heaven] , ' How were my servants when you left them [on earth] ? ' They reply, 'When we arrived they were praying and when we left them they were praying.' " Sulayman (Al-A` mash) sa id , " I have known Abu-Hurayrah to have always said that the ang e ls also said at the end of the hadith [addressing God] , 'So forgive them (the servants) on Judgment Day.' "

Sanad : Mu**a wiyah-Bin-**Amr via Za**idah via Al-A**mash via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [162] .

Qudsi Hadith No. 135

Al-Hasan said, "Anas-Bin-Hakim Al-Dabbi feared Ziyad, or Ibn- Ziyad, and came to Medina. He met Abu-Hurayrah and Abu-Hurayrah asked him who he was. Anas gave his full name. Abu-Hurayrah told Anas, 'Oh, young man! Should I tell you a hadith that, God willing, will benefit you?' Anas replied, ' Certainly . May God bless you.' Abu-Hurayrah said, 'The first thing that people are judged on, on the day of resurrection, is salat. God, the Glorious and Almighty , tells the Lord's angels — and God knows best — " Look at the [fard] prayers that my servants offered and see if they are complete or not. " If th e prayers are complete, the y're record ed a s complete. If they 're incomplete , God says [to the angels], " S ee if my servant s offered voluntary prayers. " If the y offered voluntary prayers , God says [to the angels], " U se my servant s ' voluntary prayers to complete the ir fard prayers. " The rest of deeds are judged this way.'"

Yunus sa id , "I think I heard Abu-Hurayrah attribute this hadith to the Prophet, may God's peace and blessings be upon him ."

Tamim Al-Dari, via Hammad via Dawud-Bin-Abi-Hind, via Zurarah-Bin-Awfa, sa id that the hadith ends with the Prophet saying , " The same applies to zakat and the rest of the

[fard] deeds are judged this way ."

Sanad : Yaqub-Bin-Ibrahim via Ismail via Yunus via Al-Hasan.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [163] .

Qudsi Hadith No. 136

Hurayth-Bin-Qabisah said, "I came to Media and said, 'Oh, God! Make me find someone righteous to sit with.' I sat with Abu-Hurayrah. I told Abu-Hurayrah , ' I asked God to bless me with someone righteous to sit with. So tell me a hadith you heard from God's Messenger, may God's peace and blessings be upon him , that might benefit me, God willing.' Abu-Hurayrah replied, 'I heard God's Messenger, may God's peace and blessings be upon him , say, " The first thing that a servant is judged on, on the day of resurrection, is salat. If it is done correctly, the servant wins and succeeds. And if it is done incorrectly, the servant loses and fails. If a fard prayer of a servant is incomplete, the Lord, the Almighty and Glorious , says [to the angels] , ' Look and see if my servant did any voluntary prayers . ' The voluntary prayers are used to complete the fard prayer . All of the servant's [fard] deeds are judged this way. """

Sanad : Ali-Bin-Nasr-Bin-Ali Al-Jahdami via Sahl via Hammad via Hammam via Qatadah via Al-Hasan via Hurayth-Bin-Qabisah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [164] .

Qudsi Hadith No. 137

Hurayth-Bin-Qabisah sa id , "When I reached Medina I said, 'Oh, God! Lead me to a righteous person to sit with and benefit from .' So I was led to Abu-Hurayrah. I told him, 'I asked God to lead me to a righteous person to sit with and benefit from. So tell me a hadith you heard from God's Messenger, may God's peace and blessings be upon him .' He replied, 'I heard God's Messenger, may God's peace and blessings be upon him , say, ' The first thing a servant is judged on is salat. If it is done correctly, all of the servant's deeds are accepted. And if it is done incorrectly, all of the servant's deeds are rejected. Then God says [to the angels] , " Look and see if my servant did any of the nawafil [165] . " If the servant did any of the nawa f il, they're use d to complete incomplete fard prayers . T he same is done with other fard deeds for this is a blessing and mercy from God. ' "

Sanad : Abu-Al-Qasim Ali-Bin-Ibrahim via Abu-Al-Hasan Muhammad-Bin-Ibrahim Al-Asadi via Abu-MuhammadAbd-Al-Rahman-Bin-Uthman Al-Tamimi via Ahmad-Bin-Sulayman-bin-Ay y ub-Bin-Hizam via Said-Bin-Muhammad Al-Bayruti via Abd-Al-Hamid-Bin-Bakkar via Said-Bin-Bushayr via Qatadah via Al-Hasan via Hurayth-Bin-Qabi s ah .

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Sahih [166] .

Qudsi Hadith No. 138

Tamim Al-Dari, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "The first thing a servant is judg ed on, on the day of resurrection, is salat. If the servant offered salat completely , [an extra reward for] a voluntary prayer is recorded f or the servant. If the servant did not offer salat completely, God, the Sublime , tells the angels, ' See if my servant performed any voluntary prayers and use them to compensate for the incomplete fard prayers . ' T he same is done with other [fard] deeds."

Sanad : Ahmad-Bin-Said Al-Darimi via Sulayman-Bin-Harb via Hammad-Bin-Salamah via Dawud-Bin-Abi-Hind via Zurarah-Bin-Awfa via Tamim Al-Dari T Al-Hasan-Bin-Muhammad-Bin-Al-Sabbah viaAffan via Hammad via Humayd via Al-Hasan via a man via Abu-Hurayrah and Dawud-Bin-Abi-Hind via Zurarah-Bin-Awfa via Tamim Al-Dari.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [167] .

Qudsi Hadith No. 139

One of the sahabah said that the Prophet, may God's peace and blessings be upon him , said, "The first thing a servant is judged on, on the day of resurrection, is salat. If the servant offered salat completely, it is written as complete. If the servant didn't offer salat completely, God, the Almighty and Glorious , says [to the angels] , ' See if my servant offered any voluntary prayers to complete the servant's fard prayers . ' The same is applied to zakat. And the same is applied to all [fard] deeds. "

Sanad : Al-Hasan-Bin-Musa via Hammad-Bin-Salamah via Al-Azraq-Bin-Qays via Yahya-Bin-Ya`mar via one of the sahabah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [168] .

Qudsi Hadith No. 140

Anas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " The first fard deed that God commanded people to do is salat. T he last thing that remains is salat (i.e. religion wo uld have no value without salat.) A nd the first thing that people ar e judged on [on the day of resurrection] is salat. God says [to the angels] , ' Look at my servant's salat. ' If salat is complete, it is record ed as complete. If salat is incomplete, God says, ' See if my servant offered any voluntary prayers. ' If the servant offered voluntary prayers, they're use d to complete the incomplete fard salat.' Then God sa ys , ' See if my servant paid zakat in full . ' If zakat is paid in full, it is recorded as complete. If it is not paid in full, God says, ' See if my servant gave any donations. ' If the servant gave donations, they're use d to complete the servant's incomplete zakat. "

Sanad : Abu-Al-Rabi` Al-Zahrani via Hammad via Yazid Al-Raqashi via Anas.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Hasan [169] .

Qudsi Hadith No. 141

Ibn-` Umar, may God be pleased with him , said [that the Prophet, may God's peace and blessings be upon him , said , " The first fard deeds that God commanded my people to do are the five [daily] prayers. The fi rst thing that ascends [to haven for judgment] of the people's deeds are the five prayers. And the first thing that people are asked about [on the day of resurrection] are the five prayers. If a servant does not offer the prayers in full, God, the Sublime , says [to the ang e ls], ' Look and see if my servant offered any nawafil and use them to complete the incomplete fard prayers. Look and see if my servant fasted the entire month of Ramadan. If my servant didn't fast the entire month of Ramadan, see if my servant performed voluntary fasting and use it to complete the incomplete [fard] fasting. And l ook and see if my servan t paid zakat in full . If my servant didn't pay zakat in full, see if my servant gave any donations and use them to complete the incomplete zakat. ' The same is applied to all the deeds that God commanded [people to do] . That's due to God's mercy and justice. If a servant performs voluntary deeds [and fulfill s the commandments], they (the voluntary deeds) are placed on the servant' s scale and the servant is told, 'Enter heaven with joy. ' If a servant d oes not perform voluntary deed s [and d oesn't fulfill the commandments], the Zabaniyah [170] are ordered to take the servant by the arms and legs and throw the servant in hell."

Sanad : Al-Hakim [Al-Karabisi] via Ibn-` Umar.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [171] .

Qudsi Hadith No. 142

Nuaym-Bin-Hammar Al-Ghatafani said that he heard the Prophet, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Oh, child of Adam! Offer me a four-raka salat at the beginning of a day and I will protect you for the rest of the day. "

Sanad : Yahya-Bin-Ishaq via Said-Bin-Abd-Al-Aziz via Makhul via Ibn-Murrah via Nuaym-Bin-Hammar Al-Ghatafani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [172] .

Qudsi Hadith No. 143

Abu-Al-Darda ' and Abu-Dharr, may God be pleased with them , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Oh, child of Adam! Offer me four rak as (i.e. a four-rak a salat) at the beginning of a day and I will protect you for the rest of the day. "

Sanad : Abu-Jafar Al-Simnani via Abu- Mushir via Ismail-Bin-A yyash via Bahir-Bin-Sad via Khalid-Bin-Ma` dan via Jubayr-Bin-Nufayr via Abu-Al-Darda' and Abu-Dharr.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [173] .

Qudsi Hadith No. 144

Abu-Al-Darda ' , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, child of Adam! Do not fail to offer the four rak `as at the start of each day of yours and I will protect you for the rest of the day. "

Sanad : Abu-Al-Mughirah via Safwan via Shurayh-Bin-` Ubayd Al-Hadrami and others via Abu-Al-Darda ' .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [174] .

Qudsi Hadith No. 145

Nuaym-Bin-Hammar said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " Oh, child of Adam! Do not deprive me of four raka s (i.e. do not fail to offer me four rak `a s of salat) at the start of each day of yours and I will protect you for the rest of the day. "

Sanad : Dawud-Bin-Rushayd via Al-Walid via Said-Bin-Abd-Al-Aziz via Makhul via Kathir-Bin-Murrah Abu Shajarah via Nuaym-Bin-Hammar.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [175] .

Qudsi Hadith No. 146

Uqbah-Bin-Amir A l-Ju h a ni said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Oh, child of Adam! Suffice (provide) me with four rak`as at the start of a day and with th at I will suffice (protect) you at the end of your day. "

Sanad : Yazid-Bin-Harun via Aban-Bin-Yazid Al-Attar via Qatadah via Nuaym-Bin- Hammar via Uqbah-Bin-Amir Al-J uhani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [176] .

Qudsi Hadith No. 147

Uqbah-Bin-Amir said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord said, ' Oh, child of Adam! Can't you offer a four-rak`a salat at the beginning of a day? If you do that I will protect you at the end of your day. '"

Sanad : Affan via Aban via Qatadah via Nuaym-Bin-Hammar via Uqbah-Bin-Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [177] .

Qudsi Hadith No. 148

Ibn-Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God says] , " C hild of Adam! Guarantee me two-rak a s [of salat] at the beginning of a day and I will suffice (protect) you for the rest of it. "

Sanad : Al-Husayn-Bin-Ishaq Al-Tustari via Muhammad-Bin-Ali-Bin-Al-Hasan-Bin-Shaqiq via his father via Abu-Hamzah via Layth [Bin-Abi-Sulaym] via Mujahid via Ibn-Umar.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [178] .

Qudsi Hadith No. 149

Nuaym-Bin-Hammar Al-Ghatafani , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that the Lord, the Blessed and Sublime , said , " Oh, c hild of Adam! Offer me a four-raka salat at the beginning of a day and I will suffice you for the rest of it. "

Sanad : Umar-Bin-Muhammad Al-Hamdani via Muhammad-Bin-Abd-Al-Ala via Mutamir-Bin-Sulayman via Burd via Sulayman-Bin-Musa via Makhul via Kathir-Bin-Murrah Al-Hadrami via Qays Al-Judhami via Nu`aym-Bin-Hammar Al-Ghatafani.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [179] .

Qudsi Hadith No. 150

Abu- Umamah , may the Sublime God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious , says, " Oh, child of Adam! Offer me four rak`as [of salat] at the beginning of a day and I will suffice you for the rest of it. "

Sanad : Al-Husayn-Bin-Ishaq Al-Tustari via Sulayman-Bin-Salamah Al-Khaba ' iri via Muhammad-Bin-Shu`ayb via Yahya-Bin-Al-Harith via Al-Qasim via Abu-Umamah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [180] .

Qudsi Hadith No. 151

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "Those who offer salat without reading Umm-Al- Qur ' an (Mother of the Qur ' an (i.e. the Sura of Al-Fatihah)) , their salat is deficient . {The Prophet said th at three times.} Their salat is incomplete ." Abu-Hurayrah was asked, "How about when we are standing [in prayer] behind an imam? " Abu-Hurayrah replied, "Read it in silence for I heard God's Messenger, may God's peace and blessings be upon him , say , ' God, the Sublime , said, " I divided salat [181] (i.e. the Sura of Al-Fatihah) into two halves, one for me (the part that contains praises) and one for my servant (the part that contains prayers) . M y servant gets what my servant asks for. " When a servant says , " Alhamdu li l lahi rabi alalamin [182] (P raise be to God, Lord of the W orlds,) " God, the Sublime , says, " My servant praised me. " When a servant says, " Alrahmani alrahim [183] (T he Merciful, the Compassionate,)" God, the Sublime , says, " My servant exalted me. " When a servant says, " Maliki yawmi a ldin [184] (P ossessor of Judgment D ay,) " God says, " My servant glorified me. " Sometimes, God says , " My servant confided in me. " When a servant says, " Iyaka nabudu wa ' iyaka nastain [185] (You're the one we worship and you're the one we call for help,)" God say s , " This [verse] is between me and my servant (i.e. it is shared between me and my servant because it contains a praise and a prayer .) My servant gets what my servant asks for. " And when my servant says, " Ihdina alsirata almustaqim . Sirata alladhin anamta alayhim , ghayri almaghdubi a layhim , wala- aldalin [186] (Guide us to the straight path: The path of those whom you have blessed, n ot the path of those whom you' re angry at, no r the pat h of those who have gone astray, " God says, " Th ese [two verses] are for my servant and my servant gets what my servant asks for. " ' "

Sufyan said, "I was told this hadith by Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Ya`qub . I went to see h im when he got sick and I asked him about it."

Sanad : Ishaq-Bin-Ibrahim Al-Hanzali via Sufyan-Bin-Uyaynah via Al-Ala ' via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 152

Abu-Al-Sa ‘ ib , a mawla [187] of Bani-` Abdullah-Bin-Hisham-Bin-Zuhrah, said that he heard Abu-Hurayrah say that God’s Messenger, may God’s peace and blessings be upon him , sa id , “Whoever offers salat without reading Umm-Al-Qur ’ an, their salat is deficient. Their salat is deficient. It is incomplete.” Abu-Al-Sa ‘ ib told Abu-Hurayrah , “Sometimes I offer salat behind an imam.” Abu-Al-Sa ’ ib said, “ Abu-Hurayrah then squeezed my arm and said, ‘ Oh, Bedouin! [In that case] read it in silence for I heard God’s Messenger, may God’s peace and blessings be upon him , say, “ God said, ‘ I divided salat into two halves, one half for me and one half for my servant. My servant gets what my servant asks for. ’ A servant is told, ‘ Read. ’ The servant says, ‘ Praise be to God, Lord of the W orlds . ’ God replies, ‘ My servant praised me. ’ The servant says, ‘ The Merciful, the Compassionate . ’ God replies, ‘ My servant exalted me. ’ The servant says, ‘ Possessor of Judgment D ay . ’ God replies, ‘ My servant glorified me. ’ God says, ‘ This (the following verse) is between me and my servant . ’ The servant says, ‘ You’re the one we worship and you’re the one we call for help . ’ God says [to the angels] , ‘ Do it for my servant (i.e. help my servant) . My servant gets what my servant asks for. ’ And t he servant says, ‘ Guide us to the straight path {to the end of the Sura (of Al-Fatihah).}’ God says, ‘ Th ese [two verse s] are for my servant. My servant gets what my servant asks for. ’” ”

Sanad : Ibn-Jurayh via Al-A la '-Bin-Abd-Al-Rahman via Abu-Al -Sa ‘ib.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Sahih [188] .

Qudsi Hadith No. 153

The father of Al-Ala ' -Bin-Abd-Al-Rahman said that Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said, “Whoever offers salat without reading Umm-Al-Qur ‘ an, their salat is deficient. It is incomplete.” The father of Al-Ala ' -Bin-Abd-Al-Rahman asked, “Oh, Abu-Hurayrah! How about when I am [praying] with an Imam?” The father of Al-Ala ' -Bin-Abd-Al-Rahman said, “ Abu-Hurayrah then squeezed my arm and said, ‘Read it in silence for I heard God’s Messenger, may God’s peace and blessings be upon him , say, “God, the Almighty and Glorious , said, ‘ I divided salat into two halves, one half for me and one half for my servant. My servant says wh en opening salat, “ Bismi-illahi al - rahmani al - rahim [189] (In the name of God, the Merciful, the Compassionate.)” My servant is mention ing m e. Then my servant says, “Praise be to God, Lord of the W orlds.” I say, “My servant is prais ing me.” Then my servant says, “The Merciful, the Compassionate.” I say, “ My servant is exalt ing me. ” The n my servant says, “ Possessor of Judgment Day . ” I say , “ My servant is glorif ying me. ” Then my servant says, “ You’re the one we worship and you’re the one we call for help. ” This verse is divided into two halves, one for me and one for my servant. The rest of the Sura [of Al-Fatihah] is for my servant. My servant gets what my servant asks for. ”””

Sanad : Abu-Bakr Al-Azraq via Yusuf-Bin-Yaqub-Bin-Ishaq-Bin-Buhlul via his grandfather via his father via Ibn-Saman via Al-Ala ' -Bin-Abd-Al-Rahman via his father.

Source : Sunan Al-Daraqutni by Al-Daraqutni.

Rating : Matruk [190] .

Qudsi Hadith No. 154

Uba y y-Bin-Kab said that God’s Messenger, may God’s peace and blessings be upon him , said, “ God never revealed in the Torah or the Gospel anything like Umm-Al-Qur’an. It is Al- Sabu Al-Mathani (it contains seven verses that are repeated during salat.) It’s divided between me (God) and my servant. And my servant gets what my servant asks for. ”

Sanad : Al-Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Abd-Al-Hamid-Bin-Jafar via Al-Ala ' -Bin-Abd-Al-Rahman via his father via Abu-Hurayrah via Uba y y-Bin-Ka ` b.

Source : Sunan Al-Nasa ‘i by Al-Nasa'i.

Rating : Sahih [191] .

Qudsi Hadith No. 155

Ubayy-Bin-Ka ` b said , “God’s Messenger, may God’s peace and blessings be upon him , read the opening sura of the book (i.e. the first sura of the Qur ‘ an, the Sura of Al-Fatihah) and said, ‘Your Lord said, “ Oh, child of Adam! I revealed to you seven verses (i.e. the verses of the Sura of Al-Fatihah), three for me, three for you, and one between me and you. The ones that are for me a re ‘ Praise be to God, Lo rd of the W orlds; the Merciful, the Compassionate; and P os sessor of Judgment D ay. ’ The one that is between me and you is ‘ You’re the one we worship and you’re the one we call for help. ’ You worship [me] and I help you . And the ones that are yours are ‘Guide us to the straight path: The path of those whom you have blessed, not the path of those whom you’re angry at, i.e. the Jews, nor the pat h of those who have gone astray, i.e. the Christians. ’ ” ”

Sanad : Muhammad-Bin-Amr via his father via Muhammad-Bin-Salamah via Sulayman-Bin-Arqam via Al-Zuhri via Abu-Salamah-Bin-Abd-Al-Rahman via Ubayy-Bin-Ka ` b.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Da ` if [192] .

Qudsi Hadith No. 156

Ibn-` Abbas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God revealed to me a sura that God never revealed to any prophet or messenger before me. God, the Sublime , said, ‘ I divided salat, the Sura of Al-Fatihah, between me and my servant s . I made one half of it for me, one half for them, and one verse between me and them. ’ When a servant says, ‘In the name of God, the Merciful, the Compassionate,’ God says, ‘ My servant called me by two names,

one finer than the other. The Compassionate is finer than the Merciful. And b oth are fine. ' When a servant says, 'Praise be to God,' God says, ' My servant thanked me and praised me. ' When a servant says, 'Lord of the Worlds,' God says, ' My servant testified that I am the Lord of the Worlds. ' Lord of the Worlds means Lord of the Jinn , humankind, the angels, the devils, and all creatures. Lord of everything and the creator of everything. When a servant says, 'The Merciful, the Compassionate,' God says, ' My servant glorified me. ' When a servant says, 'Possessor of Yawm Al-Din { Yawm Al-Din means Judgment Day , } ' God says, ' My servant testified that there is no possessor of Judgment Day other than me. When a servant says, "Possessor of Judgment Day," my servant is exalting me. ' And w hen a servant says, 'You're the one we worship {meaning worshiping God and only God} and you're the one we call for help,' God says, ' This is between me and my servant. "You're the one we worship," is for me and "you're the one we call for help" and the rest of the sura are for my servant. My servant gets what my servant asks for. ' 'Guide us {lead us} to the straight path' means the religion of Islam. That's because every religion that does not acknowledge monotheism is contrary to Islam and is not straight . 'The path of those whom you have blessed,' means the path of the prophets and believe r s who have been blessed by God with Islam and prophecy. 'Not the path of those whom you're angry at,' means guide us to a religion other than the religion of those whom you 're an gr y at, i.e. the Jews. 'Nor the path of those who have gone astray,' means the path of Christians. God led them astray after the Lord blessed them with guidance. They disobeyed God and God became angry at them so God made them monkeys, pigs, and servants of Satan, i.e. devils. Those are in a terrible place in life and the hereafter. They will be thrown in hell for they strayed from the straight path, the path of believers. I.e. they strayed from the right path, the path of Muslims. So when an imam recites Al-Fatihah [during salat] and says , '[Guide us to the straight path: The path of those whom you have blessed, not the path of those whom you're angry at,] nor the path of those who have gone astray,' say , 'Amen.' God will answer [your prayers]. God told me, ' Oh, Muhammad! This will save you, your people, and those who follow your religion from hell. ' "

Sanad : Al-Bayhaqi via Muqatil-Bin- Sulayman via Al-Dahhak via Ibn-` Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi and Al-Durr Al-Manthur by Al-Suyuti .

Rating : Matruk [193] .

Qudsi Hadith No. 157

Ibn-Abbas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "My Lord, the Almighty and Glorious , came to me last night in the best of images {he means in a dream} and asked, ' Oh, Muhammad! Do you know what the High Angels (Al-Mala ' Al-Ala) are arguing about? ' I replied, 'No.' God placed the Lord 's hand between my shoulders until I felt its chill between my breasts { the Prophet might have said ' in upper my chest ' } and I learned everything in heavens and on earth. Then God asked, ' Oh, Muhammad! Do you know what the High Angels are arguing about? ' I replied, 'Yes. They're arguing about the atonements (expiatory deeds) and the grades (deeds that lead to higher grades in the hereafter .) ' God asked , ' What are the atonements and the grades ? ' I replied , 'T hey (the atonements) are: s taying in mosques; walking on foot to mosques for group prayers ; and completing wudu during difficult times (i.e. during cold weather.) Whoever does them, lives in peace, dies in peace, and becomes as sinless as when they were born.' God said, ' Oh, Muhammad! When you offer salat , say, "Oh, God! I ask for you r blessings , abstinence from sin, and the love of the needy. An d if I wish ed your servants harm , to receive me unpunished (i.e. to forgive me and not punish me on Judgment Day.) " ' Then I said, 'The grades are: the dispensation of food [to the needy] , the offering of greetings [to people] , and the offering of salat [to God] at night while people are sleep ing ."

Sanad : Abd-Al-Razzaq via Mamar via Ayyub via Abu-Qilabah via Ibn-` Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [194] .

Qudsi Hadith No. 158

Mu` adh-Bin-Jabal, may God be pleased with him , said , "One morning, God's Messenger, may God's peace and blessings be upon him , was so late for the Morning Salat (Fajr Salat) that we could almost see the rising sun. The Messenger came out [of his room] hurriedly , performed iqama h (the second call to prayer [195]), and led the salat. He conducted the salat quickly and after he performed the greetings [and salat was done,] he told us, ' Stay lined up the way you are. ' Then h e came to us and said, ' I'll tell you what kept me away me from you this morning. I woke up at night, performed wudu, and offered the salat that I was predestinated to offer. During salat, I became sleepy and drowsy and I saw my Lord, the Glorious and Sublime , in the best of images. God called, " Muhammad. " I answered, "Yes, m y Lord." God asked, " About what are the High Ang el s arguing? " I replied, "I don't know, my Lord" God repeated that thrice. Then I saw God place the Lord's palm between my shoulders until I felt the chill of the Lord's fingertips between my breasts. Everything became clear to me and I knew everything. God called, " Muhammad. " I answered, "Yes, m y Lord." God asked, " About what are the High Ang el s arguing? " I replied, " They're arguing about the atonements." God asked, " What are they? " I replied, "They are: walking on foot to mosques for group prayers, sitting in mosques after salat, and completing wudu during difficult times." God asked, " What else? " I replied, " The dispensation of food, kindness in speech, and salat at night while people are sleeping ." God said, " Pray and say, 'Oh, God ! I ask that you bless me with doing good deeds , refraining from sin, and loving the needy. I ask that you forgive me and have mercy on me. And if I wished your people harm, to receive me unpunished . I ask for your love, the love of those who love you , and the love for deeds that lead closer to your love. "" God's Messenger, may God's peace and blessings be upon him , said [to the sahabah], ' T his [vision] is tru e . Study it and learn from it.'"

Sanad : Muhammad-Bin-Bashar via Muadh-Bin-Hani ' Abu-Hani ' Al-Yashkuri via Jahdam-Bin-Abdullah via Yahya-Bin-Abi-Kathir via Zayd-Bin-Sallam via Abu-Sallam via Abd-Al-Rahman-Bin-Ayish Al-Hadrami via Malik- Bin-Yakhamir Al-Saksaki via Mu` adh -Bin-Jabal.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [196] .

Qudsi Hadith No. 159

Abd-Al-Rahman-Bin-A ' i sh said that he heard God's Messenger, may God's peace and blessings be upon him , say, " I saw my Lord in [a dream in] the best of images. My Lord asked, ' About what are the High Angels arguing ? ' I replied, ' You know best, my Lord. ' Then the Lord placed God's palm between my shoulders and I felt its chill between my breast s and I attained the knowledge of everything in heavens and on earth. Then the Lord recited, 'That's how we show Abraham the kingdom of the heavens and the earth so he can be one of those who are of certitude. ' [197] "

Sanad : Muhammad-Bin-Al-Mubarak via Al-Walid via Ibn-Jabir via Khalid-Bin-Al-La jlaj via Makhul via Abd-Al-Rahman-Bin-A ' ish.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Hasan [198] .

Qudsi Hadith No. 160

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, " When people start salat, God looks at them [with approval.] If they look around [and do not concentrate on salat ,) God says to them, ' Oh, children of Adam? At what are you looking? At someone who is better than me? Look at me [and concentrate on your salat.] ' If they look around a second time, God says what the Lord said before. And i f they look around a third time, God, the Glorious and Sublime , [disapproves and] stops looking at them. "

Sanad : Muhammad-Bin-Mirdas Al-Ansari via Salim-Bin-Nuh via Al-Fadl-Bin-` Isa Al-Raqashi via Muhammad-Bin-Al-Munkadir via Jabir.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [199] .

Qudsi Hadith No. 161

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " When servants start salat {I thought he said, when servants are offering salat,} they're in the presence of the Merciful [God], the Glorious and Sublime . When they look around, God, the Glorious and Sublime , says to them, ' At whom are you looking? At someone who's better than me? Oh, children of Adam! Look at me for I am better than what you're looking at. ' "

Sanad : Yusuf-Bin-Musa via Ishaq-Bin-Sulayman via Ibrahim-Bin-Yazid via ` Ata ' via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [200] .

Qudsi Hadith No. 162

Hudhayfah said, " If a servant starts salat and looks around, the Lord tells the servant, ' Oh, my servant! I'm better than what you're looking at. ' If a servant looks around a second time, God says to the servant what the Lord said before. If a servant looks around a third time, God says to the servant what the Lord said before. And if a servant looks around a fourth time, God, the Sublime , turns the Lord's back on the servant and leaves . "

Sanad : Al-Daylami via Hudhayfah.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [201] .

Qudsi Hadith No. 163

Ibn-` Abbas, may God be pleased with him , sa id that God's Messenger, may God's peace a nd blessings be upon him , said that God, the Glorious and Sublime , said, " Salat is accepted from those who are modest in their salat because of my greatness; those who do not oppress my creatures; those who do not insist on disobeying me; those who spend their day remembering me; those who show compassion towards the needy, stranded travelers, and widows; and those who show compassion towards the afflicted. Those people shine like the sun. I protect them with my Might and guard them with my angels. And I make for them light out of darkness and prudence out of ignorance. Those to my creatures are like Firdaws [202] is to heaven. "

Sanad : Abu-Dawud Sulayman- Bin-Sayf Al-Har r ani v ia Abdullah-Bin-Waqid via Hanz alah via Tawus via Ibn-Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da` if [203] .

Qudsi Hadith No. 164

Harithah-Bin-Wahb said that God, the Almighty and Glorious , said, " Not everyone offering salat is offering salat for I accept salat from those who are modest because of my greatness, those who abstain from their desires for what I have forbidden, those who do not insist on disobeying me, those who feed the hungry and clothe the naked, those who show mercy towards the afflicted, and those who shelter strangers. They do all that for me. I swear by my Might and Glory that the brightness of their faces is brighter than sunshine. I will make for them ignorance knowledge and darkness illumination. They pray to me and I answer them , they ask me for things and I give them, and they swear by me that something will happen and I make it happen. I protect them with my strength and guard them with my angels. They' re like Firdaws: its fruit is year-round and it never changes. "

Sanad : Al-Daylami via Harithah-Bin-Wahb.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da` if [204] .

Qudsi Hadith No. 165

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " When a servant offers salat in public well (i.e. sincerely) and when a servant offers salat in private well, God, the Almighty and Glorious , says, ' This is truly my servant. ' "

Sanad : Kathir-Bin-Ubayd Al-Himsi via Baqiyyah via Warqa ' -Bin-Umar via Abdullah-Bin-Dhakwan Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [205] .

Qudsi Hadith No. 166

Abu-Sa` id said, " God laughs [in happiness] for two people: people who line up for prayer and people who wake up in the darkness of their homes [at night for prayer]. God says, ' My servants rose for me and not to show off . No one knows about them except me. ' "

Sanad : Ibn-Al-Najjar via Abu-Sa` id.

Source : Daif Al-Jami Al-Saghir by Al-Albani.

Rat ing : Da` if [206] .

Qudsi Hadith No. 167

Al-Hasan, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that the Lord , the Blessed and Sublime , said, " There are three things that people who do them are truly my servants and people who do not do them are truly my enemies: Salat, fasting, and ghusl [207] to remove imp urity. "

Sanad : Abu-Abdullah Al-Hafiz via Abu-Al-Abbas Al-Asamm via Yahya-Bin-Abi-Talib via Abd-Al-Wahab-Bin-Ata ' via Awf-Bin-Abi-Jamilah and Jafar-Bin-Hayyan Abu-Al-Ashhab and Al-Rabi` -Bin-Subayh via Al-Hasan.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [208] .

Qudsi Hadith No. 168

Anas -Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " When servants fall asleep while prostrating, God, the Almighty and Glorious , shows them off to the Lord's angels. God says, ' Look at my servants! Their souls are with me and their bodies are in obedience to me. ' "

Sanad : Abu-Muhammad Abd-Al-Karim-Bin-Hamzah via Abd-Al-Aziz-Bin-Ahmad via Tammam-Bin-Muhammad via Abu-Al-Hasan Ali-Bin-Jafar {in Ramla} via Muhammad-Bin-Al-Hasan-Bin-Qutaybah via Yazid-Bin-Mawhab via Ishaq-Bin-Abd-Al-Wahid via Daw ud-Bin-Al-Zibriqan via Sulayman Al-Taymi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [209] .

Qudsi Hadith No. 169

Abdullah-Bin -Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " When a woman sits while offering salat, she places one thigh next to the other and when she prostrates, her abdomen touches her thighs. This is the best way to have her covered. God looks at her and says, ' Oh, my angels! I hold you as witnesses that I have forgiven her. ' "

Sanad : Ubayd-Bin-Muhammad-Bin-Musa Al-Sarakhsi via Muhammad-Bin-Al-Qasim Al-Balkhi via Abu-Muti via Umar-Bin-Dharr via Mujahid via Abdullah-Bin-` Umar.

Source : Al-Kamil Fi Dua fa' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [210] .

Qudsi Hadith No. 170

` Abdullah-Bin-Yazid said [that the Prophet, may God's peace and blessings be upon him , said] , " I asked my Lord to command my people to offer the supererogatory Duha (Forenoon) Salat. God said, ' This is the salat of the angels. People may choose to offer it and people may choose not to offer it. Those who choose to offer it, they may only offer it after sunrise. ' "

Sanad : Al-Daylami via ` Abdullah-Bin-Yazid.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [211] .

Qudsi Hadith No. 171

Anas -Bin-Malik , may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , sa ys , " When I want to punish the people of earth and I see those who build my home s (i.e. mosques), who love one another for my sake, and thos e who ask [me] for forgiveness at the end of the night , I desist . "

Sanad : Abu-Tahir Al-Faqih via Hajib-Bin-Ahmad via Abd-Al-Rahim-Bin-Munib via Muadh-Bin-Khalid via Salih [Bin-Bashir Al-Murri] via Ja` far-Bin-Zayd and Aban and Thabit via Anas-Bin-Malik .

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [212] .

Qudsi Hadith No. 172

Anas, may God be pleased with him , said, " God call s on the day resurrection, ' Where are my neighbors? ' The angels reply, 'Oh, our Lord! Who should be your neighbor?' God says, ' Where are the mosque builders ? ' "

Sanad : Al-Harith via Muhammad-Bin-Jafar Al-Warakani via Mutamir via Fayyad-Bin-Ghazwan via Muhammad-Bin-` Atiyyah via Anas.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Da` if [213] .

Qudsi Hadith No. 173

Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him, sa id , "God, the Almighty and Glorious , asks on the day of resurrection, ' Where are my neighbors? ' The angels reply, 'Who should be your neighbor?' God says, ' The builders of my mosques. ' "

Sanad : Ahmad-Bin-Ibrahim via Sahl-Bin-Abdullah via Muhammad-Bin-Abi-Al- Sa ri via Baqiyyah via Ibn-Lahiah via Darraj Abu - Al-Samh via Ibn-Al-Hayth am via Abu-Sa` id Al-Khudri .

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [214] .

Qudsi Hadith No. 174

Abu-Sa` id says, " God asks on the day of resurrection, ' Where are my neighbors? ' The angels reply, 'Who are those who should be your neighbors?' God says, " Where are the readers of the Qur ' an and the builders of mosques? ' "

Sanad : Abu-Nuaym via Abu-Said.

Source : Al-Ithafat Al-Saniyyah by Al-Munawi.

Rating : Da` if [215] .

Qudsi Hadith No. 175

Anas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , calls on the day of resurrection, ' Where are my neighbors? Where are my neighbors? ' The angels reply, 'Oh, our Lord? Who should be your neighbor?' God says, ' Where are the builders of mosques? ' "

Sanad : Muhammad-Bin-Jafar Al-War a kani via M amar -Bin-Sulayman via Fa y y a d-Bi n-Ghazwan via Muhammad-Bin-` Atiyy ah via Anas.

Source : Bughyat Al-Bahith by Al-Haythami .

Rating : Sahih [216] .

Qudsi Hadith No. 176

Hudha yfah said that God's Messenger , may God's peace and blessings be upon him , said , "God, the Almighty and Glorious , revealed to me, ' Oh, brother of the messengers! Oh, brother of the warners! Warn your people and tell them tha t they should not enter a house (mosque) of mine unless they have good hearts , truthful tongues, untainted hands, and chaste private parts. Nor should they enter a h ouse of mine if they 're holding something unlawfully for I shall curse them , while they 're offering salat , until they release it to its rightful owners. If they do that , I shall be their ears that they use to hear [the good news] and their eyes that they use to see [the straight path] . They will be my followers and best friends. And they will be my neighbors [in heaven] with the prophets, true believers, and martyrs. '"

Sanad : Abu-Bakr Al-Bayhaqi via Abu-Abdullah Al-Hafiz via Abu-Said-Bin-Abi-Hamid via his father via Yahya-Bin-Musa Al-Dimashqi {in Mecca} via Ali-Bin-Mabad via Ishaq-Bin-Abi-Yahya Al-Kabi via Al-Awzai via ` Abdah-Bin-Abi-Lubabah via Zirr-Bin-Hubaysh via Hudhayfah .

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Matruk [217] .

Qudsi Hadith No. 177

Anas-Bin-Malik, may God be pleased with him , said, "Gabriel brought to the Prophet, may God's peace and blessings be upon him , a white mirror with a speckle. The Prophet asked, 'What is this?' Gabriel replied, 'This [shiny mirror] represents the day of Friday. Friday is only [a holiday] for you and your nation . The rest of the people come after you . [Saturday is a holiday for the] Jews and [Sunday is a holiday for the] Christians. Friday is a day of blessing s for you. Friday has an hour [represented by the speckle] during which all good prayers to God by believers are answered. And Friday for us [in the hereafter] is [known as] Yawm Al-Mazid (Day of Excess).' The Prophet as ked, 'Oh, Gabriel! What is Yawm Al-Mazid?' Gabriel replied, ' Your Lord has in Firdaws a wide wadi with musk dunes . On Friday, God, the Blessed and Sublime , brings down as many angels as the Lord wishes. Around the Lord there are platforms of light. On them are the seats of the prophets. Next to these platforms are gold platforms decorated with rubies and aquamarines. On them are the seat s of martyrs and true believers . And behind them are th ose dunes , which seat the people of heaven. God says to them, " I'm your Lord. I have fulfilled my promise to you. Ask me [for anything] and I will give [it to] you. " They reply, "Oh, our Lord! We just want you to be pleased with us." God says, " I am pleased with you. You deserve from me whatever you wish. And I have more. " They love the day of Friday because of what their Lord gives them from good things. Friday is the day your Lord ascended to the throne, the day Adam was created, and the day on which the hour [of resurrection] take s place.'"

Sanad : Ibrahim-B in-Muhammad via Musa-Bin-Ubaydah via Abu-Al-Azhar Muawiyah-Bin-Ishaq-Bin-Talhah via Abdullah-Bin-Ubayd-Bin-` Umayr via Anas-Bin-Malik.

Source : Musnad Al-Shafi i by Al-Shafi i.

Rating : Matruk [218] .

Qudsi Hadith No. 178

Anas-Bin-Malik, may God be pleased with him , said , “Friday was shown to God’s Messenger, may God’s peace and blessings be upon him . Gabriel , may peace be upon him , came to the Messenger holding in his hand what looked like a white mirror with a black dot in the middle of it . The Messenger asked, ‘ Oh, Gabriel! What is this ?’ Gabriel replied, ‘This is Friday. You r Lord is showing it to you so that it becomes the holiday for you and your people who will come after you. Your holiday comes first and the holidays of Jews and Christians come next . On Friday there is an hour during which all good prayers to God that have been predestinated are answered and i f people ask God to protect them from some thing evil , God protects them from something worse . We call this day in the hereafter Yawm Al-Mazid. Your Lord has in heaven a wadi more fragrant than white musk. On Friday, God descends from ` I lliyyin and sits on the throne. Around the throne, there are high seats of gold decorated with jewelry. The true believers and martyrs come and sit on them. The people of the rooms come from their rooms and sit on the dunes. The dunes are white and made from fragrant musk. Then God appears to them and says , “ I’m the one who has fulfilled their promise to you and completed my blessings upon you . This is the place of my generosity . So ask me for anything you wish. ” They ask the Lord to be pleased with them. The Lord replie s , “ My pleasure is to reward you my house (i.e. heaven) and show you my generosity. So a sk me for anything you desire. ” They ask the Lord to be pleased with them. God tells them that the Lord is pleased with them and shows them what no eye has ever seen or human has ever imagine d and they take whatever they wish for the week until the coming Friday. They see decorated green aquamarines and red rubies , flowing rivers, dangling fruit, spouses, and servants. There is nothing they look forward to in heaven more than Friday so they can come and see more of their Lord, the Almighty and Glorious , and God’s generosity. That’s why it is called Yawm Al-Mazid. ’”

Sanad : Ahmad-Bin-Zuhayr via Muhammad-Bin-Uthman-Bin-Karamah via Khalid-Bin-Makhlad Al-Qatawani via Abd-Al-Salam-Bin-Hafs via Abu-` Imran Al-Jawni via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani .

Rating : Hasan [219] .

Qudsi Hadith No. 179

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ Oh, child of Adam! Give [to charity] and I will give you. ”

Sanad : Isma il via Malik via Abu-Al-Zinad via Al-A raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 180

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said , “ God, the Almighty and Glorious , said, ‘ Give [to charity] and I will give you. ’ The hands of God are full. They never decrease despite continuously giving night and day. Have you seen what God has given since the Lord created the heaven and the earth? That has never decreased what the Lord has in hand. God’s throne [before creating the heaven and the earth] was on water and God was holding in the Lord’s hand the scale [of predestination ,] lowering and raising (i.e. predestinating). ”

Sanad : Abu-Al-Yaman via Shu ayb via Abu-Al-Zinad via Al-A raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 181

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Blessed and Sublime , said, ‘ Oh, child of Adam! Give [to charity] and I will give you. ’ The right hand of God is full. It’s continuously giving, night and day, and doesn’t decrease.”

Sanad : Zuhayr-Bin-Harb and Muhammad-Bin-Abdullah-Bin-Numayr via Sufyan-Bin- Uyaynah via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 182

Abu-Hurayrah, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “God told me, ‘ Give [to charity] and I will give you. ’ The right hand of God is full. It continuously gives, night and day, and never decreases. Have you seen what God has given since the Lord created the heaven and the earth? That didn’t decrease what God has in the Lord’s right hand. God’s throne [before creating the heaven and the earth] was on water and God held in the Lord’s other hand the controls (i.e. predestination), raising and lowering (i.e. predestinating).”

Sanad : Muhammad-Bin-Rafi via Abd-Al-Razzaq-Bin-Hammam via Ma` mar-Bin-Rashid via Hammam-Bin-Munabbih, brother of Wahb-Bin-Munabbih, via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 183

Ibn-Abbas, may God be pleased with him , said, “When the Prophet, may God’s peace and blessings be upon him , was told that Al-Zubayr [Ibn-Al-Awwam] was being stingy [and not giving to charity] , he pulled him by the turban and said, ‘Oh, Ibn-Al-`Awwam! I’m God‘s Messenger to you , to every group, and to all people . God, the Almighty and Glorious , says, “ Give [to charity] and I will give you. ” Do not turn the needy away for that will make things worse for you. In this heaven there is an open gate through which the livelihood s of people descend in proportions equal to what they spend, or give to charity, and their intentions. Those who spend less, get less. And t hose who spend more, get more . ’

“After this [encounter with the Prophet,] Al-Zubayr started to give [to charity] left and right (i.e. he became very generous.)”

Sanad : Habib-Bin-Al-Hasan via Abu-Al-Abbas-Bin-Masruq via Khalid-Bin-Abd-Al-Samad via Abd-Al-Malik-Bin-Qarib Al- Asmai via Al-Qasim-Bin-Salam via Al-Rashid via Al-Mahdi via his father via Muhammad-Bin-Ali via Ibn-Abbas.

Source : Hilyat Al-Awliya ‘ by Abu-Nu`aym Al-Asbahani.

Rating : Da`if [220] .

Qudsi Hadith No. 184

Abu-Hurayrah, may God be pleased with him , said that he heard God’s Messenger, may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , said, “ Oh, child of Adam! It is good for you to give [to charity] the surplus that you have and it is bad for you to hold on to it. Support your family first for God does not censure those who cover the needs of their families. T he higher hand (the hand that gives) is better than the lower hand (the hand that receives.) ”

Sanad : Zayd-Bin-Yahya Al-Dimash q i via Abdullah-Bin-Al-Ala ‘ -Bin-Zabr via Al-Qasim via Yazid via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [221] .

Qudsi Hadith No. 185

Qatadah said that God’s Prophet, may God ’s peace and blessings be upon him , said, “ God, the Sublime , revealed to me words that entered my ears and resided in my heart: ‘ I [the Prophet] have been ordered not to ask for forgiveness for those who die unbelievers. It is good for people to give [to charity] the surplus goods that they have and it is bad to hold on to them . God does not censure those who [keep enough goods to] cover the needs of their families. ’ ”

Sanad : Bishr via Yazid via Sa`id via Qatadah.

Source : Tafsir Al-Tabari by Al-Tabari.

Rating : Unrated .

Qudsi Hadith No. 186

Anas, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “The children of Adam are brought, on the day of resurrection, in front of God like [insignificant] lambs. God asks them, ‘ I gave you [life], provided you [with resources such as wealth and fame], and blessed you [with the holy word of God through prophets]. What did you do [in return] ? ’ They reply, ‘ Oh, Lord! We gathered it (i.e. the wealth), invested it, and left behind [in the worldly life] more than we initially had [before investment] (i.e. we had plenty but didn’t give to charity) . Send us back [to the worldly life] and we will give all of it to charity.’ God tells them, ‘ Show me what you prepared [for the hereafter and not what you want to do now]. ’ They reply, ‘Oh, Lord! We gathered it, invested it, and left behind more than we initially had . Send us back and we will give all of it to charity.’ These servants didn’t do the good things [that God commanded them to do]. They ’re taken and thrown in hell.”

Sanad : Suwayd-Bin-Nasr via Ibn-Al-Mubarak via Isma`il-Bin-Muslim via Al-Hasan and Qatadah via Anas.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da`if [222] .

Qudsi Hadith No. 187

Busr-Bin-Jahhash Al-Qurashi, said, “ One day, the Prophet, may God’s peace and blessings be upon him , sp a t in his palm , pointed to it with his [index] finger and said, ‘God said, “ Oh, child of Adam! How can you render me incapable when I created you from something like this? When I made you even and whole you walked the earth [in arrogance] wearing a two-piece set of [nice] clothing and [your feet] made a thunderous sound . You gathered [wealth] and didn’t give any away [to charity] . When it (your soul) reached the collar bones [and you were about to die,] you said, ‘ I will give to charity now. ’ But isn’t it too late to give to charity ? ” ’”

Sanad : Abu-Al-Nadr via Hariz via `Abd-Al-Rahman-Bin-Maysarah via Jubayr-Bin-Nufayr via Busr-Bin-Jahhash Al-Qurashi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [223] .

Qudsi Hadith No. 188

Ibn-`Umar, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said [that God said] [224] , “ Oh, child of Adam! There are two things you wouldn’ t deserve [were it not for the mercy of God]: t he opportunity to donate to charity part of your wealth [up to one-third] [225] after you die , which I bless you and reward you for doing, and Salat Al-Janazah (Funeral Salat) that my servants offer for you when you die [which I also reward you for]. ”

Sanad : Salih-Bin-Muhammad-Bin-Yahya-Bin-Said Al-Qattan via Ubaydallah -Bin-Musa via Mubarak-Bin-Hassan via Nafi via Ibn-Umar.

Source : Sunan Ibn-Majah by Ibn Majah.

Rating : Da` if [226] .

Qudsi Hadith No. 189

Al-Hasan [Al-Basri] said that God 's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious , says, " Oh, child of Adam! Deposit your treasures with me [by giving it to charity] and you wouldn't need to worry about it being burnt, drowned, or stolen. I will more than compensate you for what you put in. "

S anad : Abu-Abdullah Al-Hafiz and Muhammad-Bin-Musa via Abu-Al-Abbas Al-Asamm via Yahya-Bin-Abi-Talib via Abd-Al-Wahhab viaAwf via Al-Hasan.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [227] .

Qudsi Hadith No. 190

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " When God created the earth, it shook. So God created the mountains and placed them over the earth and the earth became steady. The angels were amazed by the strength of the mountains. The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than the mountains?' God replied, ' Yes. Iron. ' The ang els asked, 'Oh, Lord! Have you created anything that is stronger than iron?' God replied, ' Yes. Fire. ' The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than Fire?' God replied, ' Yes. Water. ' The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than fire?' God replied, ' Yes. The wind. ' The ang el s asked, 'Oh, Lord! Have you created anything that is stronger than the wind?' God replied, ' Yes. A child of Adam who donates [to charity] with the right hand without the knowledge of the left hand (i.e. a person who gives to charity in secret .) ' "

Sanad : Muhammad-Bin-Bashar via Yazid-Bin-Harun via Al-` Awwam-Bin-Hawshab via Sulayman-Bin-Abi-Sulayman via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [228] .

Qudsi Hadith No. 191

`Adiyy-Bin-Hatim, may God be pleased with him , said, "While I was with God's Messenger, may God's peace and blessings be upon him , two men came. One was complaining about poverty and the other was complaining about highway robbery. The Messenger said, ' I n regard to highway robbery, there will come a time shortly when caravans travel to Mecca without a guard. (I.e. a sign of safety to come.) And in regard to poverty, the hour [of resurrection] will not take place before [there comes a time where] one of you roams around to give a donation but can't find any to accept it. (I.e. a sign of richness to come.) Then, each one of you will stand in front of God [on Judgment Day] directly without an intermediary or an interpreter. You will be asked [by God], " Have I not given you wealth? " You 'll reply, " Certainly. " You will be asked, " Have I not sent you a messenger? " You 'll reply, " Certainly. " The n you 'll look to your right and see nothing but hell fire. And look to your left and see nothing but hell fire. (This is a punishment for those who don't donate to charity.) Therefore, you should avoid hell by [donating to charity] even half a date. If you can't, say a good word (i.e. perform righteous deeds.) ' "

Sanad : Abdullah-Bin-Muhammad via Abu-Asim Al-Nabil via Sadan-Bin-Bishr via Abu-Mujahid via Muhill-Bin-Khalifah Al-Ta ' i viaAdiyy-Bin-Hatim.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 192

Adiyy-Bin-Hatim said, "I came to God's Messenger, may God's peace and blessings be upon him , while he was in the mosque. The people said, 'This isA diyy-Bin-Hatim.' I had no contract of protection (issued by Muslims to non-Muslims) and I was not carrying a message. When I was pushed towards the Prophet, he took me by the hand. The Prophet had said earlier, 'I ask the Lord to make me join hands with him (i.e. Adiyy).' The Prophet stood up [and we left]. We met a woman who had a boy with her. They said to the Prophet, 'We need you for something.' The Prophet went with them and took care of what they needed. Then t he Prophet took me by the hand and we went to the Prophet's house. The maid threw him a cushion and he sat on it. I sat in front of him. The Prophet praised God and thank ed the Lord and then asked, ' Why are you running away from saying, "There is in god but Allah?" Do you know of any god other than Allah?' I replied, 'No.' The Prophet talked for an hour and then asked, 'You're running away from saying, "God is the greatest." Do you know of anything that is greater than God?' I replied, 'No.' The Prophet said, 'The wrath [of God] is upon the Jews and the Christians have gone astray.' I said, 'I came to embrace Islam.' I saw the Prophet's face shine in happiness. The Prophet gave me a place to stay with one of the Ans ar [229] . I visited the Prophet in the morning and in the evening. One evening while I was with the Prophet, a group of [poor] people came wearing tiger -like wool clothing. After salat, the Prophet urged Muslims to donate to the m a sa [230] , half a sa` , a handful, or part of a handful of food. The Prophet said, ' Protect your faces from the heat of hellfire by donating even a date or half a date for you will meet God [on Judgment Day] who will ask you, " Did n't I give you the power to hear and see? " You 'll reply, " Certainly, " God will ask, " Didn't I give you wealth and children? " You 'll reply, " Certainly. " God will ask, " What have you done for yourselves [to benefit from in the hereafter] ? " You 'll look in front of you, behind you, to the right of you, and to the left of you and you won't find anything to protect your faces from the heat of hellfire. So p rotect your faces from hellfire by donating even half a date. If you don't have any, say a good word. I'm not concerned about any poverty that you may encounter [in the future] for God will support you and bless you to the point where a woman in a sedan will be able to travel from Yathrib (i.e. Medina) to Al-Hirah [in Iraq] and beyond without being worried about getting robbed. ' I asked myself, 'Wh at will become of the Tayy thieves [in northern Arabia who usually rob travelers] ?'"

Sanad : Abd-Bin-Humayd via Abd-Al-Rahman-Bin-Sad via Amr-Bin-Abi-Qays via Simak-Bin-Harb via Abbad-Bin-Hubaysh via Adiyy-Bin-Hatim.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [231] .

Qudsi Hadith No. 193

Abu-Waqid Al-Laythi said, "We used to come to the Prophet, may God's peace and blessings be upon him , whenever something was revealed to him and he told us what it was. One day he told us, 'God, the Almighty and glorious , said, " We gave you wealth to offer salat an d pay zakat. But when the children of Adam have a wadi [of wealth], they want another. And when they have two wadis, they want a third. The children of Adam are never content until [they're buried and] their abdomens are filled with the dust of the ground. Then , [on Judgment Day,] God will forgive those who repented. " ""

Sanad : Abu-Amir via Hisham-Bin-Sad via Zayd-Bin-Aslam via ` Ata ' -Bin-Yasar via Abu-Waqid Al-Laythi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [232] .

Qudsi Hadith No. 194

Abdullah-Bin-Masud, may God be pleased with him , said that God's Messenger, may God's peace and blessings by upon him and his family , said, " God call ed two of the Lord's servants whom God blessed with wealth and children. God sa id to the first, ' So-and-so. ' The servant replie d , ' Yes, my dear Lord . ' God ask ed , ' Did I not bless you with lots of wealth and children? ' The servant replie d , 'Certainly, my Lord.' God ask ed , ' What did you do with what I gave you? ' The servant replie d , 'I l eft it to my children fear ing that they might become poor.' Go d sa id , ' If you knew what happened you would laugh a little and cry a lot. I made your fears come true (i .e. I made your children poor despite the wealth you left to them.) ' God sa id to the other, ' So-and-so. ' The servant replie d , 'Yes, my dear Lord.' God ask ed , ' Did I not bless you with lots of wealth and children? ' The servant replie d , 'Certainly, my Lord.' God ask ed , ' What did you do with what I gave you? ' The servant replie d , ' I spent it for the purpose of pleasing you and I trusted you to take care of my children after I was gone.' God sa id , ' If you knew what happened you would laugh a lot and cry a little. I lived up to your trust (i .e. I made your children prosper despite the fact that you left no wealth to them.) ' "

Sanad : Abdullah-Bin-Muhammad-Bin-Muslim Al-Firyabi via Muhammad-Bin-Al-Wazir Al-Dimashq i via Yusuf-Bin-Al-S afar via Al-Awzai via Al-Fadl-Bin-Yunus Al-K i nani via Al-Amash via Zayd-Bin-Wahb via Abdullah -Bin-Mas ` ud.

Source : Al-Mu ` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [233] .

Qudsi Hadith No. 195

Ibn- ` Abbas said that God's Messenger, may God's peace and blessings be upon him , said , "A beggar came to a woman who had a morsel of food in her mouth. She took out the morsel and gave it to the beggar. Right afterw a rd s , the woman was blessed with a child. The child grew up . One day, the child was snatched by a wolf. The woman ran after the wolf crying , 'My child! My child!' God told one of the angels, ' Follow the wolf and take the child out of its mouth. Give the child's mother my peaceful regards and say to her, ' This morsel (your child that I'm giving you back) is for the other morsel (the morsel you gave to the needy beggar.) '"

Sanad : Ahmad via Jafar-Bin-Muhammad via Yazid-Bin-Abi-Hakim Al-Adani via Al-Hakam-Bin-Aban via Ikrimah via Ibn-Abbas.

Source : Al-Mujalasah by Al-Dinawari .

Rating : Da ` if [234] .

Qudsi Hadith No. 196

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , "Gabriel told me, 'God , the Sublime , said, " Oh, my servants! I gave you a bounty [of wealth] and asked you for a loan (i.e. charity giving). So those who give me, voluntarily, something from what I gave them, I shall take care of them in life and reward them in the hereafter. And those who remain patient and put their faith in God when I take from them what they hate to lose, I shall bless them, show them mercy, guide them, and permit them to look at my face. """

Sanad : Abu-Hafs-Bin-Jabarah via Al-Khatib Abd-Al-Kafi-Bin-Abd-Al-Ghaffar Al-Harbi via Abu-Bakr Muhammad-Bin-Makki Al-Khatib via Abu-Hafs Umar-Bin-Muhammad Al-Abhari {in 460} via Al-Qadi Abu-Al-Abbas Ahmad -Bin-Nasr Al-Maliki via Ismail-Bin-Yusuf Al-Qazwini via Sulayman-Bin-Ahmad Al-Malti {in Homs } via Yahya-Bin-Bukayr via Main-Bin-Abd-Al-Rahman via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Da ` if [235] .

Qudsi Hadith No. 197

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Gabriel, may peace be upon him , told me that God, the Almighty and Glorious , said, ' I 'm the best god for you. I won't accept anything but lots of [good] things for you and I'm satisfied with easy little things from you. I gave you a bounty and asked you for a loan . So those who give me, voluntarily, something from what I gave them, I shall take care of them in life and reward them in the hereafter. And those who remain patient when I take from them what they hate to lose, I shall bless them, show them mercy, guide them, and permit them to look at my face. ""

Sanad : Abu-Bakr Al-Attar via Muhammad-Bin-Al-Husayn-Bin-Imran via Sulayman Al-Malati via Muhammad Al-Sulami via Yahya-Bin-Bu kayr via Al-Mu

ghirah-Bin-Abd-Al-Rahman via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Faw a ' id Abu-Uthman Al-Bahiri by Abu-Uthman Al-Bahiri.

Rating : Matruk [236] .

Qudsi Hadith No. 198

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said [that God , the Almighty and Glorious , says], " I asked my servants for a loan (i.e. I asked them to give to charity) but they refused. My servants cursed me without knowing. They say, 'Woe to the time, woe to the time,' and I am the [creator of] time. "

Sanad : Muhammad-Bin-Yazid Al-Wasiti via Muhammad-Bin-Ishaq via Al-Ala'-Bin-Abd-Al-Rahman via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [237] .

Qudsi Hadith No. 199

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God says to a servant [on Judgment Day], ' I asked you to feed me but you refused . ' The servant asks, 'Oh, Lord! How is it that you " asked me to feed you but I refused " when you are the Lord of the W orlds? ' God replies, ' Didn't you know that my servant so-and-so asked you for food but you refused? Didn't you know that had you fed the servant I would've rewarded you? ' God says to a servant, ' Oh, child of Adam! I asked you to give me water to drink but you refused. ' The servant asks, 'Oh, Lord! How can I give you water to drink when you are the Lord of the Worlds?' God replies, ' My servant so-and-so asked you for water to drink but you refused. Didn't you know that had you given the servant water to drink I would've rewarded you? ' God says to a servant, ' Oh, child of Adam! I was ill and you didn't visit me. ' The servant asks, 'Oh, Lord! How can I visit you when you are the Lord of the Worlds?' God replies, ' Didn't you know that my servant so-and-so was ill? Had you visited t he servant I would've rewarded you. ' "

Sanad : Ishaq [Ibn-Rahwayh] via Al-Nadr-Bin-Shumayl via Hammad-Bin-Salamah via Thabit Al-Bunani via Abu-Rafi` via Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Sahih [238] .

Qudsi Hadith No. 200

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him and his family , said, "On the day of resurrection, the poor complain about the rich and say, 'Oh, our Lord! They deprived us of our rights that you imposed for us on them.' God replies, ' I swear by my Might and Glory that I shall bring you closer to me and drive them away from me. ' " Then God's Messenger, may God's peace and blessings be upon him , recited the verse, " The beggars and the deprived are entitled to a share in their wealth (the wealth of the rich) . " [239]

Sanad : Ubayd-Bin-Abdullah-Bin- Jahsh Al-Asadi Al-Himsi via Junadah-Bin-Marwan Al-Mur ri via Al-Harith-Bin-Al- Numan son of the daughter of Said-Bin-Jubayr via Anas-Bin-Malik.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [240] .

Qudsi Hadith No. 201

Jabir-Bin-`Abdullah said that he heard God's Messenger, may God's peace and blessings be upon him , say, " Camel owners , who deprive their camels of their rights [by not using them to help others] , will be seated , on the day of resurrection, on soft low ground . The camels will come in bigger numbers than they have ever been and trample the owners with their feet. Cow owners , who deprive their cows of their rights, will be seated, on the day of resurrection, on soft low ground . The cows will come in bigger numbers than they have been and butt the owners with their horns and trample them with their feet. Sheep owners, who deprive their sheep of their rights, will be seated, on the day of resurrection, on soft low ground . The sheep , none of which are hornless or have broken horns, will come in bigger numbers than they have been and butt the owners with their horns and trample them with their feet. And treasure owners, who do not pay zakat , will, on the day of resurrection, run away from their treasures that will turn into poisonous male bald snakes and chase them with open mouths. God will tell them, ' Take your treasures that you hoarded. You need them more than me. ' When they realize that they have no other choice, they put their hands in the mouths of the snakes and the snakes eat them like studs."

Sanad : Muhammad-Bin-Bakr and Abd-Al-Razzaq via Ibn-Jurayh via Abu-Al-Zubayr via Jabir-Bin-Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [241] .

Qudsi Hadith No. 202

Abu-Sa`id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, " The Children of Israel had a proflig ate M uslim king. Whenever the king ate, he put the leftovers on a dumpster. An ascetic used to come by and eat whatever he could find from fragments of food, pieces of vegetables, and bits of meat remaining on bones. That continued until God, the Almighty and Glorious , took the life of the king and put him in hell for his sins. Afterwards, the ascetic left to the desert surviving only on its water and greens until God, t he Almighty and Glorious , took the ascetic's life. God asked the ascetic, ' Is there anybody you want to thank? ' The ascetic replied, 'No, Lord.' God asked— and G od is well aware of the answer— ' How did you survive? ' The ascetic replied, ' I used to frequent a king's dumpster and eat whatever I could find from fragments of food, pieces of vegetables , and bits of meat remaining on bones. After you took the life of the king, I left to the desert surviving on its water and greens.' God, the Almighty and Glorious , ordered the king to be brought. The king was taken out of hell like an ember. The ascetic said, 'Oh, Lord! This is the king that I used to eat from his dumpster.' God, the Almighty and Glorious , replied, ' Take him b y the hand to heaven for the good t hing that he did for you. Had he known that he was helping you, I

wouldn't have put him in hell. ' "

Sanad : Abu-Al-Muammar Al-Ansari via Abu-Ali Al-Hasan-Bin-Ahmad Al-Haddad via Abu-Nuaym Al-Asbahani via Abu-Muhammad-Bin-Hayyan via Al-Hasan-Bin-Ali Al-Tusi via Al-Numan-Bin-Jabir via Al-Hasan-Bin-Al-Husayn-Bin-Atiyyah Al-Awfi via his father [Al-Husayn-Bin-Al-Hasan-Bin-Atiyyah Al-Awfi] via Misar via Atiyyah [Bin-Sad Al-Awfi] via Abu-Said Al-Khudri .

Source : Al-Birr Wa Al-Silah by Ibn-Al-Jawzi .

Rat ing : Mawdu` [242] .

Qudsi Hadith No. 203

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " L ong ago, before your time, there was a man who used to go to a bird's nest and take the bird's young whenever its eggs hatched. The bird complained about the man to God, the Almighty and Glorious . God revealed to the bird, ' I shall destroy him if he comes back. ' When the bird's eggs hatched, the man went, as usual, with his ladder to the nest. When the man was on the outskirts of the village, he met a beggar. He gave the beggar a loaf of bread and continued on his way until he reached the nest. He climbed up the ladder and took the two nestlings while their parents were looking. They said, 'Oh, Lord! You promised us that you would destroy him if he came back. He came back, took the young, and you didn't destroy him.' God revealed to them, ' Didn' t you know that I do not destroy people on the day they give to charity because of something bad they did ? '"

Sanad : Hisham-Bin-`Ammar vi a Abu-Hurayrah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Matruk [243] .

Qudsi Hadith No. 204

Anas -Bin-Malik , may God be pleased with him , sa id that God's Messenger, may God's peace and blessings be upon him , said , "On t he day of resurrectio n, a caller (God) will call, ' Where are the poor of the nation of Muhammad? Go through the lines of people and indentify whoever gave you food to eat, water to drink, or cloth e s—used or new— to wear. Take them by the hand to heaven. ' People will cling to their friends and say, 'Oh, Lord of the Worlds! These people gave us food to eat.' Others will say, 'Oh, Lord of the Worlds! These people gave us water to drink.' This will continue until the poor, young and old, identify their helpers who will all be put in heaven by God."

S anad : Al-Qadi Abu-Al-Yusr Shakir-Bin-Abdullah {in Damascus} via my grandfather Al-Qadi Abu-Al-Majd Muhammad-Bin-Abdullah-Bin-Muhammad via Abu-Salih Muhammad-Bin-Al-Muhadhib via my grandfather Abu-Al-Husayn `Ali-Bin-Al-Muhadhib via my grandfather Abu-Hamid-Bin-Hammam via Muhammad-Bin-Sulaym Al-Qurashi via Ibrahim-Bin-Hudbah via Anas-Bin-Malik.

S ource : Tarikh Dimashq by Ibn-`Asakir.

Rating : Matruk [244] .

Qudsi Hadith No. 205

Abu-Hurayrah, may God be pleased with him , said, "All servants who give to charity for the sake of God will be told by the Lord, on the day of resurrection, ' Oh, my servants! You performed deeds for my sake and, therefore, I shall not belittle you. You will never be put in hell. Enter heaven from any gate you wish. ' "

Sanad : Ibn-Lal and Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [245] .

Qudsi Hadith No. 206

Anas -Bin-Malik , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , "God revealed to Moses son of Amram, ' Oh, Moses! There are servants of mine whom if they were to ask me for heaven in its entirety I would give it to them and if they were to ask me for [even] a whip hanger I wouldn't give it to them. That's not because I take them lightly . I do this because I want to save my rewards for them for the hereafter and protect them in life the way shepherds protect their sheep from bad grassland. Oh, Moses! I didn't make the poor resort to the rich because my treasures are not big enough to support them or because I lack mercy to bestow upon them. I gave the rich enough wealth to support the poor. I wanted to test the rich to see how fast they would give to the poor the rightful share they have in their wealth. Oh, Moses! If they do that, I shall complete my blessings that I have bestowed upon them and I shall reward them, in life, ten times what they g ive . Oh, Moses! Be a treasure to the poor, a fortress to the weak, and a shelter to the needy and I will be your friend during difficult times and your companion during loneliness and I will protect you night and day. '"

Sanad : Abu-Bakr Al-Anami and Ishaq Al-Asadi viaAbdullah-Bin-Rawahah via Al-Silafi via Ahmad-Bin-Al-Hasan Al-Sufi {in Mecca} via Abd-Al-Malik-Bin-Muhammad Al-Hakim {in Tus} via Abu-Bakr Ahmad-Bin-Abdullah Al-Akhras via Abu-Muslim Ghalib-Bin-Ali Al-Razi via Muhammad-Bin-Ismail Al-Nasafi via Abd-Al-Mu ' min-Bin-Khalaf via Yahya-Bin-Al-Mustafad via Wahb-Bin-Jafar via Junadah-Bin-Marwan Al-Himsi via Al-Harith-Bin-Al-Nu`man via Anas-Bin-Malik.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Siyar Alam Al-Nubala' by Al-Dhahabi .

Rating : Da`if [246] .

Qudsi Hadith No. 207

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " [God, the Almighty and Glorious , said ,] ' All the [good] deeds that the children of Adam do are for them (i.e. they know their limited rewards) except fasting. Fasting is for me (i.e. I'm the only one who knows the reward for

fasting) and I give whatever [unlimited] reward I wish to those who fast . ' To God, the breath of a fasting person smells better than musk."

Sanad : Abdullah-Bin-Muhammad via Hisham via Mamar via Al-Zuhri via Ibn-Al- Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 208

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say , " God, the Almighty and Glorious , said, ' All the deeds that the children of Adam do, except fasting, are for them. Fasting is for me and I give whatever reward I wish to those who fast . ' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk."

Sanad : Al-Rabi-Bin-Sulayman via Ibn-Wahb via Yunus via Ibn-Shihab via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [247] .

Qudsi Hadith No. 209

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , said, ' The good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast because they give up their desires and they give up their food for my sake. ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord. To God, the breath of a fasting person sm ells better than musk."

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Abu-Muawiyah and Waki via Al-Amash T Zuhayr-Bin-Harb via Jarir via Al-Amash T Abu-Said Al-Ashajj via Waki via Al-A`mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 2 10

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. [God says,] ' Those who fast give up their desires, their food, and their drinks for my sake. Fasting is for me and I give whatever reward I wish to those who fast . '"

Sanad : Abd-Al-Razzaq-Bin-Hammam via Mamar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [248] .

Qudsi Hadith No. 211

Abu-Hurayrah, may God be pleased wit h him , said that God's Messenger, my God's peace and blessings be upon him , said , "There is no [room for] hypocrisy in fasting. God, the Sublime , said, ' Fasting is [done] for me and I reward those who fast . Those who fast give up their food and drinks for my sake. '"

Sanad : Mansur-Bin-`Ammar via Sahl {mawla of Al-Mughirah-Bin-Abi-Al- Salt} via Ibn-Shihab via Abu -Salamah via Abu-Hurayrah.

Source : Shu`ab Al-Iman by Al-Bayhaqi .

Rating : Matruk [249] .

Qudsi Hadith No. 212

Abu-Hurayrah and Abu-Sa`id, may God be pleased with them , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , sa ys , ' Fasting is for me and I give whatever reward I wish to those who fast . ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord [and get their reward] . I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk."

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Muhammad-Bin-Fudayl via Abu-Sinan T Ishaq-Bin-Umar-Bin-Salit Al-Hudhali via Abd-A l-Aziz {Ibn-Muslim} via Dirar -Bin-Mur r ah {Abu -Sinan} via Abu-Salih via Abu-Hurayrah and Abu-Said.

Source : Sahih Muslim.

Rating : Sahih.

Qudsi Hadith No. 213

`Ali-Bin-Abi-Talib, may God be pleased with them , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Blessed and Sublime , said, ' Fasting is for me and I give whatever reward I wish to those who fast . ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord. I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk."

Sanad : Hilal-Bin-Al-Ala ' -Bin-Hilal via his father [Al-Ala ' -Bin-Hilal] via Ubaydallah via Zayd via Abu-Ishaq

viaAbdullah-Bin-Al-Harith via `Ali-Bin-Abi-Talib.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Da` if [250] .

Qudsi Hadith No. 21 4

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , said, ' The good deeds that the children of Adam do , except fasting, are rewarded ten times to seven hundred times or as many times as God wishes . Fasting is for me and I give whatever reward I wish to those who fast because they give up their food and drinks for my sake. ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord. To God, the Almighty and Glorious , the breath of a fasting person smells better than musk. Fasting is a shield [from sin]. Fasting is a shield "

Sanad : Wakivia Al-Ama sh T Abd-Al-Rahman via Sufyan via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [251] .

Qudsi Hadith No. 215

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. [God, the Almighty and Glorious , sa id ,] ' Those who fast give up their desires and give up their food and drinks for my sake. Fasting is for me and I give whatever reward I wish to those who fast . Good deeds, except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast . '"

Sanad : Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [252] .

Qudsi Hadith No. 216

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " All the good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast . "

Sanad : Yazid via Muhammad via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [253] .

Qudsi Hadith No. 217

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said "God, the Almighty and Glorious , said, ' Good deeds [except fasting] are rewarded tenfold . Fasting is for me and I give whatever reward I wish to those who fast . ' To God, the breath of a fasting person smells better than musk."

Sanad : Rawh via Hisham via Muhammad via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [254] .

Qudsi Hadith No. 218

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [that God, the Almighty and Glorious , said] , " All the good deeds that the children of Adam do , except fasting, are rewarded tenfold . Fasting is for me and I give whatever reward I wish to those who fast . "

Sanad : Ahmad-Bin-Isa via Wahb viaAmr via Bukayr via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [255] .

Qudsi Hadith No. 219

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " [God, the Almighty and Glorious , said,] ' All the good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast because they give up their desires for my sake and they give up their food for my sake . ' Those who fast have two joyous moments: when they break their fast and when they meet their Lord, the Almighty and Glorious . To God, the breath of a fasting person smells better than musk."

Sanad : Abd-Al-Razzaq via Sufyan via Al-Amash via Dhakwan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [256] .

Qudsi Hadith No. 220

Abu-Hurayrah, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "God said, ' All the good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast because they give up food for my sake, they give up drink s for my sake , they give up their desires for my sake, and they stay away from their spouses for my sake (i.e. no sexual contact while fasting.) ' To God, the breath of a fasting person smells better than musk. Those who fast have two joyous moments: when they break their fast and when they meet their Lord."

Sanad : Ahmad-Bin-Abduh via Abd-Al-` Aziz-Bin-Muhammad Al-Da ra wa rdi via Suhayl via his father via Abu-Hurayrah.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [257] .

Qudsi Hadith No. 221

Abdullah-Bin-Mas ud, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , " [God, the Almighty and Glorious , said ,] ' The good deeds that the children of Adam do , except fasting, are rewarded tenfold to seven-hundredfold . Fasting is for me and I give whatever reward I wish to those who fast. ' Those who fast have two joyous moments: when they break their fast and [when they meet their Lord] on the day of resurrection. To God, the breath of a fasting person smells better than musk."

Sanad : Abdullah via his father via Amr-Bin-Mujammi Abu-Al-Mundhir Al-Kindi via Ibrahim Al-Hajari via Abu-Al-Ahwas via Abdullah-Bin-Mas `ud.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [258] .

Qudsi Hadith No. 222

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says, ' Fasting is for me and I give whatever reward I wish to those who fast because they give up their desires, their food, and their drinks for my sake. ' Fasting is a shield. Those who fast have two joyous moments: when they break their fast and when they meet their Lord. To God, the breath of a fasting person smells better than musk. "

Sanad : Abu-Nu aym via Al-A mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 223

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "[God, the Almighty and Glorious , says,] ' All the deeds that the children of Adam do , except fasting, are for them. Fasting is for me and I give whatever reward I wish to those who fast . ' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. Fasting is a shield. Those who fast have two happy moments: when they break their fast they become happy and when they meet their Lord, the Almighty and Glorious , they become happy for having fasted. "

Sanad : Rawh via Ibn-Jurayh via ` Ata ' via Abu-Salih Al-Zayyat via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [259] .

Qudsi Hadith No. 224

Jabir said that the Prophet, may God's peace and blessings be upon him , said, "Fasting is a shield that servants use for protection [from sin]. [God says,] ' Fasting is for me and I give [whatever] reward I wish to those who fast . '"

Sanad : Attab-Bin-Ziyad via Abdullah via Ibn-Lahi ` ah via Abu-Al-Zubayr via Jabir.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [260] .

Qudsi Hadith No. 225

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said , "Fasting is a shield. It is one of the fortresses of a believer. All the deeds that people do [except fasting] are for them. [God says,] ' Fasting is for me and I reward those who fast . '"

Sanad : Muhammad-Bin-Abdullah-Bin-Al-Sarraj via Isma il-Bin-Ibrahim via Ayyub via Makhul via Abu-Umamah .

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Hasan [261] .

Qudsi Hadith No. 226

A man said that God, the Almighty and Glorious , said, " Good deeds are rewarded tenfold while bad deeds are punished only once and I erase them (i.e. I erase the bad deeds when people do good deeds.) Fasting is for me and I reward those who fast . Fasting protects from the punishment of God the way a shield protects from a sword. "

Sanad : Al-Baghawi via a man.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 227

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said , " The Lord said, ' Fasting is a shield for my servants from hellfire. Fasting is for me and I reward those who fast for they give up their food and desires for my sake. ' I swear to God that, on the day of resurrection, to God, the Almighty and Glorious , the breath of a fasting person smells better than musk."

Sanad : Al-Abbas-Bin-Al-Fadl Al-Asfati viaAyyash-Bin-Al-Walid Al-Raqqam via Abd-Al-Ala T Abdan via Azhar-Bin-Marwan Al-Raqashi viaAbd-Al-Ala via Said via Qatadah via Jurayy-Bin-Kulayb via Bashir-Bin-Al-Khasasiyah via his friends via Abu-Hurayrah.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani .

Rating : Sahih [262] .

Qudsi Hadith No. 228

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " Fasting is a shield. Those who are fasting should not use obscene language and should not act ignorantly [by shouting and ranting] . W hen others try to fight them or curse them they should [restrain themselves and] say twice, 'I am fasting.' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. [God says,] ' Those who fast give up their food, drinks, and desires for my sake. Fasting is for me and I reward those who fast. Each good deed is rewarded tenfold. '"

Sanad : Abdullah-Bin-Maslamah via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 229

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God said, ' All the deeds that the children of Adam do , except fasting, are for them. Fasting is for me and I [give whatever] reward [I wish to] those who fast . ' Fasting is s shield. When you're fasting do not use obscene language and do not shout. If peo ple curse you or fight you, say: 'I am a fasting person.' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. Those who fast have two happy moments: when they break their fast they become happy and when they meet their Lord they become happy for having fasted."

Sanad : Ibrahim-Bin-Musa via Hisham-Bin-Yusuf via Ibn-Jurayh via ` Ata ' via Abu-Salih Al-Zayyat via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 230

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord says, ' Each good deed is rewarded tenfold to seven-hundredfold . Fasting is for me and I reward those who fast. ' Fasting is a shield from hellfire. To God, the breath of a fasting person smells better than musk. When you're fasting and someone behaves ignorantly towards you [by shouting and ranting or hurling insults, restrain yourself and] say, 'I am fasting.'"

Sanad : Imran-Bin-Musa Al-Qazzaz viaAbd-Al-Warith-Bin-Said viaAli-Bin-Zayd via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [263] .

Qudsi Hadith No. 231

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , said, ' Fasting is for me and I reward those who fast. ' I swear to God that, as far as God is concerned, the breath of a fasting person smells better than musk. When you're fasting do not use obscene language and do not act ignorantly. When someo ne tries to fight you, say: 'I am fasting.' On the day of resurrection there is a [drinking] basin that is open only to those who fast."

Sanad : Hamzah-Bin-Malik via Sufyan-Bin-Hamzah via Kathir via Al-Walid and Al-Muttalib via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [264] .

Qudsi Hadith No. 232

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "Your Lord, the Almighty and Glorious , says, ' Oh, son

of Adam! Each good deed is rewarded ten times to seven hundred times or many, many times . Fasting is for me and I reward those who fast. ' Fasting is a shield from hellfire. To God, the Almighty and Glorious , the breath of a fasting person smells better than musk. When you're fasting and someone behaves ignorantly towards you , say: 'I am fasting.'"

Sanad : Affan via Abd-Al-Warith via Ali-Bin-Zayd via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [265] .

Qudsi Hadith No. 233

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God said , ' All the deeds that the children of Adam do , except fasting, are for them. Fasting is for me and I reward those who fast . ' Fasting shields those who fast. I swear to God that, as far as God is concerned, on the day of resurrection, the breath of a fasting person smells better than musk. Those who fast have two happy moments: when they break their fast they become happy that they have broken their fast and when they meet their Lord they become happy that they have fasted."

Sanad : Muhammad-Bin-Al-Hasan-Bin-Tasnim via Muhammad {Abu-Bakr Al-Bursani} via Ibn-Jurayh via ` Ata ' via Abu-Salih Al-Zayyat via Abu-Hurayrah.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [266] .

Qudsi Hadith No. 234

Abu-Hurayrah, may God be pleased with him , said that he heard the Prophet, may God's peace and blessings be upon him , say , "Your Lord said, ' There is atonement for e very sin ful [deed] . Fasting is for me and I reward those who fast. ' To God, the breath of a fasting person smells better than musk."

Sanad : Adam via Shu ` bah via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 235

Abu-Hurayrah, may God be pleased with him , said , "I heard Abu-Al-Qasim [267] , may God's peace and blessings be upon him , say that God , the Almighty and Glorious , said, ' E very [good] deed is atonement [for sin] except fasting (i.e. fasting is atonement and more.) Fasting is for me and I reward those who fast. '"

Sanad : ` Abd-Al-Rahman-Bin-Mahdi via Hammad-Bin-Salamah via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [268] .

Qudsi Hadith No. 236

Said Al-Maqburi said, "I was with Hanzalah and Abu-Hurayrah in Al-Baqi [269] . Abu-Hurayrah told us that God's Messenger, may God's peace and blessings be upon him , said, ' Those who are thankful [to God] for having food to eat are like those who remain patient when they fast. (I.e. both are rewarded by God for their good deeds.) God said, " Fasting is for me and I reward those who fast for they give up their food, drinks, and desires for my sake. " '"

Sanad : Bishr-Bin-Hilal via Umar-Bin-Ali via Man -Bin-Muhammad via Said Al-Maqburi T Ismail-Bin-Bishr-Bin-Mansur Al-Salami via Umar-Bin-Ali via Man-Bin-Muhammad via Hanzalah-Bin-Ali via Abu-Hurayrah in Al-Baqi.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [270] .

Qudsi Hadith No. 237

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God , the Almighty and Glorious , sa id, " My most favorite servants are those who break their fast as soon as they can. "

Sanad : Ishaq-Bin-Musa Al-Ansari via Al-Walid-Bin-Muslim via Al-Awzai TAbdullah-Bin-Abd-Al-Rahman via Abu-Asim and Abu-Al-Mughirah via Al-Awzai via Qurrah-Bin-Abd-Al-Rahman via Al-Zahri via Abu-Salamah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [271] .

Qudsi Hadith No. 238

Abu-Hurayrah, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said, ' My people are blessed with five characteristics in Ramadan like no other people before them: To God, the breath of those who fast smells better than musk; the angels ask for forgiveness for them until they break their fast; God, the Almighty and Glorious , decorate s the Lord's heaven every day and says, " My good servants are close to leaving their pain and suffering [in life] and coming to you (heaven) " ; in it (the month of Ramadan) , the rebellious devils are chained so that they can't do what they do in other months (i.e. t he devils are prevented from corrupting those who are fasting) ; and they (those who fast) are forgiven on its last night (the last night of Ramadan) .' Someone asked, 'Oh, God's Messenger! Is that Laylat Al-Qadr

(Night of Predestination) ?' The Messenger replied, 'No. People are compensated when they complete their tasks (in this case the task of fasting Ramadan).'"

Sanad : Yazid via Hisham-Bin-Abi-Hisham via Muhammad-Bin-Al-Aswad via Abu-Salamah-Bin-`Abd-Al-Rahman via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [272] .

Qudsi Hadith No. 239

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " Three people whose prayers are never turned down: a fasting person until they break their fast, a just imam, and the oppressed whose prayer is lifted up by God above the clouds and for which God opens the gates of heaven and the Lord , the Almighty and Glorious , says [to the oppressed] , ' I swear by my Might that I shall help you in due time . ' "

Sanad : Yaqub-Bin-Ibrahim Al-Dawraqi via Abd-Al-Rahman-Bin-Muhammad Al-Muharibi via `Amr-Bin-Qays Al-Mu la ' i via Abu-Mujahid via Abu-M udillah via Abu-Hurayrah.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Sahih [273] .

Qudsi Hadith No. 240

Abdullah [Bin-Masud] , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , sa ys , " Those whose limbs do not stop committing sin, there is no need for them to stop eating and drinking for my sake (i.e. their fasting is futile) . "

Sanad : Al-Husayn-Bin-Muhammad-Bin-Ali via Al-Fadl-Bin-Yusuf-Bin-Ziyad via Ali-Bin-Said Al-Askari via Sulayman-Bin-Khalad Abu-Khalad Al-Mu ' addib via Ishaq-Bin-Ibrahim Al-Zandarudhi via Sulayman-Bin-Amr via Abu-Ishaq via Abu-Ubaydah via `Abdullah.

Source : Akhbar Asb ahan by Abu-Nu`aym Al-Asbahani .

Rating : Mawdu` [274] .

Qudsi Hadith No. 241

`Ali -Bin-Abi-Talib , may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say , "God, the Almighty and Glorious , revealed to one of the p rophet s of the Children of Israel, ' Tell your people that there is no servant of mine who fasts a day for my sake without me making the servant healthy and rewarding the servant . '"

S anad : Abdullah-Bin-Wahb via Abu-Nafi Al-Maafiri via Ishaq-Bin-Usayd via Abu-Bakr Al-Hudhali via Abu-Ishaq Al-Hamdani via Ali-Bin-Abi-Talib.

S ource : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [275] .

Qudsi Hadith No. 242

Abu-Al-Darda ' , may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God revealed to Jesus son of Mary in the Gospel, " Tell the Children of Israel that those who fast to please me, I shall make them healthy and I shall grant them great rewards. "

Sanad : Al-Mahdi Al-Khalil-Bin-Abd-Al-Jabbar via Abu-Al-Qasim Wasil-Bin-Hamzah Al-Bukhari via Abu-Dharr Muhammad-Bin-Ibrahim-Bin-Umar via Uthman-Bin-Simak via Wah ballah-Bin-Rashid via Malik-Bin-Dinar via Khilas-Bin-Amr via Abu-Al-Darda ' .

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi`i.

Rating : Da`if [276] .

Qudsi Hadith No. 243

Ibn-`Abbas, may God be pleased with him and his father , said , "I heard God's Messenger, may God's peace and blessings be upon him , say, ' Heaven is furnished and decorated year after year for the month of Ramadan. On the first night of the month of Ramadan, a wind, called Al-Muthirah (The S t imulator) blows from under the throne and makes the leaves of trees clap and the rings of doors chime. Th is creates the best pleasing sound anyone has ever hear d . Houris come out and stand in the honorable heaven and say, " Are there any suitor s who are asking God for a wife [so we can marry them] ? " The Houris then ask, " Oh, Ang el Ridwan [the treasurer of] heaven! What night is this? " Ang e l Ridw an replies, " Yes, Houris. This is the first night of the month of Ramadan. The gates of heaven have been opened for those who are fasting from the nation of Muhammad. " God, the Almighty and Glorious , says, " Oh, Ridwan! Open the gates of heaven. Oh, Angel Malik [the treasurer of hell]! Close the gates of hell for those who are fasting from the nation of Muhammad. Oh, Gabriel! Descend to earth, chain the rebellious devils, shackle them, and throw them in the seas so they do not corrupt those who are fasting from the nation of my beloved Muhammad. " God, the Almighty and Glorious , tells a crier to say three times, during every night of the month of Ramadan, " Is there anyone who has a prayer so I can fulfill it? Is there anyone who wants to atone so I can pardon them? I s there anyone who wants to repent so I can forgive them? I'm the one who compensates the ones who have done good deeds and not the ones who haven't and I am the one who compensates the ones who have been just and not the ones who have been oppressive. " Every day during the month of Ramadan, when people break their fast, God frees from hell a thousand thousand servants who deserve to be in hell. And on the last day of Ramadan, God frees from hell as many people as the Lord freed during the entire month from beginning to end. On Laylat Al-Qadr, God, the Almighty and Glorious , orders Gabriel and a group of angels to descend to earth with a green flag. They place the flag on top of the Kaaba. Gabriel has a hundred wings, two of which only flutter on that night and extend all the way from the East to the West. At the urging of Gabriel, the angels , on that night , greet everyone who's

standing or sitting, praying or reciting the name of God . The angels shake their hands and say, “amen” to their prayers until dawn. At dawn, Gabriel tells the angels, “ Let’s go, angels. ” The ang el s ask Gabriel, “ Oh, Gabriel! What did God do to satisfy the needs of the faithful of the nation of Muhammad? ” Gabriel replies, “ God looked at them and forgave everyone except four. ” ’ We (the sahabah) asked, ‘ Oh, God’s Messenger! Who are those four? ’ The Messenger, may God’s peace and blessings be upon him , replied, ‘ The ones who are addicted to wine, the ones who disobey their parents, the ones who forsake their relatives, and the ones who are hostile towards others. ’ We asked, ‘ Oh, God’s Messenger! Who are the ones who are hostile towards others?’ The Messenger replied, ‘ They are the ones who boycott others. ’ The Messenger continued, ‘ On the night of Eid Al-Fitr (the holiday marking the end of Ramadan), God, the Almighty and Glorious , sends the angels to all places. The angels descend to earth, stand at the tip of each road, and call in a voice that can be heard by all the creatures of God except the jinn and humankind other than the nation of Muhammad, “Oh, people of Muhammad! Come out to a gracious Lord; a Lord who gives a lot and forgives many.” When they come out to their places of worship, God, the Almighty and Glorious , asks the angels, “ What do people get when they accomplish their tasks? ” The angels reply, “You compensate them, our Lord and Master.” God says, “ Oh, my angels! I hold you as witnesses that my reward for them for fasting the month of Ramadan and praying at night is me being pleased with them and forgiving them . ” God says, “ Oh, my s ervants! Ask me for anything you wish. I swear by my Might and Glory that, on this day, I shall give you anything that you request for the worldly life and for the hereafter. I swear by my Might that I shall conceal your lapses for you have feared me. I swear by my M ight that I shall not humiliate you or disgrace you in front of the right ful owners (i.e. winners in the hereafter). Go for I have forgiven you. You have pleased me and I have become pleased with you. ” The angels become happy and joyous for what God, the Almighty and Glorious , gives this nation [from rewards] at the end of the month of Ramadan. ’ ”

Sanad : Ibn-Hibban and Al-Bayhaqi via Ibn-`Abbas.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Da`if [277] .

Qudsi Hadith No. 244

Anas , may God b e pleased with him , said, “On the first day of Ramadan, the crier of God, the Almighty and Glorious , calls Ridwan, the treasurer of heaven. Ridwan replie s [to God] , ‘Yes, Master.’ God tells Ridwan, ‘ Decorate the heavens for those who are fasting and those who are praying from the nation of Muhammad. Keep the gates open during the entire month. ’ On the second day, God reveals to Malik, the treasurer of hell, ‘ Oh, Malik! Shut the gates of hell and keep out those who are fasting and those who are praying from the nation of Muhammad. Keep the gates shut until the end of the month. ’ On the third day, God reveals to Gabriel, ‘ Oh, Gabriel! Descend to earth and chain the rebellious devils and the oppressive jinn so they do not corrupt my servants who are fasting. ’ God has an angel whose head is under the throne and whose two legs are on the lowest of the seven earth s . The angel has two wings: one in the East and one in the West. One is red ruby and one is green aquamarine. The angel [as instructed by God] asks every night during the month of Ramadan , ‘ Is there anyone who wants to atone? Is there anyone who wants to be forgiven? Is there anyone who needs anything? I have good news to those who do good deeds. And as to those who do bad deeds , they should refrain from doing their bad deeds and open their eyes. ’ Every night when fasting begins and when fasting ends, God, the Almighty and Glorious , Lord of the Worlds, frees seven thousand servants, who deserve punishment, from hell. On Laylat Al-Qadr, Gabriel and a group of angels descend. Gabriel has two green wings decorated with pearls and rubies. Gabriel flutters them only one night every year; hence, the word of God, the Sublime , ‘On it (Laylat Al-Qadr), the angels descend along with the spirit (Gabriel), with their Lord’s permission , carrying every command . ’ [278] The angels descend from Sidrat Al-Muntaha and Gabriel, the spirit, wipes the wings against the people and greets the awake, the sleeping and the worshipers on land and on sea and says, ‘O h , believers! Peace be upon you.’ At dawn, Gabriel, along with the angels, ascend and they’re met by the people of heaven. They ask Gabriel, ‘Oh, Gabriel! What did the Merciful [God], the Almighty and Glorious , do with the people who testify that there is no god but Allah? Gabriel replies, ‘The Lord treated them well.’ Then Gabriel is met by the Karubiyyun (the arch angels who carry the throne of God and the archangels who go around it). They ask Gabriel, ‘What did the Merciful do with the people who fast Ramadan?’ Gabriel replies, ‘The Lord treated them well.’ Then Gabriel and the other angels prostrate. The Omnipotent [God], the Almighty and Glorious , says, ‘ Oh, my angels! Raise your heads. I hold you as witnesses that I have forgiven those who fast ed the month of Ramadan except the ones Gabriel refuse d to greet . ’ Gabriel doesn’t greet that night wine addicts, tithers, sorcerers, lute players, drummers, or those who disobey their parents. On the first day after Ramadan, the angels descend and stand at the tip of each road and say, ‘Oh, nation of Muhammad! Go to a Gracious Lord.’ When they get to their worshiping area, the Omnipotent [God] asks, ‘ Oh, my angels! How are hires compensated when they finish their work? ’ The angels reply, ‘Oh, our Lord! They are compensated by getting paid.’ God says, ‘ These are my servants and the children of my servants. I ordered them to fast and they fasted. They obeyed me and performed my commandments. ’ Then the crier [as instructed by God] calls, ‘ Oh, nation of Muhammad! Go back full of guidance for I have forgiven you. ’”

Sanad : Ibn-Shahin via Abbad-Bin-Abd-Al-Samad via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Mawdu` [279] .

Qudsi Hadith No. 245

Anas, may God b e pleased with him , said, “On Laylat Al-Qadr, Gabriel and a group of angels descend on every servant , standing or sitting , who is reciting the name of God. On the day of Eid Al-Fitr, God shows them [the believers] off to the Lord’s angels and asks , ‘ Oh, my angels! How are hires that finish their work compensated? ’ The angels reply, ‘Oh, our Lord! They’re compensated by getting paid. ’ God says, ‘ Oh, my angels! My servants, male and female, perform the commandments that I order them to do and then they come out and pray to me. I swear by my Might , Glory, Gene rosity, Highness, and Sublimity that I shall answer their prayers. ’ God says, ‘ Go back for I have forgiven you and replace d your bad deeds with good deeds. ’ Then they go back for God has forgiven them.”

Sanad : Al-Bayhaqi via Muhammad-Bin-Abd-Al-Aziz Al-Azdi via Asram-Bin-Hawshab via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Mawdu` [280] .

Qudsi Hadith No. 246

Abu-Hurayrah, may God b e pleased with him , said, “On the first day of the month of Ramadan, God looks at the Lord’s creatures. When God looks at a servant, the servant is never punished by anyone. Every night [during the month of Ramadan] God frees a thousand thousand people from hell. On the twenty-ninth day, God frees from hell as man y as the Lord freed during the entire month. On the first night after the end of the month of Ramadan, the angels ascend and, albeit indescribable, the Glorious light of the Omnipotent [God] shines. God asks the angels, while those who fasted are preparing for Eid Al-Fitr the next day, ‘ Oh, my a ngels! How are hires compensated when they

complete their work? ' The angels reply, 'They get paid.' God says, ' I hold you as witnesses that I have forgiven them. '"

Sanad : Ibn-Sasra via Abu-Hurayrah.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 247

Anas, may God b e pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said , "God, the Sublime , reveals to the record keepers (the angels who keep records), ' Do not record any bad deeds that my servants who are fasting do in the afternoon. '"

Sanad : Ubaydallah-Bin-Muhammad-Bin-Ubaydallah Al-Najjar via Ubaydallah-Bin-Muhammad-Bin-Sulayman Al-Makhrami via Ibrahim-Bin-Abdullah-Bin-Ayyub Al-Daqqaq via Al-Qawariri via Ja` far-Bin-Sulayman via Malik-Bin-Dinar via Anas.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [281] .

Qudsi Hadith No. 248

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " When the middle night of the month of Shaban comes, stay awake [and pray] and fast the next day for God descends , to the lower heaven, when the sun sets and asks, ' Is there anyone who's asking me for forgiveness so I can forgive them? Is there anyone who's asking me for blessings so I can bless them? Is there anyone with afflictions so I can heal them? ' And so forth. Thi s continues until dawn."

S anad : Al-Hasan-Bin-Ali Al-Khallal via Abd-Al-Razzaq via Ibn-Abi-Sabrah via Ibrahim-Bin-Muhammad via Muawiyah-Bin-Abdullah-Bin-Jafar via his father via Ali-Bin-Abi-Talib.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Matruk [282] .

Qudsi Hadith No. 249

Aisha, may God be pleased with her , said that God's Messenger, may God's peace and blessings be upon him , said, " God frees more servants from hell on the Day of Arafa h [283] than any other day. God draws near [to the lower heaven] and shows them (the hajj pilgrims) off proudly to the angels and says, ' What do these [hajj pilgrims] want [so I can give them] ? '"

Sanad : Harun-Bin-Said Al-Ayli and Ahmad-Bin-Isa via Ibn-Wahb via Makhramah-Bin-Bukayr via his father via Yunus-Bin-Yusuf via Ibn-Al-Musayyab via Aisha.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 250

Aisha, may God be pleased with her , said that God's Messenger, may God's peace and blessings be upon him , said, "God frees more servants , male and female, from hell on the Day of Arafah than any other day. God draws near and shows them off proudly to the angels and says, ' What do these want? ' The angels reply, 'Oh, our Lord! They want pardon and forgiveness.' God, the Sublime , says, ' Oh, my angels! I hold you as witness es that I have forgiven them and pardoned them. '"

Sanad : Al-Mundhiri via Aisha.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Sahih [284] .

Qudsi Hadith No. 251

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , shows off the people of Arafah proudly to the angels and says, ' Look at my servants ! The ir hair is disheveled and they're dusty (i.e. they sacrificed for me.) '"

Sanad : Abu-Qatan and Ismail-Bin-Umar via Yunus via Mujahid Abu-Al-Hajjaj via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [285] .

Qudsi Hadith No. 252

Abu-Hurayrah, may God be pleased with him , said, "God, the Sublime , shows off proudly the hajj pilgrims to the Lord's angels on the ev e ning of the Day of Arafah and says, ' Look at them ! Their hair is disheveled and they're dusty . I have forgiven them. ' "

Sanad : Ibn-Al-Najjar via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [286] .

Qudsi Hadith No. 253

Jabir said, “God’s Messenger, may God’s peace and blessings be upon him , said, ‘God likes the first ten days of the month of Dhu Al-Hijjah more than other day s [and they should be used for acts of worship such as hajj, fasting, and dhikr] .’ A man asked, ‘ Oh, God’s Messenger! Isn’t it better to use the ten days for jihad for the sake of God? ’ The Prophet replied, ‘ No. It’s better to use the ten days for performing acts of worship than it is to use them for jihad. God likes the Day of Arafah more than any other day. God, the Almighty and Glorious , descend s to the lower heaven and show off proudly the people of earth to the people of heaven and says, “ Look at my servants! They came with disheveled hair and dusty to make hajj. They came from every nook and cranny seeking my mercy without ever seeing my punishment. ” More people are freed [by God] from hellfi re on the Day of Arafah than any other day. ’ ”

Sanad : Al-Hasan-Bin-Sufyan via Muhammad-Bin-Amr-Bin-Jabalah via Muhammad-Bin-Marwan Al-Uqayli via Hisham Al- Dastawa ’ i via Abu-Al-Zubayr via Jabir.

Source : Sahih Ibn -Hibban by Ibn-Hibban.

Rating : Sahih [287] .

Qudsi Hadith No. 254

Jabir, may God be pleased with him , said, “God’s Messenger, may God’s peace and blessings be upon him , said, ‘The best days are the ten days {he means the [first] ten days of the month of Dhu Al-Hijjah}.’ They (the people) asked, ‘Are the [worshiping] deeds performed on these days the most rewarding deeds than can be performed for the sake of God?’ The Messenger replied, ‘The y are more r ewarding than any other deed except for the deed of a person whose face is full of dust [from prostrating on the ground face-down for the sake of God].’ Then the Messenger talked about the Day of Arafah and said, ‘It is a day of pride. God, the Blessed and Sublime , descends to the lower heaven and says, “ My servants ’ hair is disheveled and they’re dusty and without shades [to protect them from the sun] . They came from every nook and cranny asking for my mercy and seeking to be saved from my punishm ent without ever seeing it (i.e. without ever seeing God’s severe punishment). ” There is no day that sees more servants, male and female, freed from hellfire than the Day of Arafah.’”

Sanad : Abu-Kamil via Abu-Al-Nadr {`Asim-Bin-Hilal} via Ayyub via Abu-Al-Zubayr via Jabir.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [288] .

Qudsi Hadith No. 255

Jabir said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the Day of Arafah, God descends to [the lower] heaven and shows them (the hajj pilgrims) off proudly to the angels and says, ‘ Look at my servants! They came to me from every nook and cranny with disheveled hair, dusty , and without shades. I hold you as witnesses that I have forgiven them. ’ The angels reply, ‘Oh, Lord! Amongst them there are people who are vain and so forth.’ God say s , ‘ I have forgiven them [as well] . ’ More people are freed [by God] from hellfi re on the Day of Arafah than any other day.”

Sanad : Marzuq {Abu-Bakr} via Abu-Al-Zubayr via Jabir.

Source : Sahih Ibn-Khuzaymah by Ibn-Khuzaymah.

Rating : Da`if [289] .

Qudsi Hadith No. 256

Abdullah-Bin-Amr-Bin-Al-`As said that the Prophet, may God’s peace and blessings be upon him , used to say, “God, the Almighty and Glorious , show s off proudly to the Lord’s angels the people of Arafah on the eve ning of the Day of Arafah and say s , ‘ Look at my servants! They came to me with disheveled hair and dusty. ’”

Sanad : Azhar-Bin-Al-Qasim via Al-Muthanna {Abu-Said} via Qatadah via Abdullah-Bin-Babah viaAbdullah-Bin-Amr-Bin-Al-As.

Source : M u snad Ahmad by Ahmad.

Rating : Hasan [290] .

Qudsi Hadith No. 257

Anas, may God be pleased with him , said that he heard God’s Messenger, may God’s peace and blessings be upon him , s ay , “ God is gracious to the people of Arafat (i.e. the people on Mount Arafah). God shows them off proudly to the angels saying, ‘ Oh, my angels! Look at my servant s! Their hair is disheveled and they’re dusty. They came to me from every nook and cranny. I hold you as witnesses that I have answered their prayers, accepted the i ntermediation of the righteous to forgive the sinners, and granted the righteous everything they asked me for except what they owe each other. ’ When people (i.e. the hajj pilgrims) leave [Mount Arafah], gather [in Muzdalifah], and ask the Lord again for help through prayer s , God say s , ‘ Oh, my angels! My servants are gathering and they’re asking me again for help through prayers. I hold you as witnesses that I have answered their prayers, accepted the intermediation of the righteous to forgive the sinners, and granted the righteous everything they asked me for and fulfilled the obligations they owe to one another. ’”

Sanad : Ibrahim-Bin-Al-Hajjaj Al-Nili via Salih Al-Murri via Yazid Al-Raqashi via Anas.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da`if [291] .

Qudsi Hadith No. 258

Al-Qasim-Bin-Abi-Bazzah said, “God show s off the people of Arafah proudly to the angels saying, ‘ Look at my servants! They came to me with disheveled hair , dusty, and without shades. ’ On that day, more people are freed from hellfire than any other day and no conceited person is forgiven. ”

Sanad : Ma` mar via Ayyub via Al-Qasim-Bin-Abi-Bazzah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Unrated .

Qudsi Hadith No. 259

Ibn-Umar, may God be pleased with him , said, “While I was sitting with the Prophet, may God’s peace and blessings be upon him , in Mina’s mosque, a man from the Ansar and a man from the tribe of [Banu] Thaqif came. They greeted the Prophet and then said, ‘ Oh, God’s Messenger! We came to ask you some questions .’ The Messenger replied, ‘I f you wish, I can tell you what you came to ask me about?’ They said, ‘Tell us what we came to ask you about, God’s Messenger . ’ The man from the tribe of Thaqif told the man from the Ansar, ‘Ask.’ The man from the Ansar said, ‘Tell me what I came to ask you about, God’s Messenger.’ The Messenger replied, ‘You came to ask me about the reward for embark ing on a trip to holy Mecca [to make hajj]; the reward for offer ing the two-rak a salat after walking around Kaaba; the reward for walking back and forth between [the hills of] Safa and Marwah; the reward for spending the evening of the Day of Arafah on Mount Arafah ; the reward for stoning [the D evil]; the reward for [the] slaughtering [of animals]; the reward for shaving the head; and the reward for walking around Kaaba after that.’ The man from the Ansar said , ‘ I swear to God that that’s what I came to ask you about .’ The Messenger said, ‘ The reward for embarking on a trip to holy Mecca is that God gives you a credit for performing a good deed and erases from you r record a discredit for performing a misdeed every time the hoof of your she-camel is raised and lowered [on the way to hajj]; the reward for offering the two-rak`a salat after walking around Kaaba is equiva lent to freeing a salve of the C hildren of Is hmael; the reward for walking back and forth between Safa and Marwah is equivalent to freeing seventy slaves; in regard to the reward for spending the evening of the Day of Arafah on Mount Arafah , God, the Blessed and Sublime , descends to the lower heaven and shows off proudly the pilgrims to the angels saying, “ My servants came to me with disheveled hair and du sty from every nook and cranny seeking my heaven. Even if your sins were as numerous as grains of sand, drops of rain, or molecules of ocean s I would forgive you . Go, my servants. I have forgiven you and forgiven the ones that you interceded on their behalf ; ” the reward for stoning is the absolution from a major sin for every stone thrown; the reward for slaughtering is saved for you with the Lord; the reward for shaving the head is that God gives you a credit for performing a good deed and erases from your record a discredit for performing a misdeed for every hair that is shaved; and the reward for walking around Kaaba after that is that you ’ll be circling the Kaaba free of sin for an angel comes, puts its hands between your shoulders and says, “Look to the future for all your p ast sins have been forgiven.”””

Sanad : Muhammad-Bin-Umar-Bin-Hayyaj via Yahya-Bin-Abd-Al-Rahman via Al-Arhabi via Ubaydah-Bin-Al-Aswad via S i nan-Bin-Al-Harith via Talhah-Bin-Musarrif via Mujahid via Ibn-Umar.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [292] .

Qudsi Hadith No. 260

Anas-Bin-Malik, may God be pleased with him , said, “While I was sitting with God’s Messenger, may God’s peace and blessings be upon him , in Al-Khif ’s mosque [in Mina], a man from the Ansar and a man from the Thaqif tribe came. Th ey greeted the Messenger, wished him well, and then asked, ‘Oh, God’s Messenger! We came to ask you some questions.’ The Messenger replied, ‘If you wish I can tell you what questions you came to ask me.’ They said, ‘Oh, God’s Messenger! Tell us what questions we came to ask you for that will increase our faith {or certitude}. ’ The man from the Ansar told the man from the Thaqif tribe , ‘ Ask your question .’ The man from the Thaqif tribe said, ‘You ask your question first for you have a higher priority.’ The man from the Ansar said, ‘Oh, God’s Messenger! Tell me what question I came to ask.’ The Messenger replied, ‘ You came to ask me about the reward for embarking on a trip to holy Mecca; t he reward for walking around Kaaba; the reward for offering the two-rak a salat after walking around Kaaba; the reward for walking back and forth between Safa and Marwah; the reward for spending the evening of the Day of Arafah on Mount Arafah; the reward for stoning; the reward for shaving the head; the reward for walking around Kaaba after that; and the reward for slaughtering. ’ The man from the Ansar said, ‘ I swear to God that th at’s what I came to ask you about .’ The Messenger said, ‘The reward for embarking on a trip to holy Mecca is that God gives you a credit for performing a good deed , erases from your record a discredit for performing a misdeed , and raises your rank [in heaven] every time the hoof of your she-camel is raised and lowered; th e reward for walking around Kaaba is that God gives you a credit for performing a good deed and erases from your record a discredit for performing a misdeed every time you raise and lower your foot; the reward for offering the two-rak a salat after walking around Kaaba is equivalent to freeing a salve of the Children of Ishmael; the reward for walking back and forth between Safa and Marwah is equivalent to freeing seventy slaves; in regard to the reward for spending the evening of the Day of Arafah on Mount Arafah, God descends to the lower heaven and shows off proudly the pilgrims to the angels saying, “ These are m y servants . They came to me with disheveled hair and dusty from every nook and cranny seeking my mercy and forgiveness . Even if your sins were as numerous as grains of sand or molecules of oceans I would forgive you. Go, my servants. I have forgiven you and forgiven the ones that you interceded on their behalf ; ” the reward for stoning is the absolution from a major sin , which condemns its committer to hell , for every stone thrown; the reward for slaughtering is saved for you with the Lord; the reward for shaving the head is that God gives you a credit for performing a good deed and erases from your record a discredit for performing a misdeed for every hair that is shaved .’ The man from the Ansar asked, ‘Oh, God’s Messenger! What if misdeeds are less than that?’ The Messenger replied, ‘ In that case, the credits for performing good deeds are increased.’ The Messenger continued, ‘ and the reward for walking around Kaaba after that is that you ’ll be circling the Kaaba free of sin for an angel comes, puts its hands between your shoulders and says, “Look to the future for all your p ast sins have been forgiven.”’ The man from the Thaqif tribe said, ‘ Tell me what question I came to ask, God’s Messenger.’ The Messenger replied, ‘You came to ask me about salat. When you wash your face, your sins dissipate from the edges of your eyelashes; when you wash your hands, your sins dissipate from your fingernails; when you wipe your head, you r sins dissipate from your head; and when you wash your legs, your sins dissipate from your toenails. When you offer salat, read as much of the Qur ‘ an as possible; when you kneel, spread your fingers and hold your knees steady so you can kneel with confidence ; when you prostrate, let your face touch the ground completely so you can prostrate with confidence and take your time and do not prostrate hastily ; and offer salat when the night begins and right before it ends.’

The man from the Thaqif tribe asked, 'Oh, God's Messenger! How about offering salat all night?' The Messenger replied, ' If that's what one wants (i.e. d o as much as you can.) '"

Sanad : Ali-Bin-Abd-Al-Aziz via Hajjaj-Bin-Al-Minhal via Attaf-Bin-Khalid Al-Makhzumi T Muadh-Bin-Al-Muthanna via Musaddad via Attaf-Bin-Khalid Al-Makhzumi via Ismail-Bin-Rafi via Anas-Bin-Malik.

Source : Al-Ahadith Al-Tiwal by Al-Tabarani.

Rating : Da` if [293] .

Qudsi Hadith No. 261

Abu-Sa` id Al-Khudri said that God, the Almighty and Glorious , said, " If a servant of mine is healthy and well-to-do and doesn't visit me [by making hajj] at least once every five years, the servant will be deprived [of my blessings.] "

Sanad : Abu-Abdullah-Al-Hafiz and Abu- Zakariyya -Bin- Abi- Ishaq via Abu-Bakr Muhammad-Bin-Al-Mu ' a m ma l-Bin-Al-Hasan-Bin-Isa via Al-Fadl {Ibn-Muhammad Al-Bayhaqi} via Said {Ibn-Mansur} via Khalaf-Bin-Khalifah via Al-Ala-Bin-Al-Musayyab via his father via Abu-Said Al-Khudri.

Source : Sunan Al-Bayhaqi by Al-Bayhaqi.

Rating : Sahih [294] .

Qudsi Hadith No. 262

Abu-Sa` id Al-Khudri, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " If a servant of mine is healthy and well-to-do and doesn't visit me at least once every four years, the servant will be deprived [of my blessings.] "

Sanad : Ahmad-Bin-Amr Al- Khallal via Muhammad -Bin-Abi-Umar Al-Adani via Abd-Al-Razzaq via Al-Thawri via Al-Ala ' -Bin-Al-Musayyab via his father via Abu- Said Al-Khudri .

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Sahih [295] .

Qudsi Hadith No. 263

Abbas-Bin-Mirdas said, "The Prophet, may God's peace and blessings be upon him , prayed for forgiveness for his people on the evening on t he D ay of Arafah. God replied, ' I have forgiven them except the oppressors. I take from the oppressors and give to the ones they oppressed. ' The Prophet said, 'Oh, Lord! Why don't you give to the oppressed from heaven and forgive the oppressors?' The Prophet's prayer was not answered on the evening of the D ay of Arafah. Next morning, in Muzdalifah, the Prophet rep eated his prayer and the prayer was answered. God's Messenger, may God's peace and blessings be upon him , laughed {or smiled}. Abu-Bakr and Umar asked, 'Oh, God's Messenger! The dearest of all! You usually don't laugh at this time. What made you laugh now? May God always make you happy and smiling! ' The Messenger replied, ' When God's enemy, the Devil [296] , knew that God, the Almighty and Glorious , answered my prayer and forgave my people, the Devil took some sand and threw it over its head warning and threatening. I laughed when I saw the Devil full of fear.'"

Sanad : Ayyub-Bin-Muhammad Al-Hashimi via Abd-Al-Qahir-Bin-Al-Sari Al-Sulami via Abdullah-Bin-Kinanah-Bin-Abbas-Bin-Mirdas Al-Sulami via his father [Kinanah] via his grand father [Abbas] .

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [297] .

Qudsi Hadith No. 264

` Abbas-Bin-Mirdas said, "God's Messenger, may God's peace and blessings be upon him , prayed on the evening of the Day of Arafah for forgiveness and mercy for his people. The Messenger prayed a lot. God revealed to the Messenger, ' I have forgiven them except for the injustice that they committed against one another. I have forgiven them for the sins that they committed against me [only] . ' The Messenger said, 'Oh, Lord! You're able to compensate the oppressed and forgive the oppressor.' God didn't answer the Messenger's prayer that evening. Next morning, in Muzdalifah, the Messenger repeated his prayer. God replied, ' I have forgiven them [all] . ' The Messenger, may God's peace and blessings be upon him , smiled. Some of the sahabah said , 'Oh, God's Messenger! You usually don't smile at this time.' The Messenger replied, 'I smiled because of what the enemy of God, the Devil, did. When the Devil knew that God answered my pra yer and forgave my people, the D evil started warning, threatening, and throwing sand on its head.'"

Sanad : Abu-Muhammad Al-Asbahani via Abu-Bakr Al-Qattan via Ali Al-Hilali via Abu-Dawud Al- Tayalisi via Abd-Al-Qahir-Bin- Al-Sari via [Abdullah] a son of Kinanah-Bin-Al-Abbas-Bin-Mirdas Al-Sulami via his father [Kinanah] via his grand father ` Abbas-Bin-Mirdas.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [298] .

Qudsi Hadith No. 265

Ibn-` Abbas, may God be pleased with him and his father , said, "When Abraham finished building the Kaaba, he said, 'Oh, Lord! I finished .' God told Abraham , ' Call people to

hajj. ' Abraham replied, 'Oh, Lord! How far can my voice travel? ' God said, ' Call people to hajj and it is for me to spread the message. ' Abraham asked , 'Oh, Lord! What should I say?' God replied, ' Say: "Oh, you people! You have been commanded to make hajj; to make hajj to the Old House (Kaaba)." ' Everyone between heaven and earth heard Abraham . God said to Abraham, ' Can't you see them coming from the farthest places on earth answering your call? '"

Sanad : Abu-Zakariyya Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq via Jarir via Qabus via his father via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [299] .

Qudsi Hadith No. 266

Mirdas-Bin-Abd-Al-Rahman said, "I went toAbdullah-Bin-Amr and he told us, ' God says to all those who answer the call [to hajj], " I have good news for you. " ' Mirdas's uncle askedAbdullah, 'Oh, Abu-Muhammad! I swear to God that God's good news can only be heaven.' Abdullah asked Mirdas's uncle, 'Who are you , son? ' Mirdas's uncle replied, 'I'm Mirdas-Bin-Shaddad Al-Janadi.'Abdullah said, 'Oh, son! The best of us (the sahabah) used to do that often.'"

Sanad : Musaddad via Yahya via Muhammad-Bin-Amr via Mirdas-Bin-Abd-Al-Rahman.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Hasan [300] .

Qudsi Hadith No. 267

Anas-Bin-Malik, may God be pleased with him , said, "The Prophet, may God's peace and blessings be upon him , said, 'Oh, Lord! What is the reward for those who answer the call [to hajj] sincerely?' God replied, ' Their reward is that they will become sinless, the way they were born. '"

Sanad : Abu-Al-Shaykh via Anas-Bin-Malik.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [301] .

Qudsi Hadith No. 268

Abu-Dharr, may God be pleased with him , said the Prophet, may God's peace and blessing be upon him , said, " [The Prophet] David, may peace be upon him , asked God, 'Oh, my Lord! How do you repay those who visit you [by making hajj], for those who are visited are indebted to their visitors?' God replied, ' Oh, David! I repay them by blessing them in life and forgiving them in the hereafter. ' "

Sanad : Muhammad-Bin-Yazdad via Al-Tawzi via Al-Walid-Bin-Shujavia Muhammad-Bin-Hamzah Al-Raqqi via Al-Khalil-Bin-Murrah via Al-Wadin-Bin-Ata ' via Yazid-Bin-Marthad via Abu-Dharr.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [302] .

Qudsi Hadith No. 269

Ibn-` Umar, may God be pleased with him , said "When people make hajj with money that is not halal and say, 'Oh, God! We have answered your call [to hajj] ' , God replies and says, ' You have answered nothing. Your hajj is rejected. '"

Sanad : Ibn-Adiyy and Al-Daylami via Ibn-Umar.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [303] .

Qudsi Hadith No. 270

Anas, may God be pleased with him , said, " Those who make hajj with halal money or with money from trade or inheritance, do not leave Arafah without their sins being forgiven. And those who make hajj with haram money and say, 'Oh, Lord! We have answered your call,' God tells them, ' You have answered nothing ,' and they will be turned around and hit on the face."

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [304] .

Qudsi Hadith No. 271

Anas-Bin-Malik, may God be pleased with him , said, "People from the Rabi'ah tribe came to the Prophet, may God's peace and blessings be upon him , and ask ed the Prophet for a permission to leave Mina [one day early] with the first group [on the 12 th day instead of the 13 th day of Dhu-Al-Hijjah]. Gabriel, may peace be upon him , came to the Prophet and told him, 'Oh, Muhammad! God, the Almighty and Glorious , sends you the Lord's peaceful regards and says to you, "Tell the Rabi'ah people, ' Do not leave Mina with the first group for , if you do so, I shall reduce the number of those who love you. ' """

Sanad : Abu-Shurah Abdullah-Bin-Shura`ah Al-Qaysi Al-Nasri via Al-N a m i r-Bin-Kulthum Al-Nam a ri via his father via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [305] .

Qudsi Hadith No. 272

Abu-Umamah said, "On the evening of the Day of Arafah, God descends to the lower haven, looks at the people standing on Mount Arafah , and says, ' Welcome to my visitors and to those who came to my house. I swear by my M ight that I shall descend to be with you and sit amongst you myself. ' God descends to Arafah, gives the people everything they ask for and forgives them except for the injustice they committed against one another. God says to the angels, ' Oh, my angels! I hold you as witnesses that I have forgiven them. ' Things stay this way until the sun sets and the pilgrims move on to Muzdalifah. God doesn't ascend to heaven that night. At the break of dawn, while the pilgrims are in Muzdalifah, God forgives all the people's sins including the injustice they committed against one another. Then God ascends to heaven and the people go to Mina."

Sanad : Abu-Zurah Ahmad-Bin-Muhammad via his grandfather via Abu-Said -Bin-Al-Hasan via Abu-Ali Al-Raqiqi via Abu-Zayd Hammad-Bin-Dalil via Sufyan Al-Thawri via Qays-Bin-Muslim via Abd-Al-Rahman-Bin-Sabit via Abu-Umamah Al-Bahili.

Source : Al-Mawdu`at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [306] .

Qudsi Hadith No. 273

Asma ' said that God's Messenger, may God's peace and blessings be upon him , said, " I saw my Lord on the day of Arafah on Mount Arafah on a red camel with two garments saying, ' I have pardoned [the pilgrims] , accepted [their prayers] , and forgiven [them] except for the injustice they committed against one another. ' On the night of Muzdalifah, God does not ascend to heaven. When the pilgrims gather in Muzdalifah, God say, ' I have forgiven their sins including the injustice they committed against one another. ' Then the pilgrims leave to Mina."

Sanad : Umar Salamun via Muhammad Al-Rifai via Ali Al-Naysaburi via Hassan-Bin-Ghalib via Abdullah -Bin-Lahiah via Yunus -Bin-Yazid via Muhammad-Bin-Ishaq via Yahya -Bin-Abbad via `Abbad via Asma ' .

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [307] .

Qudsi Hadith No. 274

Jabir-Bin-`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "When Muslims stand on the evening of the Day of Arafah ; face qibla ; say : ' There is no god but Allah. God is the Possessor. And God is the one worthy of praise' a hundred times; recite , 'Say: "God is One" ' [308] a hundred times; and say: 'May God bless Muhammad and Muhammad's family the way God blessed Abraham and Abraham's family for God is the Praiseworthy and Glorious. May God bless us with them as well,' God, the Blessed and Sublime , says, ' Oh, my angels! What is t he reward for my servants when they praise me, say that there is no god but me, say that God is the greatest, glorify me, come to Arafah, e xalt me, and extol my two prophets? Oh, my angels! I hold you as witnesses that I have forgiven them and accepted their interc ession on their own behalf for forgiveness . And i f these servants of mine were to intercede on behalf of all the people on Mount Arafah I would forgive each and every one of them. ' "

Sanad : Abu-Abdullah Al-Hafiz via Abu-Jafar Al-Hafiz via Ali Al-Tayalisi via Abu-Ibrahim Al-Tarjumani via Abd-Al-Rahman Al-Talhi via Abd-Al-Rahman Al-Muharibi via Muhammad-Bin-S uqah via Muhammad-Bin-Al-Munkadi r via Jabir-Bin-Abdullah.

Source : Fada ' il Al-Awqat by Al-Bayhaqi.

Rating : Da`if [309] .

Qudsi Hadith No. 275

Qatadah said, " God built the Kaaba (the House) at the time of Adam. When God sent down Adam to earth, he landed in India. Adam's head was in heaven and his two legs were on earth. The angels feared Adam so Adam's height was shortened to sixty arms-lengths . Adam became sad because he was no longer able to hear the angels and their praises [of the Lord]. Adam complained to God, the Sublime . God told Adam, ' Oh, Adam! I have sent down [to earth] a House for you. Walk around it the way they (the angels) walk around my throne. And offer salat around it the way salat is offered around my throne. ' Adam went to the House . God made Adam's step so wide that each two steps of his covered a desert. Adam walked until he reached the House. When Adam reached the House, he walked around it. The prophets, who came after Adam , also walked around the House."

Mamar said, "Aban told me, 'The House was sent down as a ruby or as a pearl. ' " Ma'mar also said, "I was told that Noah's Ark circled the House seven times until God drowned Noah's people. After the flood, only the foundation of the house remained. Later on, God showed Abraham the place of the foundation and Abraham rebuilt the House. That's why God says [in the Quran], ' We showed Abraham the place of the House . [310] '"

Sanad : Ibn-Abd-Al-Ala via Muhammad-Bin-Thawr via Ma`mar via Qatadah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq and Tafsir Al-Tabari by Al-Tabari.

Rating : Mawdu` [311] .

Qudsi Hadith No. 276

` Ata ' said, "Adam said, 'Oh, Lord! Why can't I hear the voices of the angels?' God replied, ' Because of your sins. Descend to earth [from heaven] and build a House for me. Walk around it closely the way you sa w the angels walk around my house in heaven. ' People claim that Adam built the House from five mountains: Hira ' , Lebanon, Al-Judi, Mount Zayta, and Mount Sinai. The foundation of the house was built from Hira ' . That's how it was built by Adam. Later on, it was rebuilt by Abraham, may God's peace and blessings be upon him ."

Sanad : Ibn- Jurayj via ` Ata ' .

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Matruk [312] .

Qudsi Hadith No. 277

Mu ` adh-Bin-Jabal, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "When Adam descended to earth, he cried a thousand autumns (i.e. a thousand years) for leaving heaven. He looked at the expanse of earth and said, ' Oh, Lord! Isn't there anybody else here but me?' God revealed to Adam, ' Yes, there is. Houses [of worship] will be built that will call my name. I will show you one special House of those. This House carries my honor and greatness. I named it My House. This House shows my greatness . I do not live in it. I do not need to live in houses. Houses are not big enough for me. I am on my throne and seat of greatness. Nothing I create can be or can get outside my control or capability. Oh, Adam! You will see this House as long as you're alive. After you, the House will be seen by one nation after another, time after time, until the arrival of a son of yours named Abraham. I shall make Abraham see the House and dwell in it. '"

Sanad : Muhammad-Bin-Aban via Isma il-Bin- Amr via Isma il-Bin- Ayyash via Thawr-Bin-Yazid via Khalid-Bin-Ma dan via Mu adh-Bin-Jabal.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [313] .

Qudsi Hadith No. 278

Anas-Bin-Malik, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "God revealed to Adam, ' Oh, Adam! Make a pilgrimage to the House before something happens to you and you die. ' Adam asked, 'Oh, Lord! What can happen to me?' God replied, ' The unknown, which is death. ' Adam asked, 'What is death?' God replied, ' You shall taste it. ' Adam asked, 'Who will succeed me on earth?' God replied, ' Ask the heavens, the earth, and the Mountains [and see if they're willing to succeed you.] ' Adam asked the heavens but they refused. Adam asked the earth but it refused. And Adam asked the mountains but they refused. Adam's son, who killed his brother, agreed to succeed Adam. Adam left India to make the hajj pilgrimage. Any place that Adam stop at to eat and drink became populous afterwards. Adam ran until he reached Mecca where he was met by the ang e ls in Al-Batha ' . The angels said, ' Peace be upon you, Adam. Ma y God accept your pilgrimage. We made pilgrimage to this House two thousand years before you.'" Anas said that God's Messenger, may God's peace and blessings be upon him , said, " At that time the House was a hollow red ruby with two gates. The ones walking around the House were able to see the ones inside the House. And the ones inside the House were able to see the ones walking around the House. Adam performed the [hajj] rituals. God, the Sublime , revealed to Adam, ' Oh, Adam! Have you performed the rituals? ' Adam replied, 'Yes, Lord.' God said to Adam, ' Ask me for anything you need and you will get it. ' Adam replied, 'What I need is that you forgive me and forgive my son.' God said, ' Oh, Adam! We forgave your sins when you committed them. But in regard to the sins of your son , we only forgive the sins of those who know me, believe in me, and accept my messengers and my book. '"

Sanad : Abu-Al-Qasim Isma il-Bin-Muhammad via Al-Mutahhar Al-Sahhaf via Abu-Sa id Muhammad-Bin- Ali via Ahmad-Bin-Al-Husayn via Imran-Bin- Abd-Al-Rahim via Abd-Al-Salam-Bin-Mutahhar via Hurmuz via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn- ` Asakir.

Rating : Da ` if [314] .

Qudsi Hadith No. 279

Sulayman-Bin-Yasar said, "Ka b {known as K a b Al-Ahbar (Ka'b the Rabbi) } was asked about Bayt Al-Maqdis (Jerusalem) and Ka b said good things about it. A man from Syria said, 'Oh, Abu- Abbas! You talk a lot about Bayt Al-Maqdis but you don't say much about this House (the Kaaba).' Ka b replied, 'I swear to God that the Lord has created no house better than this House. It has a tongue and two lips. And they talk. And it has a heart that perceives.' A man named Abu-Hafs said, 'Oh, Abu-Ishaq! Are you still talking nonsense? Since when do stones talk?' Ka b replied, 'I swear to God that Kaaba complained to its Lord and said, "Oh, Lord! The number of my visitors has declined . The number of my pilgrims has declined ." So God, the Sublime , revealed to it, " I will reveal to you a new Torah and bring new servants who worship at night and who are pious and prostrating . They will miss you the way pigeon s miss their eggs and run to you like falling eagle s . Those who walk around you se ven times will be given a reward equal to that of freeing a slave. And those who shave at this House [during hajj] will be rewarded , on the day of resurrection, a [guiding] light for every hair. """

Sanad : Abu- ` Abdullah via Sulayman-Bin-Yasar.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Da ` if [315] .

Qudsi Hadith No. 280

Abu-Sa ` id said, " When God placed Adam in the House, Adam said, 'You compensated every worker. Compensate me.' God revealed to Adam, ' I'll forgive you whenever you walk around the House . ' Adam replied, 'Oh, Lord! Compensate me more.' God said, ' I'll forgive your children whenever they walk around the House . ' Adam replied, 'Oh, Lord! Compensate me more.' God said, ' I'll forgive those whom they ask forgiveness for. ' The Devil stood in the Ma ' zimayn valley [between Mount Arafah and Muzdalifah] and said, ' Oh, Lord! You placed me in the ephemeral life and condemned me to hell. And you put me with my enemy Adam. You gave Adam things so give me the way you gave Adam.' God replied, ' I gave you the ability to see Adam without Adam seeing you . ' The Devil said, 'Oh, Lord! Give me more.' God replied, ' I made the heart of Ada m a place where you can dwell . ' The Devil said, 'Oh, Lord! Give me more.' God replied, ' I gave the ability to move inside Adam the way his blood does. ' Adam stood and said,

‘Oh, Lord! You gave the Devil things so give me things .’ God replied, ‘ When you intend to do a bad deed but do not do it, I don’t hold that against you and I record that as a good deed for you. ’ Adam said, ‘Oh, Lord! Give me more.’ God replied, ‘ One thing is for me, one thing is between me and you, and one thing is yours as a gift from me to you. The thing that is for me is that you have to worship me and believe in me and me alone. The thing that is between me and you is that you offer prayers and I answer them. And the thing that is for you is that when you do a good deed, I record it as being ten good deeds. And t he gift from me to you is that when you ask me for forgiveness, I forgive you for I am the Forgiving and the Merciful.’ ”

Sanad : Al-Daylami via Abu-Sa` id.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [316] .

Qudsi Hadith No. 281

Sulayman-Bin-Buraydah’s father said that God’s Messenger, may God’s peace and blessings be upon him , said, “When God sent down Adam to earth, Adam walked seven times around the House, offered a two-rak` a salat behind Abraham’s Shrine (Maqam Ibrahim), and said, ‘Oh, Lord! You know what I hold in secret and what I hold in public (i.e. you know everything about me), so accept my apology. You know what I need , so give me what I ask for. You know what I have [done], so forgive my sins. I ask you to bless me with faith to be instilled in my heart and I ask you for true certitude so I can know that everything that happens to me has been predestinated and I ask you to make me accept such predestination.’ God revealed to Adam, ‘ Oh, Adam! You offered me a prayer that I answered for you. Whenever your descendents, who will come after you, offer prayers to me I shall answer their prayers, forgive their sins, remove their afflictions and problems, eliminate their poverty, bless them in every trade they make, and subjugate life for them even though they wish not to have it. ’”

Sanad : Abu-Bakr Wajih-Bin-Tahir via Abu-Hamid Al-Azhari via Abu-Muhammad Al-Ma khladi via Abu-Bakr Al-Isfirayi ni via Abu-Sa`id Al-Shashi via Abd-Al-Wahhab Al-Muqri ‘ via Ahmad-Bin-Bahr via Muhammad-Bin-Kathir Al-Basri via ` Ubayd-Bin-Al-Minhal via Sulayman-Bin-Buraydah via his father.

Source : Tarikh D imashq by Ibn-` Asakir.

Rating : Da` if.

Qudsi Hadith No. 282

Muhammad-Bin-Mut` im’s father said, “Before Islam , [the tribe of] Quraysh found a writing on one of the stone s of Maqam Ibrahim . They showed the writing to all the [holy-] book experts who came to visit them but they were unable to decipher it. Finally , a Rabbi from Yemen came and read it. It said, ‘ I’m God. The owner of Mecca. I founded Mecca when I created the sun and the moon. I blessed the people of Mecca with meat and milk. ’ On another side of the stone it said, ‘ I’m God. The owner of Mecca. I created the relationship between relatives. I bless those who maintain that relationship and punish those who abandon their relatives. ’ And on another side of the stone it said, ‘ I’m God. The owner of Mecca. I created good and evil. Good ne ws to those who do good and woe to those who do evil. ’”

Sanad : Ibn-Abi-` Umar via Nasr-Bin-Thabit via Salih-Bin-Abi-Al-Akhdar via Al-Zuhri via Muhammad-Bin-Mut’im via his father.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Da` if [317] .

Qudsi Hadith No. 283

Ibn-` Abbas, may God be pleased with him and his father , said, “A writing was found in the Maqam (Maqam Ibrahim) that said, ‘This is the sacred House of God in Mecca. God has taken the responsibility of bl essing its people in three ways: God has blessed them with meat, water, and milk. The people of Mecca come before anybody else.’ In the Maqam a stone was found that read , ‘ I’m God. The owner of holy Bakkah (i.e. Mecca) . I founded it when I created the sun and the moo n and assigned to it seven righteous ang e ls who will walk closely around it until it ceases to exist. I have blessed its people with meat and water. ’”

Sanad : Al-Azraqi’s grandfather via Muslim-Bin-Khalid via Abdullah-Bin-Abd-Al-Rahman via Ibn-` Abbas.

Source : Akhbar Makkah by Al-Azraqi.

Rating : Unrated.

Qudsi Hadith No. 284

Abu-Umamah said that the Prophet, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ My most favorite form of worship is my servants’ adherence to my advice (i.e. through following my commandments) ”

Sanad : Ali-Bin-Ishaq via Abdullah-Bin-Al-Mubarak via Yahya-Bin-Ayyub via Ubaydallah-Bin-Zahr via Ali-Bin-Yazid via Al-Qasim via Abu-Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [318] .

Qudsi Hadith No. 285

Abu-Sa` id Al-Khudri, may God be pleased with him , said that he heard God’s Messenger , may God’s peace and blessings be upon him , say, “God ask s servant s on the day resurrection, ‘ What made you not stop evil when you saw evil being done? ’ When God shows the servants the evidence against them, they reply, ‘Oh, Lord! We were scared of the people who were doing evil and we asked you to forgive us [for not stopping it].”

Sanad : Ali-Bin-Muhammad via Muhammad-Bin-Fudayl via Yahya-Bin-Said via Abdullah-Bin-Abd-Al-Rahman Abu-Tuwalah via Nahar Al-Abdi via Said Al-Khudri.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [319] .

Qudsi Hadith No. 286

Aisha, may God be pleased with her , said, “When I saw God’s Messenger, may God’s peace and blessings be upon him , enter I knew from his face that something was on his mind. He performed wudu and left and didn’t talk to anyone. I came closer to the rooms [near the mosque] and heard the Messenger say, ‘Oh, you people! God, the Almighty and Glorious , says, “ Order people to be right eous and not sinful b efore I start reject ing your prayers, turn ing down you r requests, and declin ing your pleas for help. ” ”

Sanad : Abu-Amir via Hisham {Ibn-Sad} via Amr-Bin-Uthman-Bin-Hani' via Asim-Bin-Umar-Bin-Uthman via Urwah via Aisha.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [320] .

Qudsi Hadith No. 287

Abu-Sa` id Al-Khudri, may God be pleased with him , said that God’s Messenger , may God’s peace and blessings be upon him , said, “People should not mistreat themselves by missing an opportunity to stop evil . When they’re asked [on Judgment Day], ‘What prevented you from stopping evil? ’ and reply, ‘We feared the people’, God will say to them, ‘ You should have feared me and not feared the people. ’”

Sanad : Muhammad-Bin-Jafar via Shubah via Amr-Bin-Murrah via Abu-Al-Bakhtari via a man via Abu-Said Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [321] .

Qudsi Hadith No. 288

Abu-Sa` id said, “God’s Messenger , may God’s peace and blessings be upon him , said [to the sahabah], ‘Do not mistreated yourselves.’ They asked, ‘Oh, God’s Messenger! How can we mistreat ourselves?’ The Messenger replied, ‘You mistreat yourselves by not stopping evil. On the day of resurrection, when God, the Almighty and Glorious , asks you, “Why didn’t you say such and such to stop evil” and you say, “We feared the people,” God will say to you, “ You should have feared me and not feared the people. ”””

Sanad : Abu-Kurayb via Abdullah-Bin-Numayr and Abu-Muawiyah via Al-Amash via Amr-Bin-Murrah via Al-Bakhtari via Abu-Sa` id.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [322] .

Qudsi Hadith No. 289

Wathilah-Bin-Al-Asqa` said that God’s Messenger, may God ’s peace and blessings be upon him , said “ On the day of resurrection, God calls a sinless servant. God asks, ‘ Would you like me to reward you based on your deeds or grant you my blessings? ’ The servant replies , ‘Lord, y ou know that I didn’t disobey you.’ God says [to the angels], ‘ Grant my servant one of my blessings. ’ God’s one blessing out weighs all the deeds that the serva nt did. The servant says, ‘Lord, grant me your blessings and mercy.’ God replies, ‘ You’re granted my blessings and mercy. ’ Another servant is brought. The servant is one of those who only worry about themselves and think that they ’re sinless. The servant is asked by God , ‘ Were you supporting my followers? ’ The servant replies, ‘ I was peace ful with people [and wanted no conflict] .’ God asks the servant, ‘ Were you the enemy of my enemies? ’ The servant replies, ‘Oh, Lord! I had nothing against anyone.’ God, the Almighty and Glorious , tells the servant, ‘ Those who do not support my followers and those who do not reject my enemies are not worthy of my mercy. ’ ”

Sanad : Al-Walid-Bin-Hammad via Sulayman-Bin-Abd-Al-Rahman via Bishr-Bin-Awn via Bakkar-Bin-Tamim via Makhul via Wathilah-Bin-Al-Asqa` .

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [323] .

Qudsi Hadith No. 290

Jabir said that God’s Messenger , may God’s peace and blessings be upon him , said, “God revealed to one of the Lord’s angels, ‘ Turn such and such city with its inhabitants upside down (i.e. destroy them). ’ The angel replied, ‘But Lord there is a servant of yours amongst them who never disobeyed you in the slightest degree .’ God said, ‘ Destroy the inhabitants including the servant for the servant never showed any reaction [when my commandments were being disobeyed by others.] ”’

Sanad : Muhammad-Bin-Musa Al-Istakhri via Abu- Usamah Abdullah-Bin-Usamah Al-Kalbi via Ubayd-Bin-Ishaq Al-Attar via Ammar-Bin-Sayf via Al-A` mash via Abu-Sufyan via Jabir.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [324] .

Qudsi Hadith No. 291

Abdullah-Bin-Masud, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings by upon him , said, “God revealed to one of the Prophets, ‘ Say to the worshiping servant, “Your asceticism in life has given you self-assurance. Your devotion to me has given you strength. But what have you done for me?” The servant replies, “ O h, Lord! What can I do for you?” God says, “Have you supported my followers and rejected my enemies?” ”

Sanad : Ali-Bin-Muhamm ad-Bin-Ismail Al-Tusi via Ali-Bin-Abd-Al-Hamid Al-Ju rjani via Muhammad-Bin-Muhammad-Bin-Abi-Al-Ward via Said-Bin-Mansur via Khalaf-Bin-Khalifah via H umayd Al-Araj via Abdullah-Bin-Al-Harith via Abdullah-Bin-Mas` ud.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [325] .

Qudsi Hadith No. 292

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " God has assured those who leave [for jihad] for the sake of God [and said] , ' Those who leave compelled only by their faith in me and my m essengers, I will compensate them in addition to the booty [if there is any] if they return [alive] or place them in heaven [if they 're killed]. ' I wouldn't stay behind any detachment if that didn't cause hardship to my people for I would love to be killed for the sake of God, brought back to life, killed [again], brought back to life, and killed [again]."

Sanad : Harami-Bin-Hafs via Abd-Al-Wahid via Umarah via Abu-Zur'ah-Bin-` Amr-Bin-Jarir via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 293

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God has assured those who leave for the sake of God [and said], ' Those who leave compelled only by their desire for jihad for my sake and their belief in me and my messengers, I guarantee them that I will place them in heaven or bring them back to their homes, which they left from , and compensate them in addition to the booty. ' I swear to God that every wound that is suffered whi le fighting for the sake of God will come back on the day of resurrection the way it was when it happened having the color of blood and the smell of musk. I swear to God that I would never stay behind any detachment fighting for the sake of God if that didn't cause hardship to Muslims but I have no place to carry them and they have nothing to ride on and it is difficult for them to remain behind [and follow me on foot] . I swear to God that I would love to fight for the sake of God, get killed, fight for the sake of God, get killed, and fight for the sake of God, and get killed."

Sanad : Zuhayr-Bin-Harb via Jarir via Umarah {Ibn-Al-Qaqa} via Abu-Zurah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 294

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God has assured those who leave for the sake of God [and said], ' Those who leave compelled only by their desire for jihad for my sake and their belief in me and my messengers, I guarantee them that I will place them in heaven or bring them back to their homes, which they left from, and compensate them in addition to the booty. '"

Sanad : Muhammad-Bin-Qudamah via Jarir via Umarah-Bin-Al-Qaqavia Abu-Zurah via Abu-Hurayrah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [326] .

Qudsi Hadith No. 295

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say, "God has assured those who leave for the sake of God [and said], ' Those who leave compelled only by their belief in me and their desire for jihad for my sake, I guarantee them that I will place them in heaven if they get killed or die ' or God will bring them back to their homes, which they left from, and compensate them in addition to the booty."

Sanad : Qutaybah via Al-Layth via Said viaAta ' -Bin-Mina ' via Abu-Hurayrah.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [327] .

Qudsi Hadith No. 296

Anas said that God's Messenger, may God's peace and blessings be upon him , said {that God, the Almighty and Glorious , said}, " I guarantee those who fight for the sake of God that if I take their lives I shall place them in heaven and if I take them back to [their homes] I shall compensate them in addition to the booty. "

Sanad : Muhammad-Bin-Abdullah-Bin-Bazi via Al-Mu` tamir-Bin-Sulayman via Marzuq Abu-Bakr via Qatadah via Anas.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [328] .

Qudsi Hadith No. 297

Ibn-` Umar said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " I guarantee my servants who leave to fight for my sake to please me that I shall return them back [to their homes] with compensation and booty and if I take their lives I shall forgive them, have mercy on them, and place them in heaven . "

Sanad : Rawh via Hammad-Bin-Salamah via Yunus via Al-Hasan via Ibn-` Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [329] .

Qudsi Hadith No. 298

Ibn-` Umar said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I guarantee my servants who leave to fight for my sake to please me that if I bring them back [to their homes] I shall bring them back with compensation in addition to the booty and if I take their lives I shall forgive them and have mercy on them. "

Sanad : Ibrahim-Bin-Yaqub via Hajjaj via Hammad-Bin-Salamah via Yunus via Al-Hasan via Ibn-Umar.

Source : Sunan Al-Nasa ' i by Al-Nasa ' i.

Rating : Da` if [330] .

Qudsi Hadith No. 299

Abu-Malik Al-Ash` ari said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " I guarantee those who answer my call for jihad to please me, accepting my promise and believing in my messengers, that I shall take their lives in battle anyhow I wish and place them in heaven or send them back to their families, regardless of how long they stay away from home, with compensation and booty. "

Sanad : Khayr-Bin-Arafah Al-Misri via Haywah-Bin-Shurayh Al-Himsi via Baqiyyah-Bin-Al-Walid via Ibn-Thawban via his father via Makhul viaAbd-Al-Rahman-Bin-Ghanm Al-Ashari via Abu-Malik Al-Ashari.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [331] .

Qudsi Hadith No. 300

Umarah-Bin-Zakarah said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " My true servants are those who remember me when they meet their match in battle. "

Sanad : Abu-Al-Walid Al-Dimashq i Ahmad-Bin-Abd-Al-Rahman-Bin-Bakkar via Al-Walid-Bin-Muslim viaUfayr-Bin-Madan via Abu-Daws Al-Y ahsubi via Ibn-A ' id Al- Yahsubi via Umarah-Bin-Zakarah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [332] .

Qudsi Hadith No. 301

Jabir-Bin-Abdullah said, "I met God's Messenger, may God's peace and blessings be upon him , and he asked me, 'Oh, Jabir! Why do I see you so devastated?' I replied, 'Oh, God' s Messenger! M y father [Abdullah-Bin-` Amr-Bin-Haram] was killed in the Battle of Uhud and left behind a family and a debt.' The Messenger asked, 'Should I tell you the good news about how God met your father?' I replied, 'Of course, God's Messenger!' The Messenger said, 'God had never spoken to anyone without an intermediary until the Lord brought back to life your father and spoke to him face-to-face. God told your father, " Oh, my servant! Ask me for anything you wish and I'll give it to you. " Your father replied, " Bring me back to life so I can get killed again. " The Lord, the Almighty and Glorious , said, " I have said before [in the Qur ' an] that ' They (those who die) will not go back to them (to those who are still living) . ' [333] " Then the following verse was revealed, " Do not think of those who were killed for the sake of God as dead. " [334] ""

Sanad : Yahya-Bin-Habib Arabi via Musa-Bin-Ibrahim-Bin-Kathir Al-Ansari via Talhah-Bin-Khirash via Jabir-Bin-Abdullah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [335] .

Qudsi Hadith No. 302

Aisha, may God be pleased with her , said, "God's Messenger, may God's peace and blessings be upon him said to Jabir, 'Oh, Jabir! Should I give you the good news?' Jabir replied, 'Of course. May God always give you good news.' The Messenger said, 'I felt that God, the Almighty and Glorious , brought your father back to life, sat him in front of the Lord, and told him, " Oh, my s ervant! Ask me for anything you wish and I will give it to you. " He replied, " Oh, Lord! I didn't worship you the way I should have. I would like you to return me back to life to get killed with the Prophet, may God's peace and blessings be upon him , one more time. " God said, " I said before that you can't go back. """

Sanad : Abu-Bakr Muhammad-Bin-Ahmad-Bin-Balawayh via Ahmad-Bin-Ali Al-Khazzaz via Fayd-Bin-Wathiq via Abu-Umarah Al-Ansari via Ibn-Shihab via ` Urwah via Aisha.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [336] .

Qudsi Hadith No. 303

Masruq said, "We asked Abdullah {Ibn-Masud} about the [Qur 'a nic] verse 'Do not think of those who were killed for the sake of God as dead. Nay , t hey are with their Lord alive and well ' [337] and he said, 'We asked [the Prophet, may God's peace and blessings be upon him ,] about that and he said, " Their souls (the souls of martyrs) are in the body of green birds that have lanterns hung from the throne [of God]. They move around heaven anyhow they wish and then nestle in those lanterns. The ir Lord

looked at them once and asked, ' Do you want anything? ' They replied, ' What else do we want when we are movin g around heaven anyhow we wish? ' The Lord repeated the question three times. When they saw that they would continue to be asked, they said, 'Oh, Lord! We want you to put our souls back in our bodies so that we may get killed for your sake one more time.' When God saw that they didn't need anything, the Lord left them . """

Sanad : Yahya-Bin-Yahya and Abu-Bakr-Bin-Abi-Shaybah via Abu-Muawiyah via Al-Amash T Ishaq-Bin-Ibrahim via Jarir and Isa-Bin-Yunus via Al-Amash T Muhammad-Bin-Abdullah-Bin-Numayr via Asbat and Abu-Muawiyah via Al-Amash via Abdullah-Bin-Murrah via Masruq.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 304

Masruq said, "We asked ` Abdullah about the verse 'Do not think of those who were killed for the sake of God as dead. Nay, they are with their Lord alive and well ' [338] and he said, 'We asked [the Prophet, may God's peace and blessings be upon him ,] about that and he said, "Their souls (the souls of martyrs) are like green birds that move anywhere they wish in heaven and then nestle in lanterns that are hung from the throne. The Lord looks at them once and says, ' Ask me for anything you wish. ' They reply, ' Oh, Lord! What more do we need to ask you for when we can go to any place in heaven?' When they saw that they would continue to be asked [the same question], they said, 'We ask you to put our souls back in our bodies and return us to the worldly life so that we may get killed for your sake.' When God saw that they only asked for that, the Lord left them . """

Sanad : Ali-Bin-Muhammad via Abu-Muawiyah via Al-Amash via Abdullah-Bin-Murrah via Masruq.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [339] .

Qudsi Hadith No. 305

Masruq said, "We asked Ibn-Mas ` ud about the verse 'Do not think of those who were killed for the sake of God as dead. Nay, they are with their Lord alive and well ' [340] and he said, 'We asked [the Prophet, may God's peace and blessings be upon him ,] about that and he told us, " Their souls (the souls of martyrs) are in the body of green birds that move anywhere they wish in heaven and then nestle in lanterns that are hung from the throne. The Lord looked at them once and asked, ' Do you want anything else so I can give it to you? ' They replied, 'Our Lord, w hat else do we want when we are in heaven and we can go anyplace we wish?' The Lo rd looked at them again and asked, 'Do you want anything else so I can give it to you?' When they saw that they would not be left [without answering the question] they said, ' P ut our souls back in our bodies and return us to the worldly life so that we may get killed for your sake one more time.'"""

Sanad : Ibn-Abi-Umar via Sufyan via Al-Amash via ` Abdullah-Bin-Murrah via Masruq.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [341] .

Qudsi Hadith No. 306

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said, " When your brothers were killed in the Battle of Uhud, God placed their souls in the bodies of green birds that go to the rivers of heaven, eat its fruit, and nestle in gold lanterns that are hung in the shadow of the throne. When they found good food, drinks, and abodes they asked , 'Who will tell our brothers and sisters that we're alive and well in heaven so that they do not hesitate to engage in jihad and do not flee from battle?' God, the Sublime , replied , ' I will tell them for you . ' Then God revealed the verse, 'Do not think of those who were killed for the sake of God as dead. Nay, they are with their Lord alive and well. ' [342] "

Sanad : Uthman-Bin-Abi-Shaybah via Abdullah-Bin-Idris via Muhammad-Bin-Ishaq via Ismail-Bin-Umayyah via Abu-Al-Zubayr via Said-Bin- Jubayr via Ibn-` Abbas.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [343] .

Qudsi Hadith No. 307

Abu-Sa ` id Al-Khudri said that the Prophet, may God's peace and blessings be upon him , said, " The souls of martyrs are in the bodies of green birds that eat from the gardens of heaven and nestle in lanterns hung from the throne. The Lord, the Blessed and Sublime , asks them , ' Do you know of anyone who's ever been more generous to you than me? ' They reply, 'No. But we wish you would place our souls back in our bodies so that we could fight and die for your sake one more time ."

S anad : Ismail-Bin-Al-Mukhtar {mawla of Musa-Bin-Talhah} via Atiyyah Al-` Awfi via Abu-Said-Al-Khudri.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da ` if [344] .

Qudsi Hadith No. 308

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , used to say, "Martyrs are with God on ruby pedestals above dunes of musk in the shadow of God on a day where there is no shadow but that of the Lord. The Lord asks them, ' Haven't I fulfilled my promise to you and told you the truth? ' They reply, 'Certainly, our Lord.'"

Sanad : Al-Miqdam-Bin-Dawud via Asad-Bin-Musa via Ismail-Bin-Ayyash via Ishaq-Bin-Abdullah-Bin-Abi-Farwah via Al-Zuhri via Humayd-Bin-Abd-Al-Rahman via Abu-Hurayrah.

Source : Al-Du**afa ' Al-Kabir by Al-**Uqayli.

Rating : Da` if [345] .

Qudsi Hadith No. 309

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said, "Our Lord, the Almighty and Glorious , is amazed by those who fight for the sake of God who when their comrades retreat [from battle], they know what they have to do , so they go back and fight until they're killed. God, the Sublime , tells the Lord's angels, ' Look at my servant s ! They returned to the fight desiring what I have [from reward] and fearing what I have [from punishment] until the y were killed. '"

Sanad : Musa-Bin-Isma**il via Hammad via**Ata ' -Bin-Al-Sa ' ib via Murrah Al-Hamdani via **Abdullah-Bin-Mas**ud.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Hasan [346] .

Qudsi Hadith No. 310

Ibn-Mas`ud said , " God laughs [in happiness] for two people. One of them are those who are on better horses than their comrades [during battle]. W hen they meet their enemy their comrades retreat but they remain steadfast until they 're kill ed . Those bring happiness to the Lord who says [to the angels], ' Look at my servants! No one sees them [fighting] but me. '"

Sanad : Ma**mar via Abu-Ishaq via Abu-**Ubaydah via Ibn-Mas`ud.

Source : Musannaf **Abd-Al-Razzaq by**Abd-Al-Razzaq.

Rating : Hasan [347] .

Qudsi Hadith No. 311

Abdullah-Bin -Masud , may God be pleased with him , said, "God , the Almighty and Glorious , laughs [in happi ness] for two people: Those who meet their enemies while on better horses than their comrades and their comrades retreat but they remain steadfast; i f they're killed they die as martyrs and if they survive God , the Almighty and Glorious , laughs for them. And those who wake up in the middle of the night without anyone knowing a bout them; they perform wudu in full , praise God and glorify the Lord, salute the Prophet, and read the Qur ' an; God, the Almighty and Glorious , laughs for them and says [to the angels], ' Look at my servants! No one sees them but me. '"

Sanad : Abu-**Abd-Al-Rahman via**Ali-Bin-Muhammad-Bin-**Ali via Khalaf-Bin-Tamim via Abu-Al-Ahwas via Sharik via Abu-Ishaq via Abu-**Ubaydah via **Abdullah-Bin-Mas**ud.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-S unni .

Rating : Hasan [348] .

Qudsi Hadith No. 312

Ibn-Mas`ud said, " God laughs [in happiness] for two people: Those who meet their enemies while on better horses than their comrades and their comrades retreat but they remain steadfast; if they're killed they die as martyrs and God laughs for them. And those who wake up during the night without anyone knowing about them; they perform wudu in full, salute Muhammad, praise God , and read the Qur ' an; God laughs for them and says [to the angels], ' Look at my servants! No one sees them but me. '"

Sanad : Ishaq-Bin-Ibrahim via **Abd-Al-Razzaq via Ma**mar via Abu-Ishaq via Abu-**Ubaydah via Ibn-Mas**ud.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [349] .

Qudsi Hadith No. 313

`Abdullah said, "God, the Almighty and Glorious , laughs [in happiness] for two people: Those who rise up on a cold night from their bed and blanket and take off their coats to perform wudu and offer salat; God, the Almighty and Glorious , asks the Lord's ang el s, ' What made my servants do what they did? ' The ang el s reply, 'They did that desiring what you have [from reward] and fearing what you have [from punishment];' God says, ' I shall give them what they desire and protect them f rom what they fear . ' And those who are with a detachment; they know what there is in retreating [from battle] against them and what there is in returning [from reward] with God for them so they fight until they're killed; God asks the Lord's ang e ls, ' What made my servants do what they did? ' The ang el s reply, 'They did that desiring what you have [from reward] and fearing what you have [from punishment];' God says, ' I hold you as witnesses that I shall g i ve them what they desire and protect them f rom what they fear . '"

Sanad : **Ali-Bin-** Abd-Al-**Aziz via**Arim Abu-Al-Nu **man via Hammad-Bin-Zayd via**Ata ' -Bin-Al-S a ' ib via Murrah via `Abdullah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [350] .

Qudsi Hadith No. 314

Abu-Al-Darda ' said that the Prophet, may God's peace and blessings be upon him , said, " There are three people that God likes, laughs for, and has good news about : Those who remain steadfast and fight for the sake of God, the Almighty and Glorious , when their detachment is exp osed and it retreats; they cover for them and keep fighting until they're either killed or made victorious and strong by God, the Almighty and Glorious ; God says [to the angels], ' Look at my servants and how they remained steadfast for me! ' Those who have handsome spouses and cushy beds and rise up during the night ; God says, ' They give up their desires to remember me and they were able to continue

sleeping if they wanted to . ' And those who are traveling with their associates in a caravan and stay up late before go ing to sleep; they wake up before dawn [to pray] during good times and bad."

Sanad : Al-Tabarani via Abu-Al-Darda ' .

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Hasan [351] .

Qudsi Hadith No. 315

Anas said that God's Messenger, may God's peace and blessings be upon him , said, " A person from the people o f heaven is brought. God asks, ' Oh, child of Adam! How did you find your home to be? ' The person replies, 'Oh, Lord! It is the best of homes.' God asks, ' Ask me for anything you wish. ' The person re p lies, 'The only thing I ask you for is that you send me back to the worldly life so that I may get killed for your sake ten times. ' The person says that because the person sees how good martyrdom is. Then a person from the people of hell is brought. God asks, ' Oh, child of Adam! How did you find your home to be? ' The person replies, 'Oh, Lord! It is the worst of homes.' God asks, ' If you had enough gold to fill the earth would you use it as ransom to free yourself [from the torture of hell that you are in]? ' The person replies, 'Oh, Lord! Yes.' God says, ' You're lying. I asked you for much less than that and for things that are easier [when were on earth] but you refused. ' Then the person is thrown in hell. "

Sanad : Rawh and `Affan via Hammad via Thabit via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [352] .

Qudsi Hadith No. 316

`Irbad-Bin-Sariyah said that God's Messenger, may God's peace and blessings be upon him , said, " Martyrs and those who die in bed argue in front of God, the Almighty and Glorious , about those who die of the plague. Martyrs say, 'Our brothers and sisters are killed the way we are killed.' And those who die in their bed say , 'Our brothers and sisters die in bed the way we die in bed.' The Lord, the Almighty and Glorious , says, ' Look at their wounds. If their wounds look like the wounds of those who are killed, they are martyrs. ' The wounds are similar."

Sanad : Haywah-Bin-Shurayh {Ibn-Yazid Al-Hadrami} and Yazid-Bin-Abd-Rabbih via Baqiyyah via Bahir-Bin-Sad via Khalid-Bin-Madan via Ibn-Abi-Bilal viaIrbad-Bin-Sariyah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [353] .

Qudsi Hadith No. 317

Utbah-Bin-Abd-Al-Sulami said that the Prophet , may God's peace and blessings be upon him , said, "Ma rtyrs and those who die of the p lague are brought . People of the plague say, 'We are martyrs.' God says, ' Look at their wounds. If their wounds are like the wounds of martyrs they will exude blood with the fragrance of musk. ' They find it to be the case."

Sanad : Al-Hakam-Bin-Nafivia Ismail-Bin-Ayyash via Damdam-Bin-Zurah via Shurayh-Bin-Ubayd viaUtbah-Bin-`Abd-Al-Sulami.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [354] .

Qudsi Hadith No. 318

Jumanah Al-Bahili said that God's Messenger, may God's peace and blessings be upon him , said , "When Moses , may God's peace and blessings be upon him , prayed for help against Pharaoh and the angels said, 'Amen,' God, the Sublime , said, ' I've answered y our prayer and the prayers of those who fight for the sake of God , the Almighty and Glorious . '" Then God's Messenger, may God's peace and blessings be upon him , said, " Do not harm jihadist s for God gets angry when jihadists are harmed the way God gets angry when the messengers are harmed . God answers the prayers of jihadists the way God answers the prayers of the messengers."

Sanad : Bakr-Bin-Khunays via Asim-Bin-Asim via Jumanah Al-Bahili.

Source : Usd Al-Ghabah by Ibn-Al-Athir.

Rating : Unrated.

Qudsi Hadith No. 319

Abdullah-Bin-Masud said that the Prophet , may God's peace and blessings be upon him , said, " People come [on Judgment Day] holding the hand s of others . Some say , 'Oh, Lord! Th ese people k illed us .' God asks the killer s , ' Why did you kill the m ? ' The killer s repl y , ' We killed the m to bring you honor. ' God says , ' The honor is mine. ' Other people come hol d ing the hand s of others . Some say , 'Oh, Lord! Th ese people killed us .' God asks the killer s , ' Why did you kill the m ? ' The killer s repl y , ' We killed the m to bring honor to such and such people .' God says , ' The honor doesn't belong to them . ' They admit their sins ."

Sanad : Ibrahim-Bin-Al-Mustamirr via Amr-Bin-Asim via Mutamir via his father via Al-Amash via Shaqiq-Bin-Salamah via Amr-Bin-Shurahbil viaAbdullah-Bin-Mas`ud.

Source : Sunan Al-Al-Nasa ' i by Al-Nasa ' i.

Rating : Sahih [355] .

Qudsi Hadith No. 320

`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, " Those who are killed come to the honorable God [on Judgment Day] with their jugular veins gushing blood and say, ' Oh, Lord! Ask those why they killed us?' God asks the killers, ' Why did you kill them? ' If they say, 'We killed them to bring honor to such and such people ,' God replies, ' Honor belongs only to the Lord. ' "

Sanad : Ahmad-Bin-Yahya Al-Hulwani via Al-Fayd-Bin-Wathiq via Abd-Al-Wahhab Al-Thaqafi via Ikrimah-Bin-Abdullah-Al-Bunani via Asim-Bin-Bahdalah via Abu-Wa ' il via `Abdullah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [356] .

Qudsi Hadith No. 321

Abu-Zur`ah said, " When I and Abu-Hurayrah entered a house in Medina , he saw someone on top of the house drawing images and said, 'I heard God's Messenger, may God's peace and blessings be upon him , say [that G od said] , " There is no one more unjust than those who try to create things like I do. Let them create a grain or an atom [if they can] ! "' Then Abu-Hurayrah asked for a jar of water and [, while performing wudu ,] washed his hands up to his armpits [and not just up to the elbow s as minimally required] . I asked, 'Oh, Abu-Hurayrah! [Why are you doing this?] Did you hear God's Messenger, may God's peace and blessings be upon him , say anything [in regard to this matter]?' Abu-Hurayrah said [that the Prophet, may God's peace and blessings be upon him , said] , ' The adornments of a believer extend to wherever wudu ends .'"

Sanad : Musa via Abd-Al-Wahid via Umarah via Abu-Zur`ah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 322

Abu-Hurayrah said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Who is more unjust than those who try to create things like I do? Let them create an atom or a grain or a seed of bar l e y! "

Sanad : Muhammad-Bin-Al-Ala ' via Ibn-Fudayl via Umarah via Abu-Zur`ah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 323

Abu-Zur`ah said, "When I and Abu-Hurayrah entered the home of Marwan, Abu-Hurayrah saw images inside the house and said, 'I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " Who is more unjust than those who try to create things like I do? Let them create an atom or create a grain or create a seed of bar l e y! """

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Muhammad-Bin-Abdullah-Bin-Numayr and Abu -Kurayb via Ibn-Fudayl via Umarah via Abu-Zur`ah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 324

Abu-Zur`ah said, "When I and Abu-Hurayrah entered the home of Marwan-Bin-Al-Hakam, Abu-Hurayrah saw inside it images being built and said, ' I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " Who is more unjust than those who try to create things like I do? Let them create an atom or create a grain or create a seed of bar l e y! "' Then Abu-Hurayrah asked [for water] to perform wudu. Abu-Hurayrah performed wudu and washed his arms past the elbows and when he washed his legs, he washed them past the ankles . I asked, 'Why are you doing this?' Abu-Hurayrah replied, 'The adornments extend to wherever wudu ends.'"

Sanad : Muhammad-Bin-Fudayl via Umarah via Abu-Zurah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [357] .

Qudsi Hadith No. 32 5

Abu-Hurayrah said, "I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, ' Who is more unjust than those who try to create things like I do? Let them create an atom or a grain! "' And Yahya once said, "I heard God's Messenger, may God's peace and blessings be upon him , say, "And who [can do that]?"

Sanad : Yahya-Bin-Ishaq via Ibn-Lahiah via Yazid-Bin-Amr via Abu-Salamah-Bin-`Abd-Al-Rahman via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [358] .

Qudsi Hadith No. 326

Abu-Imran Al-Jawni said, “I told Jundub-Bin-Abdullah, ‘I pledged allegiance to Ibn-Al-Zubayr for fight ing the people of Syria.’ Jundub said, ‘I don’t want you to say, “ I follow ed the fatwa [359] of Jundub. ” ’ I said, ‘That’s not what I’m after. I’m asking you for a fatwa for me .’ Jundub said, ‘ Provide monetary support [instead of fighting] .’ I replied, ‘It won’t be accepted. ’ Jundub said, ‘During the time of God’s Messenger, may God’s peace and blessings be upon him , I was a strong young man and someone told me that God’s Messenger, may God’s peace and blessings be upon him , said, “ Those who are killed come on the day of resurrection attached to their killers. God, the Almighty and Glorious , asks the killers, ‘ Why did you kill them? ’ The killers reply, ‘We killed them to keep such and such in power.’ ” Be careful not to be come one of those killers. ’”

Sanad : Ali-Bin-Abd-Al-Aziz via Hajjaj-Bin-Al-Minhal via Hammad-Bin-Salamah T Ahmad-Bin-Dawud Al-Mak k i via Ibn-A ‘ ishah via Hammad-Bin-Salamah via Abu-` Imran Al-Jawni.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [360] .

Qudsi Hadith No. 327

Nafi-Bin-Jubayr-Bin-Mutim said, “Ibn-Abbas was once asked by someone, ‘Oh, Ibn-Abbas! Is it possible for a killer to repent?’ Ibn-Abbas, who appeared as if he was surprised by the question , answered , ‘What are saying?’ The asker repeated the question and Ibn-Abbas said, ‘What are you saying?’ twice or thrice and then Ibn-` Abbas said, ‘ Is it possible for a killer to repent? I heard your Prophet, may God’s peace and blessings be upon him , say, “ Victims come [on Judgment Day] to the throne holding their heads in one hand and dragging their killers by the neck in the other, with their jugular veins gushing blood, and say to God, ‘ These people killed us.’ God, the Almighty and Glorious , says to the killers, ‘ You’re damned ,’ and then the killers are taken to hell. ” ’”

Sanad : Al-Abbas-Bin-Al-Fadl Al-Asfati via Ismail-Bin-Abi-Uways via his father via Abdullah-Bin-Al-Fadl via Nafi-Bin-Jubayr-Bin-Mut` im.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [361] .

Qudsi Hadith No. 328

Jundub said that God’s Messenger, may God’s peace and blessings be upon him , said, “A man said, ‘ I swear to God that the Lord will not forgive such and such people . ’ God, the Sublime , replied to the man and said, ‘ Who is that who sw ore by me and sa id that I wo uldn’t forgive such and such? I forgave such and such and rejected you r deeds . ’”

Sanad : Suwayd-Bin-Said via Mutamir-Bin-Sulayman via his father via Abu-` Imran Al-Jawni via Jundub.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 329

Jundub said, “A man swore that God wouldn’t forgive such and such people, so God, the Almighty and Glorious , revealed to the Lord’s Prophet, may God’s peace and blessings be upon him , or another prophet, ‘ What the man did is tantamount to a sin. I’ve rejected the man’s [previous good] deeds and he should start performing [good] deeds anew. ’”

Sanad : Muhammad-Bin-Al-Abbas Al-Mu ' addib via Affan via Hammad-Bin-Salamah via Abu-` Imran via Jundub.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [362] .

Qudsi Hadith No. 330

Damdam-Bin-Jaws Al-Yamami said, “ Abu-Hurayrah said to me, ‘Oh, Yamami! Do not say to a person “I swear to God that the Lord will not forgive you or t he Lord will never place you in heaven. ”’ I replied, ‘Oh, Abu-Hurayrah! That’s something we say when we’re angry.’ Abu-Hurayrah said, ‘Do not say it for I heard the Prophet, may God’s peace and blessings by upon him , say, “ There were two men from the Children of Israel. One of them used to pray diligently and the other was a prof ligate. They were opposites. The diligent man saw the profligate as being sinful and told him, ‘Stop committing sin .’ The profligate replied, ‘Leave me alone. Oh, my God! Were you sent to watch me?’ One day, the diligent man saw the profligate committing what he thought was a major sin and told him, ‘Woe to you! Stop committing sin . ’ The profligate replied, ‘Leave me alone. Oh, my God! Were you sent to watch me?’ The diligent man said to the profligate, ‘ I swear to God that the Lord will not forgive you or the Lord will never place you in heaven.’ God sent to the two men an angel who took their lives and then the two men were reunited [in front of God]. God told the sinner (the profligate), ‘ Proceed to heaven with my mercy. ’ And God told the diligent man , ‘ Did you know me? Did you know what I was holding ? (I.e . how did you know that I wouldn’t forgive people?) ’ God sa id [to the angels], ‘ Take him (the diligent man) to hell. ’ ” I swear to God that the diligent man said a word that destroyed him in life and the hereafter.’”

Sanad : Abu-Amir via Ikrimah-Bin-` Ammar via Damdam-Bin-Jaws Al-Yamami.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [363] .

Qudsi Hadith No. 331

Damdam-Bin-Jaws said, “I entered the Medina mosque and a sheikh called me and said, ‘Oh, Yamani! Come.’ I didn’t know who the man was. He said, ‘Do not say to a person,

“I swear to God that the Lord will never forgive you and the Lord will not place you in heaven.”’ I asked, ‘Who are you, may God have mercy on you?’ He replied, ‘Abu-Hurayrah.’ I said, ‘This is a word that someone says to their family, spouse, or servant when they’re angry.’ He said, ‘I heard God’s Messenger, may God’s peace and blessings be upon him , say, “There were two men from the Children of Israel who were friends. One of them was diligent in prayer and the other one was a sinner. The diligent man used to say to the sinner, ‘Stop, stop being a sinner.’ The sinner used to reply, ‘Leave me alone, please.’ That continued until one day the dilige nt man saw the sinner commit a major sin. The diligent man told the sinner, ‘Stop committing sin .’ The sinner replied, ‘Leave me alone, please. Were you sent to watch me?’ The diligent man told the sinner, ‘I swear to God that the Lord will never forgive you and the Lord will never place you in heaven.’ Then God sent to the two men an angel who took their lives and the two men were reunited in front of God. God told the sinner, ‘ Enter heaven with my mercy. ’ And God told the diligent man, ‘ Do you have the power to stop my mercy from reaching my servant? ’ He replied, ‘No. Oh, Lord!’ God said [to the angels], ‘ Take him to hell. ”” Abu-Hurayrah said, ‘ I swear to God that the diligent man said a word that destroyed him in life and the hereafter.”’

Sanad : Abu-Bakr Muhammad-Bin-Abdullah-Bin-Abi Tawbah via Abu-Tahir Muhammad-Bin-Ahmad-Bin-Al-Harith via Abu-Al-Husayn Muhammad-Bin-Yaqub Al-Kisa ‘ i via Abdullah-Bin-Mahmud via Ibrahim -Bin-Abdullah Al-Khallal via Abdullah-Bin-Al-Mubarak viaIkrimah-Bin-` Ammar via Damdam-Bin-Jaws.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Hasan [364] .

Qudsi Hadith No. 332

Ibn-` Abbas said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , says, “ Those who swear and say that a servant of mine will not go to heaven, I shall place that servant in heaven and place them in hell. ”

Sanad : Al-Harith-Bin-Ubayd viaAmir Al-Ahwal via Fitr-Bin-Khalifah via Abu-Bishr Jafar-Bin-Abi-Wahshiyyah via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Al-Matalib Al-` Aliyah by Ibn-Hajar.

Rating : Sahih [365] .

Qudsi Hadith No. 333

Zayd-Bin-Aslam said, “ There was a man f r o m the Children of Israel who was harsh with people and tried to make them lose hope [of entering heaven]. God says to this man on the day of resurrection, ‘ Today I shall deprive you of my mercy the way you tried to make my servants lose hope of having it. ’”

Sanad : Al-Bayhaqi via Zayd-Bin-Aslam.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [366] .

Qudsi Hadith No. 334

Abu-Qatadah Al-Ansari said that God’s Messenger, may God’s peace and blessings be upon him , said, “Should I tell you about two men from the Children of Israel? One of them was seen by the Children of Israel as being the best one of them in religion, knowledge, and morals. The other one was seen as being a profligate. The profligate was mentioned in front of his friend the religious man and the religions man said, ‘ God will not forgive the profligate .’ God, the Almighty and Glorious , replied to the religious man and said, ‘ Don’t you know that I’m the most merciful of all? Don’t you know that my mercy comes before my wrath? It’s for me to show mercy to so-and-so or inflict punishment on so-and- so. ’ ” God’s Messenger, may God’s peace and blessings be upon him , said [to the sahabah], “Do not swear by God [and say that God will not forgive so-and- so .]”

Sanad : Sulayman-Bin-Ahmad via Abu-Zurah Al-Dimashqi via Abu-Mushi r via Said-Bin-Abd-Al-Aziz via Ismail-Bi n-Ubaydallah via a man from the family of Jubay r -Bin-Mut` im via Abu-Qatadah Al-Ansari.

Source : Hilyat Al-Awliya ‘ by Abu-Nu` aym Al-Asbahani.

Rating : Sahih [367] .

Qudsi Hadith No. 335

Abdullah [Bin-Masud] said that the Prophet, may God’s peace and blessings be upon him , said, “There was a man offering salat. When he prostrated, another man came and stepped on his neck. The man who was prostrating said, ‘I swear to God that the man who stepped on my neck will never be forgiven.’ God, the Almighty and Glorious , replied and said, ‘ My servant swore and said that I wouldn’t forgive my servant [who stepped on his neck] . I forgave him. ’”

Sanad : Al-Husay n -Bin-Ishaq Al- Tustari via Al-Azraq-Bin-Ali via Hassan-Bin-Ibrahim via Yusuf-Bin-Abi-Ishaq via Abu-Ishaq via Abu-Al-Ahwas viaAbdullah.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [368] .

Qudsi Hadith No. 336

Jun dub-Bin-` Abdullah said that God’s Messenger, may God’s peace and blessings be upon him , said, “A long time ago there was a man who had a wound. The man grew impatient [with the pain] . He took a knife, slit his hand , and bled to death. God, the Sublime , said, ‘ My servant rushed to death . I shall deprive him of heaven. ’ ”

Sanad : Muhammad via Hajjaj via Jarir via Al-Hasan via Jundub -Bin-` Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 337

Jundub said that God's Messenger, may God's peace and blessings be upon him , said , "A lon g time ago there was a man who had an ulcer. When it bothered him, he took an arrow from his quiver and removed the scab and bled to death. Your Lord said, ' I shall deprive this man of heaven. '"

Sanad : Muhammad-Bin-Rafi via Al-Zubayri {Muhammad-Bin-Abdullah-Bin-Al-Zubayr} via Shayban via Al-Hasan via Jundub.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 338

Jundub said, "A man was wounded and taken home. Because th e wound was painful, the man took out an arrow from his quiver and thrust it into his chest. The story was told to the Prophet, may God's peace and blessings be upon him , and the Prophet said that God, the Almighty and Glorious , said, ' The man rushed to death. '"

Sanad : Abd-Al-Samad via Imran {Al-Qattan} via Al-Hasan via Jundub.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [369] .

Qudsi Hadith No. 339

Ya` la-Bin-Murrah said, "One time when I was sitting with Ziyad, a man who changed his testimony was brought . Ziyad told the man, 'I will cut your tongue off .' I told Ziyad, 'Shall I tell you a hadith that I heard God's Messenger, may God's peace and blessings be upon him , say? I heard the Messenger say that God, the Almighty and Glorious , said, " Do not mutilate my servants. " ' Then Ziyad left him."

Sanad : Abdullah-Bin-Muhammad -Bin-Hanbal via Abdullah-Bin-Muhammad-Bin-Abi-Shaybah via Muhammad-Bin-Fudayl via Ata ' -Bin-Al-Sa ' ib via Abdullah-Bin-Hafs via Ya` la-Bin-Murrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [370] .

Qudsi Hadith No. 340

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "The gates of heaven open every Monday and Thursday { someone other than Suhayl reported, ' T he people's deeds are presented to the Lord every Monday and Thursday' } and God, the Almighty and Glorious , forgives all servants who believe that there is no god but Allah except adversaries. God tells the angels, ' Leave them until they reconcile. '"

Sanad : Abd-Al-Razzaq via Mamar via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [371] .

Qudsi Hadith No. 341

Abu-Hurayrah said, "The people's deeds are presented to the Lord every Thursday and Monday. On those day s , God, the Almighty and Glorious , forgives all people who believe that there is no god but Allah except feuding parties. God says, ' Leave them until they reconcile. Leave them until they reconcile. '"

Sanad : Ibn-Abi-` Umar via Sufyan via Muslim-Bin-Abi-Maryam via Abu-Salih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 342

Abu-Hurayrah said, " The Prophet, may God's peace and blessings be upon him , used to fast every Monday and Thursday. The Prophet was asked, 'Oh, God's Messenger! Why do you fast every Monday and Thursday?' The Prophet replied, 'On Monday and Thursday God forgives all Muslims except those who are boycotting each other. God says, " Leave them until they reconcile. """

Sanad : Al-Abbas-Bin-Abd-Al-Azim Al-Anbari via Al-Dahhak-Bin-Makhlad via Muhammad-Bin-Rifa` ah via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [372] .

Qudsi Hadith No. 343

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said [that God, the Almighty and Glorious , said], " G azing [at people] is one of the Devil's poisonous arrows. Those who refrain from g azing out of fear of me , I shall bless them with sweet faith that they can taste in their hearts. "

Sanad : Ahmad-Bin-Zuhayr Al- Tustari via M uhammad-Bin-Hafs-Bin-Umar Al-Da rir Al-Muqri ' via Yahya-Bin-Abi-Bu k ayr via Hu r aym-Bin-Sufyan viaAbd -Al-Rahman-Bin-Ishaq via Al-Qasim-Bin-Abd-Al-Rahman via his father viaAbdullah-Bin- Mas'ud .

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Sahih [373] .

Qudsi Hadith No. 344

Jubayr-Bin-Nufayr said, " One day God's Messenger, may God's peace and blessings be upon him , led people in the Morning Salat and after he finished he turned his face towards them and spoke in a loud voice th at could be heard by those behind curtains and s aid ' Oh, you Muslims who have embraced Islam with your tongues [by saying that you are Muslims] but have not emb raced Islam in your hearts [by not becoming true Muslims yet] ! Do not harm, expose , or spy on Muslims for t hose who spy on their Muslim brothers and sisters God will spy on them and those whom God spies on, God expose s even if they were inside their home s . ' Someone asked, 'Oh, God's Messenger! Isn't there something that shields the believers (i.e. conceal their sins and flaws) ? ' The Messenger , may God's peace and blessings be upon him , replied, ' The shields of God for the believers are innumerable. When believers commit sin, their shields are removed one by one until they're all gone. Then God tells the angels, " Shield my servants from people for people expose others but can 't change them [from righteous to sinners] . " The angels cover the believers and shield them from people with their wings. If the believers repent , God accepts their repentance and give s them back their shields and with every shield they get nine other shields. If they continue committing sin, the angels say, " Oh, our Lord! They disobeyed us and committed sin . " God tells the angels, " Shield my servants from people for people expose others but can't change them. " The angels cover the believers and shield them from people with their wings. If the believers repent, God accepts their repentance and gives them back their shields and with every shield they get nine other shields. If they continue committing sin, the angels say, "Oh, our Lord! They disobeyed us and committed sin." God tells the angels, " Shield my servants from people for people e xpose others but can't change them. " The angels cover the believers and shield them from people with their wings. If the believers repent, God accepts their repentance. If they continue committing sin, the angels say, "Oh, our Lord! They disobeyed us and committed sin." God tells the angels, " Leave them. " And God exposes them and their misdeeds e ven when they commit a sin in a hole in a dark house on a dark night. '"

Sanad : Al-Hakim Al-Tirmidhi via Jubayr-Bin-Nufayr.

Source : Al-Dur r Al-Manthur by Al-Suy uti .

Rating : Unrated.

Qudsi Hadith No. 345

Abu-Rafi` said, "God's Messenger, may God's peace and blessings be upon him , was asked, 'How many shields do believers have?' The Messenger replied, 'They're countless. When believers commit a sin they lose one shield and when they repent they get that shield back and nine others. If they don't repent, they lose one shield. When they have no shields left, God tells whoever God wishes of the Lord 's angels , " The children of Adam expose others but can't change them. Shield them with your wings. " The angels do as instructed. If the believers repent, they get all their shields back. If they don't, the angels become displeased. God tells the angels, " Leave them. " The angels leave them and none of their sins get concealed ."'

Sanad : Muhammad-Bin-Abi-Bakr via Said-Bin-Abi-Maryam via Nafi-Bin-Yazid via Khalid-Bin-Yazid via Abu-Rafi` .

Source : Al-Tawbah by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 346

Anas said that the Prophet, may God's peace and blessings be upon him , said [that God said], " Those w ho give up wine, when they have the power not to do so, I shall give them wine to drink in heaven. And those [men] who refrain from wearing silk, when they have the power not to do so, I shall give them silk to wear in heaven. "

Sanad : Ibrahim-Bin-Al-Mustamirr Al-Uruqi via Shuayb-Bin-Bayan via `Imran via Qatadah via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [374] .

Qudsi Hadith No. 347

Abu- Umamah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , has sent me as a mercy for the [people of the] worlds and as a guidance for the [people of the] worlds. My Lord, the Almighty and Glorious , ordered me to destroy stringed instruments, flutes, idols, crosses, and things from the jahiliyah period. My Lord , the Almighty and Glorious , swore by God's Might and said, ' Those servants of mine who drink a mouthful of wine [on purpose in life] , I shall make them drink in its place , on the day of resurrection, purulence regardless whether they're forgiven or punished. And those who give it to weak Muslim young kids to drink, I shall make them drink in its place, on the day of resurrection, purulence regardless whether they're forgiven or punished. And those who give up wine out of fear of me, I shall give them a drink [of wine] in Hazirat Al-Qudus [375] on the day of resurrection . ' It's not permitted to buy them {i.e. bondmaid percussionists }, sell them, teach them [play ing instruments or singing], or trade in them and their revenues are haram."

Sanad : Al-Hashim-Bin-Al-Qasim via Al-Faraj via Ali-Bin-Yazid via Al-Qa sim Abu-Abd-Al-Rahman via Abu- Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [376] .

Qudsi Hadith No. 348

Al-Hasan said that the Prophet, may God's peace and blessings be upon him , said, "God meets wine drinkers on the day of resurrection while they're drunk. God ask s , ' Woe to you, what did you drink? ' They reply, 'Wine.' God ask s , ' Didn't I make it forbidden for you? ' They reply, 'Definitely.' God orders them to be taken to hell."

Sanad : Ma` mar via Aban via Al-Hasan.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Unrated.

Qudsi Hadith No. 349

Jabir said, "On the day of resurrection, God , the Almighty and Glorious , asks, ' Where are those who refrained from listening to and looking at the pipes of Satan? Separate them [from the rest of the people] ' They're separated and place d on a dune of musk and ambergris. God tells the angels, ' Make them hear my praises and glorifications. ' They hear [pleasing] voices that no one has ever heard before."

Sanad : Al-Daylami via Jabir.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [377] .

Qudsi Hadith No. 350

Ibn-Mas` ud says that he heard God's Messenger, may God's peace and blessings be upon him , say, "When someone curses another, the curse moves towards the person who is cursed. If the curse has a place to stay with the person being cursed (i.e. if the person is worthy of being cursed) , the curse stays with them. Otherwise, the curse comes to it s Lord and says, ' Oh, Lord! Such and such person directed me towards such and such person but I didn't find a place to stay with them (i.e. they d idn 't deserve to be cursed), what do you want me to do?' God replie s , ' Go back to where you came from (i.e. go back to the person who did the cursing and curse them.) '"

Sanad : Yala via Umar-Bin-Dharr via Al-Ayzar via Ibn-Mas ud.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [378] .

Qudsi Hadith No. 351

Al-Ayzar-Bin-Jarwal Al-Hadrami said, "Abdullah-Bin-Mas ud (aka Abu- Abd-Al-Rahman) went to visit his friend Abu-Umayr but he wasn't home. Abdullah went inside the house, said hello to Abu-Umayr's family and asked for water to drink. The woman of the house sent her bondmaid to bring water from the neighbors. The bondmaid took a long time so the woman cursed her. Abdullah left. Abu-Umayr came and asked, 'Oh, Abu- Abd-Al-Rahman! [You're welcome in my house for] pe ople like you cause no jealousy. Why don't you say hello to the family of your brother [Abu-Umayr] , sit, and ask for something to drink?' Abdullah replied, 'I did. The woman of the house sent the bond maid [to get some water] but she took so long. Either they had no water or they wanted to keep what they had. The bondmaid took so long so the woman cursed her. I heard God's Messenger, may God's peace and blessings be upon him , say, "A curse moves towards the person being cursed. If it has a place to stay, it find s its way. Otherwise, it say s , 'Oh, Lord! I was directed towards such and such person but I didn't find the person's path or a place to stay.' God tells it, ' Go back to where you came from. '" I didn't want to be the cause of the curse coming back in case the bondmaid had an excuse.'"

Sanad : Waki via Umar-Bin-Dharr via Al-Ayzar-Bin-Jarwal Al-Hadrami via Abu- Umayr via Abdullah-Bin-Mas ud .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [379] .

Qudsi Hadith No. 352

Abu- Umamah said that God's Messenger, may God's peace and blessings be upon him , said, "[On Judgment Day] people see their records in front of them. They ask, ' Oh, Lord! Where are the hasanat (rewards) for such and such deeds that we performed ? We don' t see them in our records.' God replies, ' They were erased because of the backbit ing you did . '"

Sanad : Al-Asbahani via Al-Hasan-Bin-Dinar via Al-Khasib-Bin-Jahdar via Al-Qasim via Abu- Umamah.

Source : Al-Silsilah Al-Da ifah Wa Al-Mawdu ah by Al-Albani.

Rating : Da` if [380] .

Qudsi Hadith No. 353

Abu- Umamah said that God's Messenger, may God's peace and blessings be upon him , said, "Some servants are shown their records on the day of resurrection. They see rewards for deeds that they didn't perform. They say, 'Lord, w e didn't perform deeds for the se rewards.' God replies, ' You were given th ese rewards for the backbiting that people did against you. ' Other servants are shown their records on the day of resurrection. They ask, 'Lord, w here are the rewards for the good deeds that we performed on such and such day? ' God replies, ' They were erased because of the backbiting you did. '"

Sanad : Abu-Al-Nadr Al-Faqih via Al-Hasan-Bin-Uthman via Ibn-Al-Sammak via Al-Hasan-Bin-Dinar via Khasib-Bin-Jahdar via Rashid-Bin-Sa d via Abu-Umamah.

Source : Masawi ' Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [381] .

Qudsi Hadith No. 354

Shabib-Bin-Sa`d Al-Balawi said, " When servants are shown their records on the day of resurrection, they see rewards for deeds that they didn't perform. They say, 'Oh, our Lord! These rewards on our record s are for deeds that we didn't perform? ' God replies, ' The rewards are for the backbiting that people did against you without you knowing about it. '"

Sanad : Abu-Nuaym via Shabib-Bin-Sad Al-Balawi.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 355

Ibn-`Umar said, " Servants [of God] ar e brought [in front of the Lord] on the day of resurrection. Their good deeds are placed on one side of the scale and their bad deeds are placed on the other. Their bad deeds outweigh their good deeds. R ecord s [of deeds] are brought and placed with the good deeds and the good deeds outweigh the bad deeds. The servants ask, 'Oh, Lord! What are these [extra] record s ? We have already been compensated for all our deeds?' The Lord replie s , ' Th ese are for the backbiting that people did against you that you were innocent of. ' People are saved [from going to hell] by th ese [extra] records."

Sanad : Al-Hakim Al-Tirmidhi via Ibn-`Umar.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 356

Abu-Dharr said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " Oh, my servants! I have forbidden myself from committing injustice and I have made injustice forbidden among you. So do not commit injustice against each other. Oh, my servants! All of you are astray except those that I have guided. So ask me for guidance and I will guide you. Oh, my servants! All of you are hungry except those that I have fed. So ask me for food and I will feed you. Oh, my servants! All of you are naked except those that I have clothed. So ask me for clothing and I will clothe you. Oh, my servants! You make mistakes day and night and I forgive all sins. So ask me for forgiveness and I will forgive you. Oh, my servants! You will never reach the point where you can be of any harm to me and you will never reach the point where you can be of any benefit to me. Oh, my servants! If all previous and future generations of people and jinn were as faithful as anyone can be, that would not increase my dominion a bit. Oh, my servants! If all previous and future generations of people and jinn were as faithless as anyone can be, that would not decrease my dominion a bit. Oh, my servants! If all previous and future generations of people and jinn were to gather in one level area and submit their requests to me and I fulfilled the request of each one, that would not lessen what I have except by what a needle displaces when submerged into a sea. Oh, my servants! These are nothing but your deeds that I have counted which I will compensate you for. So those who find goodness should praise the Lord. And those who find otherwise should blame nobody but themselves. "

Sanad : Abdullah-Bin-Abd-Al-Rahman-Bin-Bahram Al-Darimi via Marwan {Ibn-Muhammad Al-Dimashqi} via Said-Bin-Abd-Al-Aziz via Rabiah-Bin-Yazid via Abu-Idris Al-Khawlani via Abu-Dharr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 357

Abu-Dharr said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I have forbidden myself from committing injustice and I have made committing injustice forbidden for my servants. So do not commit injustice against one another . All of the children of Adam who make mistakes night and day and who ask me for forgiveness, I will forgive them and I don't care. Oh, children of Adam! All of you are astray except the ones that I guide. All of you are naked except the ones that I clothe. All of you are hungry except the ones that I feed. And a ll of you are thirsty except the ones that I give them something to drink. So ask me for guidance and I will guide you. Ask me for clothing and I will clothe you. Ask me for food and I will feed you. And ask me for a drink and I will give you something to drink. Oh, my servants! If all of your previous generations, your future generations , your jinn, your people, your young people, you old people , your males , and your females {`Abd-Al-Samad also added " your elders , and your sons"} were as faithful as the most faithful one of you , that would not increase my dominion a bit. And if all of your previous generations, your future generations, your jinn, your people, your young people, your old people , your males , and your females were as faithless as the most faithless one of you, that would not decrease my dominion a bit except by what the head of a needle displaces when submerged into a sea [382] . "

Sanad : Abd-Al-Rahman and Abd-Al-Samad via Hammam via Qatadah via Abu-Qilabah via Abu-Asma ' Al-Rahabi via Abu-Dharr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [383] .

Qudsi Hadith No. 358

Abu-Dharr said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , sa ys , " Oh, my servants! All of you are astray except those that I have guided. So ask me for guidance and I will guide you. All of you are poor except those that I have enriched. So ask me for enrichment and I will enrich you. And all of you are sinful except those that I have forgiven. So those of you who know that I have the power to forgive and who ask me for f orgiveness, I will forgive them and I don't care. If your previous generations, your future generations , your living people, your dead people , your young people, and your old people were as faithful as the most faithful servant [384] of mine, that would not increase my dominion even by a mosquito's wing (i.e. by the slightest). And if your previous generations, your future generations, your living people, your dead people, your young people, and your old people were as faithless as the most faithless servant [385] of mine, that would not de crease my dominion even by a mosquito's wing . And if your previous generations, your future generations, your living people, your dead people, your young people, and your o ld people were to gather in one level area and submit their requests to me and I fulfilled the request of each one, that would not lessen my dominion except by what a needle displaces when it is submerged into a sea and taken out by one of you . That's because I'm generous and laudable. I do whatever I wish. When I want to bestow something on someone , I pronounc e the bestowal . And w hen I want to punish someone, I pronounce the punishment. When ever I want something, I say to it, 'Be,' and it comes to be . "

Sanad : Hannad via Abu-Al-Ahwas via Layth via Sha h r-Bin-Hawshab via ` Abd-Al-Rahman-Bin-Ghanm via Abu-Dharr.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [386] .

Qudsi Hadith No. 359

Abu-Dharr said that the Prophet, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " I have forbidden myself from committing injustice and I have made committing injustice forbidden for my servants. So do not commit injustice against each other. All the children of Adam who make mistakes night and day and who ask me for forgiveness, I will forgive them and I don't care. "

Sanad : Hammam via Qatadah via Abu-Qilabah via Abu-Asma ' Al-Rahabi via Abu-Dharr.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [387] .

Qudsi Hadith No. 360

Abu- Musa Al-Ash ` ari said that the Sublime God, the Almighty and Glorious , says, " Oh, my servants! All of you are astray except the ones that I have guided. All of you are weak except the ones that I have strengthened. And all of you are poor except the ones that I have enriched. So ask me [for things] and I will give [them to] you. If your previous generations, your future generations, your jinn , your people, your dead people, your living people , your young people, and your old people were as faithful as the most faithful servant of mine, that would not increase my dominion even by a mosquito's wing . And if your previous generations, your future generations, your jinn, your people, your dead people, your living people, your young people, and your old people were as faithless as the most faithless servant of mine, that would not decrease my dominion even by a mosquito's wing. That's because I'm one. When I want to punish someone, I pronounce the punishment. And when I want to bestow mercy on someone, I pronounce the bestow al. So those who believe in my ability to forgive [and ask me for forgiveness], I will forgive them regardless of how big their sins are. "

Sanad : Muhammad-Bin-Abd-Al-Rahim Al-Dibaji via Hammad-Bin-Bahr Al- Tustari via Abd-Al-Malik-Bin-Harun-Bin-Antarah via his father via Amr-Bin-Murrah via Abu-Burdah via Abu-Musa Al-Ash ` ari.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Da ` if [388] .

Qudsi Hadith No. 361

Ibn- ` Abbas, may God be pleased with him , said, "God, the Almighty and Glorious , revealed to [Prophet] David, ' Tell the unjust not to mention my name for I am obliged to mention those who mention me and I mention the unjust by cursing them. '"

Sanad : Abd-Al-Razzaq via Sufyan via Al-Amash via Ibn- ` Abbas.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Da ` if [389] .

Qudsi Hadith No. 362

Hudhayfah said that God's Messenger, may God's peace and blessings be upon him , said, "God revealed to me, ' Oh, brother of the messengers! Oh, brother of the warners! Warn your people and tell them not to enter a house of mine (i.e. a mosque) without being sincere, truthful , t rustworthy, and chaste. Tell them not to enter a house of mine while they're unfair to others for I will curse them as long as they're standing in front of me offering salat until they rectify that unfairness. If they become fair, I will be their ears that they use to hear and their eyes that they use to see (i.e. I will guide them) and they will be my followers and my chosen ones and I will place them with the prophets, true believers, and martyrs [in a special place in heaven] . '"

Sanad : Abu-Al-Qasim Zahir-Bin-Tahir via Abu-Bakr Al-Bayhaqi via Abu-Abdullah Al-Hafiz via Abu-Said-Bin-Abi-Hamid via his father via Yahya-Bin-Musa Al-Dimashqi via Ali-Bin-Mabad via Ishaq-Bin-Abi-Yahya Al-Kabi via Al-Awzai via ` Abdah-Bin-Abi-Lubabah via Zirr-Bin-Hubaysh via Hudhayfah.

Source : Tarikh Dimashq by Ibn- ` Asakir.

Rating : Matruk [390] .

Qudsi Hadith No. 363

Khuzaymah-Bin-Thabit said that God's Messenger, may God's peace and blessings be upon him , said, " [Do not oppress others and] f ear the prayers of the oppressed for their prayers reach the Lord directly with n o intermediaries . God, the Praiseworthy and Glorious , tells the oppressed, ' I swear by my Might and Glory that I shall make you victorious in due time . '"

Sanad : Muhammad-Bin-Ismail Al-Sa ' igh via Said-Bin-Abd-Al-Hamid Al-Ansari via Abdullah-Bin-Muhammad-Bin-Imran via Khuzaymah-Bin-Muhammad -Bin-Umarah-Bin-Khuzaymah-Bin-Thabit via his father via his grandfather via Khuzaymah-Bin-Thabit.

Source : Al-Kuna Wa Al-Asma ' by Al-Dulabi.

Rating : Hasan [391] .

Qudsi Hadith No. 364

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said, "The Devil lost hope and gave up on the belief that idols w ould

continue to be worshiped in the Arab Peninsula but the Devil is willing to accept less than that by having people commit major sins. So avoid wrongdoing as much as you can because on the day of resurrection servants may think that they have been saved since they did many good deeds but other servant s might come forward and say, ' Oh, Lord! S uch and such people wronged us , ' and it will be said [by God to the angels], ' Erase some of the rewards of the wrongdoers (i.e. some of their hasanat). ' And that would continue until the wrongdoers h ave no rewards left."

Sanad : Abu-Bakr-Bin-Ishaq Al-Faqih via Abu-Al-Muthanna via Musaddad via Khalid-Bin-Abdullah via Ibrahim Al-Hajari via Abu-Al-Ahwas viaAbdullah-Bin-Mas`ud.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih. [392]

Qudsi Hadith No. 365

`Ali, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I am extremely angry at those who wrong people who have no supporters but me. "

Sanad : Ahmad-Bin-Muhammad Al-Nakh i Al-Kufi via Misar-Bin-Al-Hajjaj Al-Nahdi via Sharik via Abu-Ishaq via Al-Harith via `Ali.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [393] .

Qudsi Hadith No. 366

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord said, ' I swear by my Might and Glory that I shall take revenge against wrongdoers sooner (i.e. in life) or later (i.e. in the hereafter). And I shall take revenge against those who see wronged people and do not help them when they have the power to do so. ' "

Sanad : Ahmad-Bin-Muhammad-Bin-Yahya-Bin-Hamzah via his father [Muhammad] via his grand father [Yahya] via Al-Mahdi [Muhammad-Bin-Abdullah-Bin-Muhammad-Bin-Ali-Bin-Abdullah] via his father [Abdullah] via his grand father [Muhammad] via his grand grandfather [Ali] via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [394] .

Qudsi Hadith No. 367

`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, angels hold judges , who rule between people, from the back of their necks and raise their he ads towards heaven. If God says ' d rop them ,' the angels drop the m in an ab yss where they stay for forty autumns."

Sanad : Abu-Bakr-Bin-Khallad Al-Bahili via Yahya-Bin-Said Al-Qattan via Mujalid viaAmir via Masruq via `Abdullah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [395] .

Qudsi Hadith No. 368

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say, "On the day of resurrection, lenient and harsh judges are brought. God says to them, ' You were my treasurers, shepherds, and arbiters on earth . ' God asks the harsh judges , ' Why were you harsh ? ' The y reply, 'Oh, Lord! We became angry because the wrongdoers violated your laws . ' God says to the harsh judges , ' How can you get angrier than me ? ' Then God asks the lenient judges, ' Why were you lenient ? ' The y reply, 'We felt sorry for the wrongdoers .' God says to the lenient judges, ' Are you more compassionate than me? ' Then God tells [the angels], ' Take the judges and place them in one of the corners of hell. '"

Sanad : Abdah-Bin-Abd-Al-Rahim Al-Marwazi via Baqiyyah-Bin-Al-Walid Al-Kala`i via Salamah-Bin-Kulthum via Anas-Bin-Malik.

Source : Al-Ahwal by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 369

Hudhayfah said "On the day of resurrection, the just and the unjust rulers are brought and placed on the Hell Bridge . God, the Almighty and Glorious , says to them ' y ou were my arbiters , ' and all the unjust rulers, rulers who accepted bribes, and rulers who were partial are dropped in hellfire where they remain for seventy autumns. Then harsh judges are brought. God asks them, ' Why were you harsh? ' They reply, 'Oh, Lord! We became angry because the wrongdoers violated your laws.' God says to them, ' How can your anger be more intense than mine? ' Then lenient judges are brought. God asks them, ' Why were you lenient? ' They reply, 'We felt sorry for the wrongdoers.' God says to them, ' How can your compassion be more intense than mine? '"

Sanad : Abu-Ya`la via Hudhayfah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 370

Ibn-Jarir said that God's Messenger, may God's peace and blessings be upon him , said, "Moses asked, 'Oh, Lord! Which ones of your servants are the most just?' God replied, ' The ones who rule for others the way they rule for themselves. '"

Sanad : Ibn-Jarir

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 371

` Ata ' said, "Moses asked, 'Oh, Lord! Which ones of your servants are the most just?' God replied, ' The ones who rule for others the way they rule for themselves. ' Moses asked, 'Oh, Lord! Which ones of your servants are the richest?' God replied, ' The ones who are content with what I have predestinated for them. ' Moses asked, 'Oh, Lord! Which ones of your servants are the most pious?' God replied, ' The ones who know me best. '"

Sanad : Ubaydallah-Bin-Musa via Uthman-Bin-Al-Aswad via ` Ata ' .

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Sahih [396] .

Qudsi Hadith No. 372

Abu-Hurayrah said, " The Prophet, may God's peace and blessings be upon him , went outside and saw some of the sahabah laughing and talking. He told them, 'I swear to God that if you knew what I know you would be laughing a little and crying a lot.' The Prophet left and the sahabah started to cry. God, the Almighty and Glorious , revealed to the Prophet, ' Oh, Muhammad! Why are you depressing my servants? ' The Prophet , may God's peace and blessings be upon him , went back to the sahabah and said, ' Rejoice [because believers will go to heaven], be righteous, and do as many good deeds as you can.'"

Sanad : Musa via Al-Rabi` -Bin-Muslim via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Sahih [397] .

Qudsi Hadith No. 373

Abdullah-Bin- Umar-Bin-Al-` As said that God's Messenger, may God's peace and blessings be upon him , said, "The angels ask, ' Oh, Lord! Why do you deprive those who believe in you from the good things in life and expose them to calamities?' God replies, ' Look at their rewards [in the hereafter]? ' When the angels see the rewards, they say, ' Oh, Lord! Their earthly problems will not harm them.' Then the angels ask, 'Oh, Lord! Why do you make life easy for those who do not believe in you and keep trouble away from them?' God replies, ' Look at their punishments. ' When the angels see the punishments, they say, 'Oh, Lord! Their earthly possessions will be of no benefit to them.'"

Sanad : Abu-Al-Hasan Ali-Bin-Ahmad-Bin- Ali Al-Maqdisi via Umar-Bin- Zakariyya Al-Himyari via Muhammad-Bin- Ubayd Al-Qadi Al-Gha z zi via Abu- Muawiyah via Al-Amash via Khaythamah via Abdullah-Bin- Umar-Bin-Al-` As.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 374

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said, "One of the prophets complained to his Lord, the Almighty and Glorious , and said, 'Oh, Lord! There are servants of yours who believe in you and perform good deeds but you make life difficult for them and expose them to hardship and there are servants of yours who disbelieve in you and commit sin but you make life easy for them and protect them from hardship' God, the Almighty and Glorious , revealed to the prophet, ' The people and the land are mine and everything praises me, glorifies me, and acknowledges that there is no god but me. I make life difficult for my servants who believe in me and I expose them to hardship because of the bad deeds they perform but I reward them for their good deeds when they come to me [in the hereafter]. And I make life easy for my servants who disbelieve in me and I protect them from hardship because of the good deeds they perform but I punish them for their bad deeds when they come to me. '"

Sanad : Sulayman-Bin-Ahmad Al-Tabarani via Ahmad-Bin-Daw ud Al-Sukkari via Muhammad-Bin-Khulayd Al-Hanafi via Fudayl-Bin-Iyad via Al-Amash via Al-Minhal-Bin-Amr via Said-Bin-Jubayr via Abdullah-Bin-Al-Harith via Ibn-Abbas.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [398] .

Qudsi Hadith No. 375

Anas-Bin-Malik said that t he Prophet, may God's peace and blessings be upon him , said, "On the day of resurrection, the worldly life is brought in all its glitter . It says, 'Oh, Lord! Make me the abode of the least rewarded people of heaven' God replies, ' You're not even worthy of that. You and your people are in hell. '"

Sanad : Abu-Ishaq-Bin-Mahmud-Bin-Al-Faraj via Said-Bin-Al- Abbas via Al-Hasan-Bin-Muhammad Al-Tanafisi via Ibn-Fudayl via Aban-Bin-Abi-` Ayyash via Anas-Bin-Malik.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [399] .

Qudsi Hadith No. 376

Muhammad-Bin-Kathir Abu-Ismail Al-Kufi said, “I heardUmar-Bin-Abd-Al-Aziz give a speech in Anasartha [400] w h ere he criticized life and said, ‘I swear to God that Abu-Salamah-Bin-` Abd-Al-Rahman told me that Abu-Hurayrah told him that the Prophet, may God’s peace and blessings be upon him , said, “When God created life, the Lord looked at it, shunned it, and said , ‘ I swear by my M ight that I shall make you a cherished place for the worst of my creatures. ’” ””

Sanad : Abu-SadAbd-Al-Rahman Al-Faqih via Al-Khatib Abu-Zayd Waqid-Bin-Khalil Al-Qazwini via Abu-Yala viaAbdullah-Bin-Muhammad Al-Qadi via Abd-Al-Rahman -Bin-Ahmad Al-Hafiz viaAli-Bin-Al-Husayn Al-Sabuni via Ahmad-Bin-Said Al-Asadi via Muhammad-Bin-Kathir Abu-Ismail Al-Kufi.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [401] .

Qudsi Hadith No. 377

Abu-Umamah said that the Prophet, may God’s peace and blessings be upon him , said, “ The Prophet Ezra (` Uzayr) , may peace be upon him , was one of the worshipers. He saw in a dream flowing rivers and burning fires. Then he was awakened. He went to sleep again . He saw in another dream a drop of water like a shining tear and a spark of fire in a dark atmosphere. Then he was awakened again . Ezra spoke to God, the Almighty and Glorious , and said, ‘ Oh, Lord! I saw in a dream flowing rivers and burning fires. And I also saw in another dream a drop of water like a shining tear and a spark of fire.’ God, the Almighty and Glorious , replied, ‘ The flowing rivers and burning fires that you saw in your first dream Ezra represent what has passed of the worldly life. And the drop of water like a shining tear and the spark of fire in a dark atmosphere that you saw in your second dream represent what has remained of the worldly life. ’”

Sanad : Abu-Al-Qasim Yahya-Bin-Bitriq and Abu- Muhammad-Abd-Al-Karim-Bin-Hamzah via Tahir-Bin-Sahl via Abu-Al-Husayn-Bin-Ma k ki via Abu-Al-Qasim Al-Mu ' ammal-Bin-Ahmad Al-Shaybani via Yahya-Bin-Muhammad-Bin-Said via Muhammad-Bin-Awf viaAbdullah-Bin-Abd-Al-Jabbar via Jumay-Bin-Thawb via Khalid-Bin-Ma` dan via Abu-Umamah.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [402] .

Qudsi Hadith No. 378

Ibn-` Umar said that God’s Messenger, may God’s peace and blessings be upon him , said [that God said], “ Child of Adam! You have what you need but you ask for what leads you astray. No little amount contents you and no huge amount satisfies you. Child of Adam! When you’re healthy, secure, and have food to eat, you care about nothing else. ”

Sanad : Abu-Abdullah Al-Hafiz via Abu-Nasr Muhammad-Bin-Ali Al-Faqih via Abu-Bakr-Bin-Al- Hasan Al-Qadi via Abu-Zakariyya -Bin-Abi-Ishaq via Abu-Al-Abbas {aka Al-Asamm} via Al-Rabi-Bin-Sulayman via Asad-Bin-Musa via Abu-Bakr Al-Dahiri via Thawr-Bin-Yazid via Khalid-Bin-Muhajir via Ibn-` Umar.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [403] .

Qudsi Hadith No. 379

` Ali said, “God revealed to [Prophet] David, ‘ Oh, David! Life is like a carcass pulled by a horde of dogs. Do you want to be one of those dogs? Oh, David! Delicious food, nice clothing and fame never lead to heaven. ’”

Sanad : Al-Daylami via ` Ali.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [404] .

Qudsi Hadith No. 380

Ibn-` Abbas says, “On the day of resurrection, life is brought, in front of creatures, in the form of a deformed, gray-haired , bluish old woman with visible teeth (i.e. with displaced lips from hellfire). God asks, ‘ Do you know what this is? ’ The creatures reply, ‘Oh, no! Absolutely not.’ God says, ‘ This is the worldly life that you fought one another over and because of it you boycotted each other , envied each other , hated each other, and deceived each other. ’ It is then thrown in hell. It cries, ‘Oh, Lord! Where are my followers and my disciples?’ God, the Almighty and Glorious , replies [and tells the angels], ‘ Throw her followers and disciples after her [in hell]. ’”

Sanad : Muhammad-Bin-Ali-Bin-Shaqiq via Abu-Ishaq Ibrahim-Bin-Al-Ashath via Al-Fudayl-Bin-Iyad via Ibn-Abbas.

Source : Al-Zuhd by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 381

Al-Dahhak said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , says, “ I ask my servants for thanks for all my blessings except three: their homes, their food, and their clothes. [405] ”

Sanad : Abu-Mu` awiyah via Juwaybir via Al-Dahhak.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [406] .

Qudsi Hadith No. 382

Abu-Al-Darda ' said, "God revealed to [Prophet] Moses son of Amram , ' Oh, Moses! Be content with a breadcrumb of barley that satisfies your hunger and a rag that cover s your private parts and be patient when afflicted with a calamity. When you see a life of luxury approaching , say " w e belong to God and to the Lord we shall return for this is a punishment in the worldly life. " And when you see a life of poverty approaching, say " welcome for t his is a sign of righteousness. " ""

Sanad : Al-Daylami via Abu-Al-Darda ' .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [407] .

Qudsi Hadith No. 383

Ibn-Mas` ud said that God's Messenger, may God's peace and blessings be upon him , said, "God, the B lessed and Sublime , says to the worldly life, ' Do not seduce my followers and loved ones. Honor [and serve] those who serve me and tire those who serve you. ""

Sanad : Abu-Al-Husayn Ali-Bin-Ahmad Al-Muwahhid via Hannad-Bin-Ibrahim Al-Nasafi via Abu-Abd-Al-Rahman Muhammad-Bin-Al-Husayn Al-Sulami via Abu-Jafar-Muhammad-Bin-Ahmad Al-Razi via Al-Husayn-Bin-Dawud Al-Balkhi via Al-Fudayl-Bin-Iyad via Mansur via Ibrahim via Alqamah via Ibn-Masud.

Source : Al-Mawdu` at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [408] .

Qudsi Hadith No. 384

Qatadah-Bin-Al-Nu` man -Bin-Zayd said that God's Messenger, may God's peace and blessings be upon him , said, "God sent Gabriel to me in the best of images and said, 'Oh, Muhammad! God sends to you greeting s of peace and says, " I have revealed to the worldly life, ' Embitter, trouble, h arass, and distress my followers so that they would love [to leave] to meet me and please, comfort, and charm my enemies so that they would hate [to leave] to meet me.' I've made life a prison for my followers and a paradise for my enemies. """

Sanad : Al-Walid-Bin-Hammad Al-Ramli via Abdullah-Bin-Al-Fadl-Bin-Asim -Bin-Umar-Bin-Qatadah-Bin-Al-Numan-Bin-Zayd Al-Ansari via his father Al-Fadl via his father Asim via his fatherUmar via his father Qatadah-Bin-Al-Nu` man-Bin-Zayd.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [409] .

Qudsi Hadith No. 385

` Ali said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , sa id , " If I wanted to destroy the world, I would destroy my home (the Sacred Mosque) first and destroy everything else thereafter . "

Sanad : Al-Ghazali via ` Ali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Mawdu` [410] .

Qudsi Hadith No. 386

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " The conditional vows [411] of the children of Adam never bring anything that I have not predestinated. But th is is something I use to make the stingy donate to charity for without satisfying th ese conditions the stingy would not donate. "

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [412] .

Qudsi Hadith No. 387

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God said, " The conditional vows of the children of Adam never bring anything that I have not predestinated. The satisfaction of the conditions in accordance with what has been predestinated is used to make the stingy donate to charity for without satisfying th ese conditions the stingy would not donate. "

Sanad : Abd-Al-Razzaq-Bin-Hammam via Mamar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [413] .

Qudsi Hadith No. 388

Ubayy-Bin-Ka` b, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , said to me, 'God ordered me to read the Qur ' an to

you.' So the Messenger read, ' The unbeliev ers among the People of the Book [414] and the polytheists were not going to give up [their religions] until they received a clear proof [of the new faith]. ' [415] The Messenger said, ' Similarly , [God said], " If I gave the children of Adam a wadi of wealth, they would ask for a second. And if I gave them a second, they would ask for a third. The children of Adam are never content until [they're buried and] their abdomens are filled with the dust of the ground. Then, [on Judgment Day,] God will forgive those who repented. " God's religion is Al-Hanifiyyah [416] , which is neither Judaism nor Christianity. T hose who perform good deeds, their actions will not be denied.'"

Sanad : Abd-Al-Rahman-Bin-Al-Hasan Al-Asadi via Ibrahi m-Bin-Al-Husayn-Bin-Dizil via Ad am-Bin-Abi-Iyas via Shubah via Asim via Zirr via Ubayy-Bin -Kab.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [417] .

Qudsi Hadith No. 389

Abdullah-Bin-Umar said that the Prophet, may God's peace and blessings be upon him , said, " The Children of Israel had a kid that was fully breast - fed by the mother. The kid broke away and was fed by other goats but the young animal was never satisfied. God revealed to the Children of Israel, or to one of them, ' The story of this kid is similar to the story of a nation that will come after you where one will be given what is enough for a nation or a tribe but the person will not be satisfied. '"

Sanad : Abu-Al-Aa z Qarataqin-Bin-Al-Asad via Abu-Muhammad Al-Jawhari via Abu-Hafs-Bin-Shahin via Muhammad-Bin-Muhammad Al-Baghand i via Al-Hasan-Bin-Uthman Al-Ziyadi via Shuayb-Bin-Safwan via Ata ' -Bin-Al-Sa ' ib via his father viaAbdullah-Bin-`Amr.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 390

Aisha, may God be pleased with her , said that God's Messenger, may God's peace and blessings be upon him , said, " Those who disobey [their parents] are told [by God], ' I won't forgive you regardless of the good deeds you perform. ' And those who obey [their parents] are told [by God], ' I will forgive you regardless of the deeds you perform. '"

Sanad : Habib-Bin-Al-Hasan via Muhammad-Bin-Ahmad-Bin-Masruq via Yaqub-Bin-Ishaq via Ahmad-Bin-Ubaydallah Al-Azzani via Muhammad-Bin-Al-Sammak viaA'id via `Ata' via Aisha.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 39 1

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God says, " I am the third of two partners (i.e. I am with them and I support them) as long as they do not betray each other. If they betray each other, I leave them. "

Sanad : Muhammad-Bin-Sulayman Al-Missisi via Muhammad-Bin-Al-Zibriqan via Abu-Hayyan Al-Taymi via his father via Abu-Hurayrah.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [418] .

Qudsi Hadith No. 392

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God gave me a permission to talk about a rooster that has its legs are on earth and its neck is bent under the throne [of God] and says , 'Oh, Lord! How great you are!' God replies, ' Those who swear by me and lie do not know that (i.e. they do not realize how great I am. '"

Sanad : Abu-Abdullah Al-Saffar via Ahmad-Bin-Mihran viaAbdullah-Bin-Musa via Isra' il via Muawiy ah-Bin-Ishaq via Saaid-Bin-Abi-Sa`id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [419] .

Qudsi Hadith No. 393

Abdullah-Bin-Umar, may God be pleased with h im , said that God's Messenger, may God's peace and blessings be upon him , said, "God has a rooster whose wings are decorated with aquamarines, pearls, and rubies. One of the rooster's wings is in the East and the other is in the West. The rooster's legs are on earth and its neck is bent under the throne. When it's almost dawn, the rooster flaps its wings and says, 'May praise be to the Holy God. Our Lord is God. There is no god but Allah.' At that time, the rooster flutters its wings and cr ows . When it is the day of resurrection, God, the Blessed and Sublime , tells the rooster, ' Stop fluttering your wings and cease crowing. ' The people of the heavens and earth will know that the hour [of resurrection] is near."

Sanad : Ahmad-Bin-Rawh via Muhammad-Bin-Dawud via Ali-Bin-Dawud Al-Qantariyyan viaAbdullah-Bin-Salih via Rishdin-Bin-Sad via Al-Hasan-Bin-Thawban via Yazid-Bin-Abi-Habib via Salim-Bin-Abdullah-Bin-`Umar via his father.

Source : Al-` Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Mawdu` [420] .

Qudsi Hadith No. 394

Abdullah-Bin-Umar said that the Prophet, may God's peace and blessings be upon him , said, " A man visited the house of one of the men of the Children of Israel who had a pregnant dog. The dog said, 'I swear to God that I won't bark at the g uest of my people.' But the puppies inside her belly barked. Someone asked, 'What is this [discordance between the dog and its puppies]?' God, the Almighty and Glorious , revealed to one of their men, ' This example is similar to that of a nation that will come after you (i.e. the nation of Muhammad) where fool s frustrate the wise. '"

Sanad : Yahya-Bin-Hammad via Abu-Awanah via Ata'-Bin-Al-Sa'ib via his father via Abdullah-Bin-Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [421] .

Qudsi Hadith No. 395

Ibn-` Abbas said that the Prophet, may God's peace and blessings be upon him , said, " T he Devil asked, 'Oh, Lord! You blessed everybody else of your creatures and gave them food to eat, so where is my food?' God replied, ' Your food is the food that people eat without mention ing my name . [422] '"

Sanad : Abu-Abdullah Muhammad-Bin-Ahmad-Bin-Ali-Bin-Makhlad via Ahmad-Bin-Ali Al-Khazzar via Al-Haytham-Bin-Ayyub Abu-Imran Al- Talaqani via Fudayl-Bin-Iyad via Mansur via Muslim Al-Batin via Said-Bin-Jubayr via Ibn-` Abbas.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Sahih [423] .

Qudsi Hadith No. 396

Abu- Umamah, may God be pleased with h im , said that the Prophet, may God's peace and blessings be upon him , said, "When the Devil was sent down [from heaven] to earth, the Devil said, 'Oh, Lord! You 've sent me down to earth and you 've made me a curse, so make for me a house.' God replied, ' Your house is the bathroom. ' The Devil said, 'Make for me a hangout.' God replied, ' Your hangout is the m arkets and road intersections .' The Devil said, 'Make for me food.' God replied, ' Your food is the food that people eat without mentioning my name. ' The Devil said, 'Make for me a drink.' God replied, ' Your drink is a lcohol .' The Devil said, 'Make for me an adhan .' God replied, ' Your adhan is music . ' The Devil said, 'Make for me a Qur'an.' God replied, ' Your Qur'an is poetry. ' The Devil said, 'Make for me a [holy] book.' God replied, ' Your book is the tattoo . ' The Devil said, 'Make for me hadith.' God replied, ' Your hadith is l ying . ' The Devil said, 'Make for me messengers.' God replied, ' Your messengers are priests. ' The Devil said, ' Make for me traps .' God replied, ' Your traps are women . ' "

Sanad : Abu-Bakr Al-Tamimi via Ibn-Abi-Maryam via Yahya-Bin-Ayyub via Ibn-Zahr via ` Ali-Bin-Yazid via Al-Qasim via Abu-Umamah.

Source : Maka'id Al-Shaytan by Ibn-Abi-Al-Dunya.

Rating : Matruk [424] .

Qudsi Hadith No. 397

Ibn-` Abbas, may God be pleased with h im and his father , said that God's Messenger, may God's peace and blessings be upon him , said, "The Devil said to the Lord, 'Oh, Lord! Adam has been sent down [to earth] and I've come to know that there will be books and messengers. What are their books and who are their messengers?' God replied, ' Their messengers are the angels and prophets and their b ooks are the Torah, the Psalms (Zabur) , the Gospel, and the Furqan (Qur'an). ' The Devil asked , 'What is my book?' God replied, ' Your book is the tattoo, your Qur'an is poetry, your messengers are priests, your food is the food that people eat without mentioning my name, your drink is alcohol, your truth is a lie, your house is the bathroom, your traps are women, your mu ezzin is the pipe, and your mosque is the marketplace. '"

Sanad : Yahya-Bin-Uthman-Bin-Salih via Yahya-Bin-Bukayr via Yahya-Bin-Salih Al-Ayli via Ismail-Bin-Umayyah via Ubayd-Bin-Umayr via Ibn-` Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [425] .

Qudsi Hadith No. 398

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "On the day of resurrection, there are three people that God neither talks to nor looks at: people who swear and lie and overstate to a buyer the price they paid for a commodity , people who swear and lie in the afternoon [426] to extract money from a Muslim , and people who deprive others of water .' God say s , ' Today, I shall deprive you of my grace the way you deprived others of that which you didn't create. '"

Sanad : Abdullah-Bin-Muhammad via Sufyan via Amr via Abu-Salih Al-Samman via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 399

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say, " When a n ant bit one of the prophets, he ordered the burning of the colony of ants . God revealed to the prophet, ' When an ant bit you, you burnt a colony that praises the Lord. '"

Sanad : Yahya-Bin-Bukayr via Al-Layth via Yunus via Ibn-Shihab via Sa` id-Bin-Al-Musayyab via Abu-Salamah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 400

Abu-Hurayrah, may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him , say, "When one of the prophets sat under a tree and was stung by an ant, he ordered his belongings removed from under the tree and the colony of ants burnt. God revealed to the prophet, ' Why didn't you just burn that one ant? '"

Sanad : Isma**il-Bin-Abi- Uways via Malik via Abu-Al-Zinad via Al-A**raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 401

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " One of the prophets sat under a tree and was stung by an ant. The prophet ordered his belongings to be removed from under the tree and ordered it (i.e. the colony of ants) to be burnt. God revealed to the prophet, ' Why didn't you just burn that one ant? '"

Sanad : Muhammad-Bin-Rafi**via**Abd-Al-Razzaq via Ma` mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 402

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said , " On the day of resurrection, I am an adversary of three: those who swear by me and do not keep their word, those who sell free people [into slavery] and take the money, and those who hire people —who do their work— and do not pay them their wages. "

Sanad : Yusuf-Bin-Muhammad via Yahya-Bin-Sulaym via Isma**il-Bin-Umayyah via Sa**id-Bin-Abi-Sa` id via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 403

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God has angels who roam the streets looking for people who mention the name of God . If they find people celebrating the praises of the Lord, the angels say to each other , 'Come to what you're looking for.' The angels put their wings around the people and ex pand to the lower heaven. God asks the angels—and God knows more than them (i.e. God already knows the answer)—' What are my servants saying? ' The angels reply, 'They're praising you, magnifying you, exalting you, and glorifying you.' God asks, ' Have they seen me? ' The angels reply, ' No. We swear to God that they haven't.' God asks, ' How about if they saw me? ' The angels reply, 'If they saw you they would worship you more, they would glorify you and exalt you more, and they would praise you more.' God asks, ' What are they asking me for? ' The angels reply, 'They 're asking you to send them to heaven.' God asks, ' Have they seen it? ' The angels reply, 'Oh, Lord! We swear to God that they haven't.' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would covet it more, want it more, and desire it more.' God asks, ' From what are they asking protection ? ' The angels reply, ' They're asking protection from hellfire .' God asks, ' Have they seen it? ' The angels reply, 'Oh, Lord! We swear to God that they haven't.' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would avoid it more and fear it more.' God says, ' I hold you as witnesses that I have forgiven them. ' One of the angels says, ' Such and such are not part of the group . They 're there to take care of something .' God says, ' There is no wickedness in the companions of the people [who praise the Lord] . (I .e. I have forgiven their companions as well .) '"

Sanad : Qutaybah-Bin-Sa**id via Jarir via Al-A**mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 404

Abu-Hurayrah or Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "God has angels, other than those who record the deeds of people, who roam the earth. If they find people celebrating the praises of the Lord, the ang el s say to each other , 'Come to what you're looking for.' The angels put their wings around the people , one wing next to the other, and reach the lower heaven. God asks the angels , ' What were my servants doing when you left them ? ' The angels reply, 'They were exalting you, glorifying you, and prais ing you .' God asks, ' Have they seen me? ' The angels reply, 'No.' God asks, ' How about if they saw me? ' The angels reply, 'If they saw you they would exalt you more, glorify you more, and praise you more.' God asks, ' What are they asking for? ' The angels reply, 'They're asking for heaven.' God asks, ' Have they seen it? ' The angels reply, ' No. ' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would want it more and covet it more.' God asks, ' From what are they asking protection? ' The angels reply, 'They're asking protection from hellfire.' God asks, ' Have they seen it? ' The angels reply, ' No. ' God asks, ' How about if they saw it? ' The angels reply, 'If they saw it they would avoid it more and fear it more and they would ask for protection from it more often. ' God says, ' I hold you as witnesses that I have forgiven them. ' T he angels say, ' There are big sinners amongst them. They're not part of the group [that is praising you]. They're there to take care of something [worldly] .' God replies , ' There is no wickedness in the companions of the people [who praise the Lord] . (I .e. I have forgiven their companions as well.) '"

Sanad : Abu-Kurayb via Abu-Mu**awiyah via Al-A**mash via Abu-Salih via Abu-Hurayrah or Abu-Sa` id Al-Khudri.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [427] .

Qudsi Hadith No. 405

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , has extra angels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of the Lord, the angels sit with the people and the angels place their wings one next to the other until they fill the area between them and the lower heaven. When the people disperse, the angels ascend to heaven. God , the Almighty and Glorious , asks the angels—and God knows them best —' Where did you come from ? ' The angels reply, ' W e came from a place on earth where your servants are magnifying you, saying that there is no god but you, exalting you, and imploring you. ' God asks, ' What are they asking me for? ' The angels reply, 'They're asking you to send them to heaven.' God asks, ' Have they seen my heaven ? ' The angels reply, 'Oh, Lord! No, they haven't.' God says , ' How about if they saw my heaven! ' The angels say , ' T hey 're asking you for protection .' God asks, ' From what are they asking protection? ' The angels reply, ' From your hellfire .' God asks, ' Have they seen my hellfire ? ' The angels reply, ' No. ' God says , ' How about if they saw my hellfire ! ' The angels say , ' They're asking you for forgiveness .' God replies , ' I have forgiven them and g iven them what they asked for and protected them from what they asked to be protected from . ' The angels say , ' Lord, a mongst them there are big sinners who were only passing by and sat with them. ' God replies , ' I have forgiven them as well. There is no wickedness in the companions of the people [who praise the Lord] . '"

Sanad : Muhammad-Bin-Hatim-Bin-Maymun via Bahz via Wuhayb via Suhayl via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 406

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God has extra a ngels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, the Almighty and Glorious , they sit with the people and cover them with their wings that extend to the lower heaven. When the people leave , the angels ascend to their Lord . God, the Blessed and Sublime , asks the angels—and God knows best—' Where did you come from? ' The angels reply, 'W e came from a place where your servants are praising you, glorifying you, exalting you, saying that there is no god but you, magnifying you, asking you to protect them from you r punishment, and asking you to put them in heaven.' God , the Blessed and Sublime , asks, ' Have they seen my heaven and my hellfire ? ' The angels reply, ' No .' God says , ' How about if they saw them ! ' God tells the angels , ' I hold you as witnesses that I have protected them from what they asked to be protected from and g iven them what they asked for . ' The angels reply , 'Amongst them, there are people who were only passing by and sat with them.' God says , ' I have forgiven them as well. There is no wickedness in the companions of the people [who praise the Lord] . '"

Sanad : Wuhayb via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [428] .

Qudsi Hadith No. 407

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , has extra a ngels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, they stand one above the other until they reach the throne [of God]. God, the Almighty and Glorious , asks the angels—and God knows more than them —' Where did you come from? ' The angels reply, ' W e came from a place where your servants are asking you to place them in heaven, protect them from hellfire, and forgive them.' God says, ' They're as king me to place them in heaven. Have they seen it? How about if they saw it! And they're asking me to protect them from hellfire. Have they seen it? How about if they saw it! I have forgiven them indeed . ' The angels reply, ' Our Lord, a mongst them there are servants of yours who are big sinners and who passed by there to accomplish a personal task of theirs and sat with them .' God says, ' There is no wickedness in the companions of the people [who praise the Lord] . '"

Sanad : Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [429] .

Qudsi Hadith No. 408

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "God has extra angels who roam the earth looking for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, they cover the people with their wings that are placed one next to the other and extend to heaven. God, the Blessed and Sublime , asks the angels—and God knows more than them —' Where did you come from? ' The angels reply, ' Lord, w e came from a place where your servants are praising you, magnifying you, exalting you, saying that there is no god but you, imploring you, and asking you for protection .' God asks the angels—and God knows more than them— ' What are they imploring me to do ? ' The angels reply, ' They're imploring you to put them in heaven.' God asks, ' Have they seen it? ' The angels reply, 'Oh, Lord! No, they have not.' God says, ' How about if they saw it! ' God asks the angels—and God knows more than them— ' What are they asking me to protect them from? ' The angels reply, 'They're asking you to protect them from hellfire.' God asks, ' Have they seen it? ' The angels reply, 'No.' God says, ' How about if they saw it! ' Then God says to the angels , ' Be my witnesses that I have forgiven them, given them what they implored me to give them , and protected them from what they asked me to protect them from. ' The angels reply, ' Our Lord, a mongst them there are people who are big sinners and who are sitting with them but they're not part of them .' God says, ' I have forgiven them as well. There is no wickedness in the companions of the people [who praise the Lord]. '"

Sanad : Abu-Awn Muhammad-Bin-Ahmad Al-Khazzar via Ali Al-Saffar via Ali-Bin-Abd-Al-Aziz via Hajjaj-Bin-Al-Minhal via Abu-Bakr-Bin-Ishaq via Abu-Muslim via Abu-Amr Al-Darir via Hammad-Bin-Salamah via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [430] .

Qudsi Hadith No. 409

Abu-Hurayrah said, “God has extra a ngels who roam and look for places where dhikr is taking place. If they find a place where people are celebrating the praises of God, they stand one above the other until they reach the throne [of God]. God asks the angels—and God knows more than them—‘ Where did you come from? ’ The angels reply, ‘We came from a place where your servants are asking you to place them in heaven, protect them from hellfire, and forgive them.’ God says, ‘ They’re as king me to place them in my heaven. What would they do if they saw it! And they’re asking me to protect them from my hellfire. What would they do if they saw it! I have forgiven them indeed. ’ The angels reply, ‘Our Lord, amongst them there are servants of yours who are big sinners and who passed by there to accomplish a personal task and sat with them.’ God , the Almighty and Glorious , says, ‘ There is no wickedness in the companions of th ose [who praise the Lord]. (I.e. I have forgiven their companions as well.) ’”

Sanad : Ibn-Shahin via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [431] .

Qudsi Hadith No. 410

Abu-Hurayrah said, “God, the Almighty and Glorious , has angels who roam and look for places where dhikr takes place . If they find a place where people are celebrating the praises of God, the angels say to each other, ‘sit.’ When the people pray [to God], the angels say, ‘ amen.’ And when the people praise the Prophet [by saying ‘ may God’s peace and blessings be upon our Prophet Muhammad’], the angels praise the Prophet with them. When the people are done with their dhikr gathering and leave, the angels say to each other [that God say s] ‘ Good news for them! They have been forgiven. ’”

Sanad : Ibn-Al-Najjar via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 411

Anas said that the Prophet, may God’s peace and blessings be upon him , said, “God has angels who roam and look for places where dhikr takes place. If they find a place where people are celebrating the praises of God, the angels send an advance team of angels to the Almighty Lord, the Blessed and Sublime , in heaven and say, ‘ Our Lord, w e came across servants of yours who were aggrandizing your blesses, reading your book, praising your Prophet Muhammad, and asking you to protect them in life and the hereafter.’ God, the Blessed and Sublime , tells the angels, ‘ B lanket them with my mercy. ’ The angels reply, ‘ Oh, Lord! Amongst them, there are such and such who are sinners and they’re there merely as companions.’ God says, ‘ Blanket them with my mercy as well for there is no wickedness in the companions of those [who praise the Lord]. ’”

Sanad : Al-Bazzar via Za'idah-Bin-Abi-Al-Ruqad via Ziyad Al-Numayri via A nas .

Source : Majma ` Al-Zawa ‘ id by Al-Haythami.

Rating : Da` if [432] .

Qudsi Hadith No. 412

Ibn-Abbas said, “The Prophet , may God’s peace and blessings be upon him , passed by Abdullah-Bin-Rawahah Al-Ansari and saw him pr aying with his friends and said, ‘You’re indeed the people that God ordered me to be patient with.’ Then the Prophet recited the verse, ‘ Be patient with those who pray to their Lord morning and evening seeking the face of God and keep your eyes fixated on them and not on the glamour of the worldly life. Do not obey those whom we ’ve prevented from remembering us , those who p ursued their desires and have become astray . ’ [433] The Prophet continued, ‘Whenever a number of them gather [to celebrate the praises of the Lord], an equal number of angels gather with them. When they praise the Lord, the angels praise the Lord. When they exalt the Lord, the angels exalt the Lord. And when they magnify the Lord, the angels magnify the Lord. Then the angels ascend to the Lord—who knows more than them—and say, “ Oh, our Lord! Your servants praised you and we praised you with them. Your servants magnified you and we magnified you with them. And your servants exalted you and we exalted you with them.” Our Lord replies, “ Oh, my angels! I hold you as witnesses that I have forgiven them. ” The angels say, “ Big sinners such and such are amongst them .” The Lord replies, “ There is no wickedness in the companions of those [who praise the Lord]. ””

Sanad : Musa-Bin-Isa Al-Himsi via Muhammad-Bin-Hammad Al-Kufi via Umar-Bin-Dharr Al-Hamdani via Mujahid via Ibn-` Abbas.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Da` if [434] .

Qudsi Hadith No. 413

Anas said that the Prophet, may God’s peace and blessings be upon him , said that God says [to the angels in the hereafter], “ Remove from hellfire those who remembered me one day [by performing dhikr] and those who feared me in a place [by not committing sin] . ”

Sanad : Muhammad-Bin-Rafi via Abu-Dawud via Mubarak-Bin-Fadalah via Ubaydallah-Bin-Abi-Bakr-Bin-Anas via Anas.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [435] .

Qudsi Hadith No. 414

Hudhayfah said , “The Prophet, may God’s peace and blessings be upon him , said that God, the Sublime , said, ‘ Those who do not ask me [for what they want] because they’re busy remembering me (i.e. performing dhikr) , I shall give them [what they want] before asking. ’ In commenting on the verse ‘You [Muhammad] were not next to

the mount when we called ,' [436] the Prophet said that God called and said, 'Oh, nation of Muhammad! When ever you pray to us, we shall answer your prayers. And when ever you ask us [for things you want], we shall give [them to] you.'"

Sanad : Ibrahim-Bin-Muhammad-Bin-Hamzah via Muhammad-Bin-Harun-Bin-Abdullah via Abu-MuslimAbd-Al-Rahman-Bin-Waqid via Sufyan-Bin-Uyaynah via Mansur via Ribi via Hudhayfah.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da`if [437] .

Qudsi Hadith No. 415

`Umar said , "T he Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, ' Those who do not ask me [for what they want] because they're busy remembering me (i.e. performing dhikr) , I shall give them more [and better things] t han what I give to those who ask. ' And the Prophet, may God's peace and blessings be upon him , said 'When I was in heaven [in a dream], I heard the voice of a man reciting the Qur'an' and showed that reciting the Qur'an and the Qur'an itself are not the same. [438] "

Sanad : Dirar via Safwan-Bin-Abi-Al-Sahba' via Bukayr-Bin-Atiq via Salim-Bin-Abdullah-Bin-`Umar via his father via his grandfather.

Source : Khalq Afal Al-Ibad by Al-Bukhari.

Rating : Hasan [439] .

Qudsi Hadith No. 416

Abu-Sa`id said that God's Messenger, may God's peace and blessings be upon him , said, "The Lord, the Almighty and Glorious , says, ' Those who do not ask me [for what they want] because they're busy reading the Qur'an and remembering me (i.e. performing dhikr) , I shall give them better things than what I give to those who ask. ' The word of God is better than any other word the way God's blessings are bestowed on the creatures of the Lord (i .e. God's blessings that are bestowed on those who read the Qur'an and perform dhikr are better than God's blessings that are bestowed on any other creature .) "

Sanad : Muhammad-Bin-Ismail via Shihab-Bin-Abbad Al-Abdi via Muhammad-Bin-Al-Hasan -Bin-Abi-Yazid Al-Hamdani viaAmr-Bin-Qays via Atiyyah via Abu-Said.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [440] .

Qudsi Hadith No. 417

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Those who remember me (perform d hikr) silently (within themselves) , I remember them (I reward them) silently. And those who remember me in front of a group of peop le (public ly,) I remember them (mention them) in front of a group [of angels] that is bigger and better. "

Sanad : Hasan via Hammad-Bin-Salamah via `Ata'-Bin-Al-Sa'ib via Salman Al-Agharr via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [441] .

Qudsi Hadith No. 418

Ibn-`Abbas, may God be pleased with him, said, "God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said, ' Oh, my s ervants! If you remember me (perform d hikr) alone, I remember you alone. And if you remember me in front of a group of people, I remember you (mention you) in front of a group [of angels] that is bigger and better. ' Hidden dhikr is two types. The first is silent dhikr. God, the Almighty and Glorious , says, ' Remember your Lord in silence, humbly and fearfully.' [442] The second is low-pitched private dhikr that is only heard by the person performing it. The Prophet, may God's peace and blessings be upon him , said, 'The best dhikr is hidden dhikr and the best possessions are those that suffice (i.e. not excessive).'"

Sanad : Abu-Abdullah Al-Hafiz via Abu-Al-Abbas Muhammad-Bin-Yaqub via Yahya-Bin-Abi-Talib viaAli-Bin-Asim viaAbdullah-Bin-Uthman-Bin-Khuthaym via Saaid-Bin-Jubayr via Ibn-`Abbas.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Sahih [443] .

Qudsi Hadith No. 419

Ibn-`Abbas said that the Prophet , may God's peace and blessings be upon him , said that God, the B lessed and Sublime , said, " Oh, child of Adam ! If you remember me (perform dhikr) alone, I remember you alone. And if you remember me in front of a group of people, I remember you (mention you) in front of a group [of angels] that is better than the group that you mentioned me in front of . "

Sanad : Bishr-Bin-Muadh via Fudayl-Bin-Sulayman viaAbdullah-Bin-Uthman-Bin-Khuthaym via Saaid-Bin-Jubayr via Ibn-`Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [444] .

Qudsi Hadith No. 420

Mu`adh-Bin- Anas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said, " Wheneve r my servants remember me (perform dhik r) alone, I remember them (mention them) in front of a group of my angels. And whenever they remember me in front of a group of people, I remember them in front of the H igh C ompanions . [445] "

Sanad : Bakr-Bin-Sahl Al-Dimyati via Abdullah-Bin-Yusuf via Ibn-Lahiah via Zabban-Bin-Fa 'id T Muhammad-Bin-Abdullah Al-Hadrami via Abu-Kurayb via Rishdin-Bin-Sad via Zabban-Bin-Fa 'id T Abu-Yazid Al-Qaratisi via Asad-Bin-Musa via Ibn-Lahiah via Zabban-Bin-Fa'id via Sahl-Bin-Muadh-Bin-Anas via his father.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [446] .

Qudsi Hadith No. 421

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I am with my servants when they remem ber me (perform dhikr) and move their lips (i.e. pronounce dhikr) . "

Sanad : Muhammad-Bin-Musab and Abu-Al-Mughirah via Al-Awzai via Ismail-Bin-Ubaydallah via Umm-Al-Darda' via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [447] .

Qudsi Hadith No. 422

Abu-Hurayrah sa id in Umm- Al-Darda' 's house that he heard God's Messenger, may God's peace and blessings be upon him , sa y that God, the Almighty and Glorious , said, " I am with my servants when ever they remember me (perform dhikr) and their lips move. "

Sanad : Ali-Bin-Ishaq viaAbdullah via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Ismail-Bin-`Ubaydallah via Karimah-Bint-Al-Hashas Al-Muzaniyyah via Abu-Hurayrah .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [448] .

Qudsi Hadith No. 423

Abu-Al-Darda', may God be pleased with him , said that he heard God's Messenger, may God's peace and blessings be upon him and his family , sa y that God says, " I am with my servants when they remember me (perform dhikr) and their lips move. "

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Bahr-Bin-Nasr via Bishr-Bin-Bakr via Al-Al-Awzai via Ismail-Bin-`Ubaydallah via Umm-Al-Darda' via Abu-Al-Darda'.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [449] .

Qudsi Hadith No. 424

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Oh, child of Adam! Remember me (perform dhikr) for one hour after dawn and after `asr [450] and I will suffice you (i.e. bless you) in the period between them. "

Sanad : Abdullah (Abdullah-Bin-Ah m a d-Bin-Hanbal) via `Abdullah-Bin-Sandal via Ibn-Al-Mubarak via Jubayr via Al-Hasan via Abu-Hurayrah.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Da`if [451] .

Qudsi Hadith No. 425

Abu-Sa`id Al-Khudri said , " God's Messenger, may God's peace and blessings be upon him , said, ' The Lord , the Almighty and Glorious , says on the day of resurrection , " The people gathering will know today who the generous people are. "' Someone asked, 'Oh, God's Messenger! Who are the generous people?' The Messenger replied, 'The ones who perform dhikr in groups in mosques.'"

Sanad : Hasan via Ibn-Lahiah via Darraj via Abu-Al-Haytham via Abu-Said Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [452] .

Qudsi Hadith No. 426

Jabir said, "God, the Sublime , revealed to Moses, ' Would you like me to live with you in your home? ' Moses fell [to the ground] prostrat ing to God and asked , ' Oh, Lord! How can you live with me in my home?' God replied, ' Oh, Moses! Don't you know that I sit with those who remember me (perform dhikr) and wherever my servants call for me , they find me? '"

Sanad : Ibn-Shahin via Muhammad-Bin-Ja`far Al-Mada'ini via Jabir.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [453] .

Qudsi Hadith No. 427

Abu-Al-Darda' said, “When a servant says ‘May praise be to God,’ God says, ‘ My servant has told the truth. Praise and thanks belong to me. No one should be praised except me. ’”

Sanad : Al-Daylami via Abu-Al-Darda'.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [454] .

Qudsi Hadith No. 428

Thawban said, “Moses asked, ‘Oh, Lord! Are you nearby , so I can pray to you, or are you far away, so I can call you? I hear your voice but I can’t see you. Where are you?’ God replied, ‘ I am in front of you and behind you. And I am to your right and to your left. Oh, Moses! I sit with my servants when they remember me (perform dhikr). And I am with them when they pray to me. ’”

Sanad : Al-Daylami via Thawban.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [455] .

Qudsi Hadith No. 429

Hanzalah Al-`Abshami said, “Whenever people sit together to remember God (perform dhikr), someone (God) calls them from heaven [at the end of the gathering] and says , ‘ Leave for I have forgiven you and changed your sayyi'at (penalties) to hasanat (rewards). ’”

Sanad : Abu-Musa via Hanzalah Al-`Abshami.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [456] .

Qudsi Hadith No. 430

Ibn-`Abbas, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said that Gabriel said that God, the Sublime , said, “ Oh, child of Adam! If you remember me (perform) dhikr, I shall remember you. And if you forget me, I shall remember you. If you obey me, you can go wherever you wish: you support me and I support you, you ’re true to me and I ’m true to you. You avoid me and I come near you ! Who fe d you when you were an embryo in your mother’s womb? I formed you and created you and when I brought you to the worldly life you disobeyed me and became a sinner. Is that how you thank those who treat you well? ”

Sanad : Abu-Ishaq Ibrahim-Bin-Musa Al-Basri via Yusuf-Bin-Ahmad Al-Ramli via Muhammad-Bin-Miskin via Sayyar via Harb-Bin-Shurayh via Muhammad-Bin-Ali via his father via Ibn-Abbas.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Unrated.

Qudsi Hadith No. 431

Anas-Bin-Malik said, “Whenever people gather to remember God (perform dhikr) solely for the sake of God, someone (God) calls them from heaven [at the end of the gathering] and says, ‘ Leave for you have been forgiven; I changed your sayyi'at (penalties) to hasanat (rewards). ’”

Sanad : Muhamma d-Bin-Bakr via Maymun Al-Mara'i via Maymun-Bin-Siyah via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [457] .

Qudsi Hadith No. 432

`Abdullah-Bin- Mughaffal said that God’s Messenger, may God’s peace and blessings be upon him , said, “Whenever people gather to remember God (perform dhikr), someone (God) calls them from heaven [at the end of the gathering] and says, ‘ Leave for you have been forgiven; I changed your sayyi'at (penalties) to hasanat (rewards). ’”

Sanad : `Abdullah-Bin-Mughaffal.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 433

`Umar said that God’s Messenger, may God’s peace and blessings be upon him , said, “Moses said, ‘Oh, Lord! I’d love to know who of your servants like you so I can like them.’ God replied, ‘ If you see servants of mine who remember me (perform dhikr) often , [know that] I permitted them to do that and I like them. And if you see servants of mine

who do not remember me, [know that] I prevented them from doing that and I detest them. ’”

Sanad : `Umar.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 434

Al-Ghazali said, “God, the Sublime , reve a led to [Prophet] David, may peace be upon him , ‘ Like me and like those who like me. And make my creatures like me. ’ David asked, ‘Oh, Lord! How can I make your creatures like you?’ God replied, ‘ Say good things about me and mention my blessings and my beneficence. And remind them so that they only know good things about me. ’”

Sanad : Al-Ghazali.

Source : Ihya ‘ `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [458] .

Qudsi Hadith No. 435

Ibn-`Abbas said that God’s Messenger, may God’s peace and blessings be upon him , said, “[Prophet] David , may peace be upon him , asked his Lord, the Almighty and Glorious , ‘Oh, my Lord! Who are your most favorite servants so I can love them for lov ing you? ’ The Lord replied, ‘ Oh, David! My most favorite servants are those with pure hearts (sincere) and pure palms (honest). They do n’t harm or calumniate anyone. They’re more steadfast [in faith] than mountains. They love me and love those who love me . And they make my servants love me. ’ David asked, ‘Oh, my Lord! You know that I love you and love those who love you but how can I make your servants l ove you?’ God replied, ‘ Remind them of my signs of wonder, blessings , and bliss. Oh, David! All servants who help the oppressed or walk with them to resolve their complaints, I shall make them walk straight on the day (Judgment Day) when others lose footing [and tumble into hell]. ’”

Sanad : Abu-Al-Husayn-Bin-Al-Fadl Al-Qattan via Abu-Sahl-Bin-Ziyad Al-Qattan via Abu-Ismail Al-Sulami via Abu-SalihAbdullah-Bin-Salih via Al-Layth-Bin-Sad via Ishaq-Bin-Abd-Al-Rahman [aka Ibn-Abi-Farwah] via Ali-Bin-Abi-Talhah via Ibn-Abbas.

Source : Shu`ab Al-Iman by Al-Bayhaqi .

Rating : Matruk [459] .

Qudsi Hadith No. 436

Abu- Hind Al-Dari said that God’s Messenger, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ Remember me (perform dhikr) by obeying me and I will remember you by forgiving you. Those who remember me while obeying me, I am obliged to remember them by forgiving them. And those who remember me while disobey me (committing sin), I am obliged to loathe them. ”

Sanad : Ibn-`Abdullah Abu-Al-Qasim Al-Baghdadi Al-Daqqaq { aka Ibn-Al-Mara stani} via Al-Husayn-Bin-Al-Khad i r via Abu-Hind Al-Dari.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da`if [460] .

Qudsi Hadith No. 437

Ibn-`Abbas said, “People will be dragged [on Judgment Day] to hell but hell retreats and shrinks. The Merciful [God] asks, ‘ What’s the matter? ’ Hell replies, ‘These people used to ask for protection from me (perform dhikr).’ God, the Blessed and Sublime , says [to the angels], ‘ Save these servants of mine. ’”

Sanad : Al-Daylami via Ibn-`Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [461] .

Qudsi Hadith No. 438

Anas-Bin-Malik said that God, the Almighty and Glorious , said, “ Those who remember me (perform dhikr) when they get angry, I will remember them when I get angry and I will not destroy them when I destroy others. ”

Sanad : Al-Daylami via Anas-Bin-Malik.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [462] .

Qudsi Hadith No. 439

Ibn-`Abbas said that God says, “ Oh, child of Adam! Remember me (perform dhikr) when you get angry and I will remember you when I get angry and I will not destroy you when I destroy others. ”

Sanad : Ibn-Shahin via Uthman-Bin-Ata' Al-Khurasani via Ibn-`Abbas .

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [463] .

Qudsi Hadith No. 440

Al-Hasan said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " When being busy with me is prevalent amongst my servants, I make their comfort and joy in remembering me (performing dhikr). And when I make their comfort and joy in remembering me, they love me and I love them. And when they love me and I love them, I lift the curtain between me and them and I become a signpost in front of their eyes so that they don't get lost when others do. Those talk like the prophets. Those are the champions indeed. Those are the ones that when I want to punish and torture the people of earth and remember them, I desist. "

Sanad : Abu-Abdullah Muhammad-Bin-Ah m a d-Bin-Yazid via Abdullah-Bin-Abd-Al-Wahab via Muhammad-Bin-Abdullah via Ibrahim-Bin-Al- Ashath via Muhammad-Bin-Al-Fadl-Bin-Atiyyah via `Abd-Al-Wahid-Bin-Zayd via Al-Hasan.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Matruk [464] .

Qudsi Hadith No. 441

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, "Gabriel said to me, 'Oh, Muhammad! Your Lord talks to me on the day of resurrection and asks , " Oh, Gabriel! Why do I see such and such in the lines for hell? " I reply, "Oh, Lord! They have no hasanat (rewards for good deeds) to benefit them ." God says, " Oh, Gabriel! I heard them say in the worldly life, ' Oh, Most Merciful! Oh, Most Gracious!' Go and ask them what they meant by ' Oh, Most Merciful! Oh, Most Gracious! '" I go and ask them and they say, " Is there anyone who is Most Merciful or Most Gracious other than God? "' Then Gabriel takes them by the hand from the lines for hell to the lines for heaven."

Sanad : Abu-Bakr Muhammad-Bin-Jafar-Bin-Hafs Al- Muaddal via Abdullah-Bin-Ahmad-Bin-Sawadah via Abdullah-Bin-Abi-Ziyad via Sayyar via Abu-Asim via Al-Fadl-Bin-Isa via Muhammad-Bin-Al- Munkadir via Jabir.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da` if [465] .

Qudsi Hadith No. 442

Abdullah [Bin-Masud] said, "While we were sitting with God's Messenger, may God's peace and blessings be upon him , Muadh-Bin-Jabal came. Muadh greeted God's Messenger, may God's peace and blessings be upon him , and God's Messenger, may God's peace and blessings be upon him , told Muadh something. Muadh said, 'La H awla Wala Quwatah Illa Bi llah (N o power or strength except through God).' God's Messenger, may God's peace and blessings be upon him , asked, 'Oh, Muadh! Do you know what " No power or strength except through God " means?' Muadh replied, 'God and God's Messenger know best.' God's Messenger, may God's peace and blessings be upon him , said, ' It means no one has the power to avoid disobeying God except with help from God and no one has the strength to obey God except with support from God. ' Then God's Messenger, may God's peace and blessings be upon him , patted Muadh on the shoulder and said, 'Oh, Muadh! That's what my beloved Gabriel, may God's peace and blessings be upon him , told me that [God] the Lord of the Worlds said.'"

Sanad : Ahmad-Bin-Al-Husayn-Bin-Ishaq Al-Sufi via Ibrahim-Bin-Rustum-Bin-Mahran-Bin-Rustum Al-Marwar u dhi via Sharik-Bin-Abdullah-Bin-Sharik-Bin-Al-Harith Al-Nakhi via Mansur via Ibrahim via Alqamah via Abdullah.

Source : Al-Kamil Fi Dufafa' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [466] .

Qudsi Hadith No. 443

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Child of Adam! When ever you remember me (perform dhikr), you thank me. And when ever you forget me, you disbelieve in me. "

Sanad : Abu-Nasr-Bin-Ridwan via Abu-Ali-Bin-Al-Sibt via Abu-Ghalib-Bin-Al-Banna via Abu-Muhammad Al-Jawhari via Abu-Bakr-Bin-Malik via Muhammad-Bin-Yunus via Mualla-Bin-Al-Fadl via Sulma-Bin-Abdullah-Bin-Kab via Al-Sha`bi via Abu-Hurayrah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da` if [467] .

Qudsi Hadith No. 444

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God says, " Oh, child of Adam! When you remember me (perform dhikr), you thank me. And when you forget me, you disbelieve in me. "

Sanad : Muhammad-Bin-Rashid via Ibrahim-Bin-Abdullah-Bin-Khalid Al-Missisi via Hajjaj-Bin-Muhammad via Abu-Bakr Al-Hudhali via Amir Al-Sha`bi via Abu-Hurayrah.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da` if [468] .

Qudsi Hadith No. 445

Anas said, " P eople come out of hellfire. The Lord asks them, ' What would you give me if I released you ? ' They reply, 'Oh, Lord! We would give you anything you ask us for. '

God tells them, ' You're lying. I swear by my Might that I asked you [in the worldly life] for something less to give me [but you refused] . I asked you to ask me [for anything you need ed] so I could give it to you, I asked you to pray to me so I c ould answer your prayers, and I ask ed you to ask me for forgiveness so I c ould forgive you. '"

Sanad : Al-Daylami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [469] .

Qudsi Hadith No. 446

Abu-Al-Darda' said that God's Messenger, may God's peace and blessings be upon him , said that God says, " I am Allah . There is no god but me. I'm the owner of kings and the K ing of kings. The hearts of kings are in my hand. When servants obey me, I make the hearts of their kings full of compassion and mercy. And when servants disobey me, I make the hearts of their kings full of wrath and vengeance and they punish them most severely. So don't busy yourselves with praying to kings and busy yourselves with performing dhikr and supplicating me and I'll save you from your kings. "

Sanad : [Abu-Amr] Miqdam [Bin-Dawud] viaAli-Bin-Mabad Al- Raqqi via Wahb-Bin-Rashid via Malik-Bin-Dinar via Khilas-Bin-Amr via Abu-Al-Darda'.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [470] .

Qudsi Hadith No. 447

`Amr-Bin-Al-Jamuh said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " My supporters from my servants and my loved ones from my creatures are those who remember me (perform dhikr) and I remember them. "

Sanad : Sulayman-Bin-Ahmad via Ahmad-Bin-Ali Al-Abbar via Al-Haytham-Bin-Kharijah via Rishdin-Bin-Sad via Abdullah-Bin-Al-Walid Al-Tu jibi via Abu-Mansur viaAmr-Bin-Al-Jamuh.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da`if [471] .

Qudsi Hadith No. 448

`Amr-Bin-Al-Jamuh said that he heard God's Messenger, may God's peace and blessings be upon him , say, "Servants can never become true believers until they love for the sake of God , the Sublime , and hate for the sake of God. When they love for the sake of God, the Blessed and Sublime , and hate for the sake of God, the Blessed and Sublime , they deserve to become supporters of God. [God says,] ' My supporters from my servants and my loved ones from my creatures are those who remember me (perform dhikr) and I remember them. '"

Sanad : Al-Haytham-Bin-Kharijah via Abu-Abd-Al-Rahman via Al-Haytham via Rishdin-Bin-Sad via Abdullah-Bin-Al-Walid via Abu-Mansur viaAmr-Bin-Al-Jamuh.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [472] .

Qudsi Hadith No. 449

Abu-Hurayrah said, "I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, ' My believing servants are always well: they praise me while I take their life . '"

Sanad : Yunus via Layth via Yazid {aka Ibn-Al-Had} via `Amr via Al-Maqburi via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [473] .

Qudsi Hadith No. 450

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , sa id that God, the Almighty and Glorious , said, " Believers are always well: they praise me while I take their life. "

Sanad : Abu-Salamah via Abd-Al-Aziz Al-Darawardi via Amr-Bin-Abi-Amr via Al-Maqburi via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [474] .

Qudsi Hadith No. 451

Ibn-`Abbas and Abu-Hurayrah said that God, the Sublime , said, " Believers do nothing but good things: they praise me while I take their life. "

Sanad : Al-Hakim Al-Tirmidhi via Ibn-`Abbas and Abu-Hurayrah.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [475] .

Qudsi Hadith No. 452

Anas said, “When God’s Messenger, may God’s peace and blessings be upon him , was offering salat, he heard a man saying, ‘ Praise , plenty of pleas ant praise , be to the Blessed God (al-h amdu lillah i hamdan kathiran tayyiban mubarakan f ih).’ When the Messenger finished his salat, he asked , ‘Which one of you said “Praise, plenty of pleasant praise, be to the Blessed God”?’ Everyone remained silent [fearing that it was a bad thing to say] until the Messenger repeated the question twice more and then a man said, ‘I said it, God’s Messenger. I meant well.’ God’s Messenger, may God’s peace and blessings be upon him , said, ‘I saw twelve angels rushing t o it and carrying it [to heaven] . God, the Blessed and Sublime , said [to the angels], “ Record it the way my servant said it. ” T he angels asked their Lord, “How should we record it? (I.e. how many hasanat should we record to reward the man for his great deed? ” God replied, “ Record it the way my servant said it. (I.e. record the deed and I shall determine the [huge] number of hasanat.) ””

Sanad : Hammam via Qatadah via Anas.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [476] .

Qudsi Hadith No. 453

Anas said, “A man came while the Prophet, may God’s peace and blessings be upon him , was offering salat and said, ‘Praise, plenty of pleasant praise, be to the Blessed God.’ When the Prophet, may God’s peace and blessings be upon him , finished salat, he asked, ‘Which one of you said “Praise, plenty of pleasant praise, be to the Blessed God”?’ Everyone remained silent. The Prophet repeated the question three times and then a man said, ‘It was me who said it. I meant well.’ The Prophet , may God’s peace and blessings be upon him , said, ‘ T welve angels rush ed to it and didn’t know how to write it (i.e. they didn’t know how many hasanat to write for this great deed.) The angels asked their Lord, the Almighty and Glorious , and the Lord told the angels, “ Write it the way my servant said it. ””

Sanad : Bahz and `Affan via Hammam via Qatadah via Anas.

Source : Musnad Ahmad by Ahmad .

Rating : Sahih [477] .

Qudsi Hadith No. 454

Anas-Bin-Malik said, “When I was sitting with God’s Messenger, may God’s peace and blessings be upon him , in the circle (halqah [478]), a man came and greeted the Prophet, may God’s peace and blessings be upon him , and the people and said, ‘Peace be upon you (al- salam u alaykum). ’ The Prophet, may God’s peace and blessings be upon him , replied and said, ‘And peace be upon you an d God’s mercy and blessings (waalaykum u al- salam u wa rahmat u allah i wa barakatuh).’ The man sat and said ‘ Praise, plenty of pleasant praise, be to the Blessed God, the way it is liked and accepted by our Lord. ’ The Prophet, may God’s peace and blessings be upon him , asked the man, ‘What did you say?’ The man repeated to the Prophet, may God’s peace and blessings be upon him , what he said . Then the Prophet, may God’s peace and blessings be upon him , said, ‘I swear to God that ten angels rushed to it and each one wanted to write it but they didn’t know how to write it. The angels went and asked the Almighty and Glorious , and God told them, “ Write it the way my servant said it. ” ”

Sanad : Muhammad-Bin-Ishaq-Bin-Ibrahim via Qutaybah-Bin-Said via Khalaf-Bin-Khalifah via Hafs {Anas-Bin-Malik’s nephew} via Anas-Bin-Malik.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [479] .

Qudsi Hadith No. 455

Ibn-`Umar said that God’s Messenger, may God’s peace and blessings be upon him , said, “When a servant [of God] say s ‘ Praise, plenty of pleasant praise, be to the Blessed God , Lord of the Worlds. God is worthy of praise always for the Lord’s blessings are complete and sufficient,’ three times, the recorders of deeds (angels) say, ‘Oh, Lord! We do not know [the tremendous] value of th is servant ’ s sanctification and praise of you. And we do not know how to record it .’ God reveals to the angels, ‘ Record it the way my servant said it . ’”

Sanad : Al-Bukhari via Ibn-`Umar.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Da`if [480] .

Qudsi Hadith No. 456

Salman said that God’s Messenger, may God’s peace and blessings be upon him , said, “A man said, ‘ Plenty of praise be to God (al-hamdu lillah i hamdan kathiran) .’ The angel thought it (the reward for this deed) was too great to be recorded , so the angel went back to the Lord, the Almighty and Glorious , and the Angel was told [by God], ‘ Record it the way my servant said it—plenty of it . (I .e. record this great deed plenty of t imes and I will reward my servant .) ’”

Sanad : Ahmad-Bin-Zuhayr via Yusuf-Bin-Abd-Al-Malik Al-Wasiti Al-Daqiqi {brother of Muhammad-B in-Abd-Al-Malik} via Zakariyya -Bin-Adiyy via Abu-Muawiyah via Asim-Al-Ahwal via Abu-Uthman via Salman.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [481] .

Qudsi Hadith No. 457

Abu-Sa` id said, " When a servant [of God] say s 'Plenty of praise be to God,' God, the sublime , says [to the angels] ' Record for my servant plenty of my mercy (hasanat) . '"

Sanad : Abu-Al-Shaykh and Ibn-Hibban via Atiyyah [Bin-Sad-Bin-Junadah Al-Awfi] via Abu-Said.

Source : Al-Targhib Wa Al-Tarhib by Al-Mundhiri.

Rating : Da` if [482] .

Qudsi Hadith No. 458

Sadaqah-Bin-Bashir, a mawla of the family of Umar-Bin-Al-Khattab , said, "I heard Qudamah-Bin-Ibrahim Al-Jumahi say that he used to visitAbdullah-Bin-Umar-Bin-Al-Khattab when he was a kid wearing a safflower-d yed two-piece set of c lothing. Qudamah said thatAbdullah-Bin-Umar said that God's Messenger, may God's peace and blessings be upon him , said, ' When a servant of God said "Oh, Lord! Praise be to you, the way it should be, for your Glorious Countenance and Great Dominion (Ya Rab Laka Al-Hamdu Kama Yanbaghi Li- Jalal i Wajhik a Wa- Azimi Sultanik) ," the two angels were befuddled and didn' t know ho w to write it so they ascended t o heaven and said, " Oh, Lord! Your servant said something we didn't know how to write." God, the Almighty and Glorious , asked— and God already knows what the servant said—" What did my servant say? " The two ang el s replied, "The servant said, ' Oh, Lord! Praise be to you, the way it should be, for your Glorious Countenance and Great Dominion. '" God, the Almighty and Glorious , said to the two ang el s, " Write it the way my servant said it until the servant meets me [on Judgment Day] and I will reward the servant for it. " ""

Sanad : Ibrahim-Bin-Al-Mundhir Al-Hizami via Sadaqah-Bin-Bashir.

Source : Musnad Ibn-Majah by Ibn-Majah.

Rating : Da` if [483] .

Qudsi Hadith No. 459

Abu-Rafi, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , held my hand and we left his house heading to the mosque and we ended up in Al-Baqi. God's Messenger, may God's peace and blessings be upon him , sneezed and let go of my hand. The Messenger looked perplexed. I said , 'Oh, God's Prophet! You said something I didn't understand, my most dear.' The Prophet replied, ' Yes. Gabriel, may peace be upon him , came to me and said, "When you sneeze say ' al-hamdu li l l ahi k a karami h w a -al-hamdu lillah i ka` izi j alalih (God's praise is [bountiful] like God's grace and God's praise is [strong] like God's might,)' and God will say ' My servant has told the truth. My servant has told the truth. My servant has told the truth. My servant has been forgiven. '" ""

Sanad : Muhammad-Bin-Ahmad-Bin-Al-Muhajir via Muhammad-Bin-Al-Husayn-Bin-Bayan via Mamar-Bin-Muhammad-Bin-Ubaydallah-Bin-Abi-Rafivia Abu-Muhammad via his fatherUbaydallah via Abu-Rafi` .

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Matruk [484] .

Qudsi Hadith No. 460

Abdullah-Bin-Masud said that God's Messenger, may God's peace and blessings be upon him , said, "When someone says 'Oh, Lor d! Creator of heavens and earth. T he one who knows the known and the unknown. I make promise to you in this worldly life that I acknowledge that there is no god but you and you alone and that Muhammad is your servant and Messenger. If you leave me to fend for myself, you push me closer to sin and away from righteousness. I only have faith in your mercy so make me a promise that you will fulfill on the day of resurrection for you never break a promise ,' God says to the Lord's angels on the day of resurrection ' m y servant made a promise to me so fulfill my promise to my servant ,' and God puts the servant in heaven. "

Suhayl said, "I told Al-Qasim-Bin-Abd-Al-Rahman thatAwn told us this hadith and Al-Qasim said, ' There is no bondmaid in our family who does not say this prayer in her quarters.'"

Sanad : Affan via Hammad-Bin-Salamah via Suhayl-Bin-Abi-Salih andAbdullah-Bin-Uthman-Bin-Kh uthaym viaAwn-Bin-Abdullah-Bin-Utbah-Bin-Masud viaAbdullah-Bin-Mas` ud.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [485] .

Qudsi Hadith No. 461

Anas-Bin-Malik said that the Prophet, may God's peace and blessings be upon him , said, "When people sleep in bed on their right side and recite, 'Say: "God is One"' [486] a hundred times, the Lord, the Blessed and Sublime , says to them on the day of resurrection, ' Oh, my servants! Enter heaven . It is on your right. '"

Sanad : Muhammad-Bin-Marzuq Al-Basri via Hatim-Bin-Maymun Abu-Sahl via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [487] .

Qudsi Hadith No. 462

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Should I teach you about {he might have said ' should I show you' } a word under the throne [of God] from the treasures of heaven? When you say 'La Hawla Wala Quwatah Illa Bi llah (No power or strength except through

God,)' God, the Almighty and Glorious , says ' My servant has submitted [to Islam] and surrendered [to me]. '"

Sanad : Abd-Al-Rahman-Bin-Al-Hasan Al-Qadi {in Hamadan} via Ibrahim-Bin-Al-Husayn via Adam-Bin-Abi-Iyas via Shubah T Al-Husayn-Bin-Ali via Muhammad-Bin-Ishaq via Muhammad-Bin-Al-Muthanna via Muhammad-Bin-Jafar via Shubah via Yahya-Bin-Abi-Sulaym via Amr-Bin-Maymun via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [488] .

Qudsi Hadith No. 463

Abu-Hurayrah, may God be pleased with him , said that he heard the Prophet, may God's peace and blessings be upon him , say, "When people say ' Subhana Allah (Praise be to God) [489] , Al-Hamdu Lillah (Thanks be to God) [490] , La I llaha Illa A llah (There is no god but Allah) [491] , Allahu A kbar (God is the greatest) [492] , La Hawla Wala Quwatah Illa Bi llah (No power or strength except through God,)' God says ' My servant s ha ve submitted [to Islam] and surrendered [to me]. '"

Sanad : Abu-Bakr-Bin-Ishaq via Ubayd-Bin-Abd-Al-Wahid via Hisham-Bin-Ammar via Al-Walid-Bin-Muslim via Ibrahim-Bin-Uthman-Bin-Abdullah-Bin-Mawhab via Musa-Bin-Talhah-Bin-Ubaydallah via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [493] .

Qudsi Hadith No. 464

Abu-Muslim Al-Khawlani said that God's Messenger, may God's peace and blessings be upon him , said, "God did not reveal to me to gather wealth and become a merchant but God revealed to me ' Sing the praises of your Lord and be one of those who prostrate. And worship your Lord until certitude (death) arrives. ' [494] "

Sanad : Jubayr-Bin-Nufayl via Abu-Muslim Al-Khawlani.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da`if. [495]

Qudsi Hadith No. 465

Abu-Bakr said, "God, the Almighty and Glorious , says [to the Prophet, may God's peace and blessings be upon him ,] ' Tell your people to say "La Hawla Wala Quwatah Illa Bi llah (No power or strength except through God,)" ten times in the morning, ten times in the evening, and ten times when they go to sleep and they will be protected from life's afflictions when they go to sleep, from Satan's deception in the evening, and from the worst of my wrath in the morning. '"

Sanad : Al-Daylami via Abu-Bakr.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [496] .

Qudsi Hadith No. 466

Abu-Ayyub said, " When the verses ' Praise be to God, Lord of the Worlds . The Merciful, the Compassionate . Possessor of Judgment Day . You're the one we worship and you're the one we call for help . Guide us to the straight path: The path of those whom you have blessed, not the path of those whom you're angry at, nor the path of those who have gone astray ' [497] , ' There is no god but Allah, the Living and Everlasting. The one who never slumbers or sleeps. The one who owns what is in heavens and what is on earth. Who is there who can intercede in the presence of God [on anybody's behalf] without the Lord's permission? God knows what they (creatures) do [in life] and what will be done to them [in the hereafter]. They (creatures) know nothing of what God knows without the Lord's consent. God's throne encompasses heavens and earth without any burden to the Lord in keeping them for God is the Most High and Most Great ' [498] , ' God bears witness that there is no god but the Lord, and so do the angels and th e people of know ledge . God is just . There is no god but Allah, the Mighty and Wise' [499] , and ' Say: "Oh, God! Owner of Dominion. You g ive dominion to whomever you will and you take away dominion from whomever you wi ll . You honor whomever you wi ll and you humiliate whomever you wi ll. Goodness is in your hand . You're able to do anything and every thing. You change night into day and change day into night. You bring the living out of the dead and bring the dead out of the living. And you bless whomever you will without account " ' [500] , were revealed, they stuck to the throne and said [to the Lord], 'You revealed us to sinners! ' God replied, ' I swear by my Might, Glory, and Highness that those who recite you after every mandatory salat, I shall forgive their prior sins , place them in Firdaws, look at them seventy times a day, and do for them seventy things the least of which is forgiveness. '"

Sanad : Mohammad-Bin-Abd-Al-Rahman-Bin-Bahir-Bin-R aysan via Amr-Bin-Al-Rabi-Bin-Tariq via Yahya-Bin-Ayyub via Ishaq-Bin- Usayd via Yaqub-Bin-Ibrahim via Muhammad-Bin-Thabit-Bin- Shurahbil via `Abdullah-Bin-Yazid Al-Khatmi via Ibn-Ayyub.

Source : Al-Silsilah Al-Daifah Wa Al-Mawduah by Al-Albani.

Rating : Mawdu` [501] .

Qudsi Hadith No. 467

Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "The verses of the Sura of Al-Fatihah, Ayat Al-Kursi, and ve rses 18, 26, and 27 of the Sura of Al-Imran are hung [from the throne of God]. There is no divider between them and God, the Almighty and Glorious . When God wanted to send them [down to earth], they clung to the throne and said, 'Lord! You're sending us down to your earth and to those who disobey you.' God, the Almighty and Glorious , replied, ' I swear by me that those w ho recite you after each prayer , I shall place them in heaven, put them in Hazirat Al-Qud u s, look at them with

my concealed eye seventy times a day, do for them every day seventy things the least of which is forgiveness, and support them and protect them from every enemy. And the only thing that is preventing them from entering heaven is death. ”'

Sanad : Abu-Jafar-Bin-Bakr via Muhammad-Bin-Zunbur Al-Makki via Al-Harith-Bin-Umayr via Jafar-Bin-Muhammad via his father via his grandfather viaAli-Bin-Abi-Talib.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Mawdu` [502] .

Qudsi Hadith No. 468

Ibn-`Abbas said, “ Moses son of Amram met Gabriel and asked , ‘What is there [from reward] for those who read Ayat Al- Kusri such and such times?’ Gabriel replied and mentioned a kind of reward that was too much for Moses so Moses ask ed his Lord not deprive him of such a deed. Gabriel came to Moses a second time and told him, ‘Your Lord says to you, “ Tell t hose who say once after every mandatory salat, ‘Oh, God! We remember you every breath, glimpse, moment, and glance of the people of heavens and earth. You are aware of everything that happened and will ever happen and we remember you always. “ There is no god but Allah, the Living and Everlasting. The one who never slumbers or sleeps. The one who owns what is in heavens and what is on earth. Who is there who can intercede in the presence of God [on anybody’s behalf] without the Lord’s permission? God knows what they (creatures) do [in life] and what will be done to them [in the hereafter]. They (creatures) know nothing of what God knows without the Lord’s consent. God’s throne encompasses heavens and earth without any burden to the Lord in keeping them for God is the Most High and Most Great ” [503] ’ , that night and day are twenty-four hours and no one hour can pass without me receiving for them a thousand thousand hasanat until the trumpet is sounded [to signal the end of the world] and the angels get busy. ” ”'

Sanad : Al-Hakim Al-Tirmidhi via Ibn-`Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 469

Ali-Bin-Rabiah said, “I saw Ali [Bin-Abi-Talib] , may God be pleased with him , when he was given a beast to ride. When he placed his foot on the footrest , he said ‘ Bismi i llah (I n the name of Allah) ’ and when he mounted the animal, he said ‘Praise be to God. “ Praise be to the one who subjugated this [animal] for us for we couldn’t have done it on our own . And , surely, to our Lord we shall return.” [504] ’ ThenAli said ‘ S ubhana Allah (Praise be to God) ’ three times and said ‘ Allah u Akbar (God is the Greatest) ’ three times. Then Ali said, ‘ Praise be to you, God. There is no god but you. I have wronged myself, so forgive me.’ ThenAli laughed. I asked, ‘What made you laugh, Amir Al-Mu'minin [505] ?’ `Ali replied, ‘I saw God’s Messenger, may God’s peace and blessings be upon him , do what I did and he laughed. I asked him, “What made you laugh, God’s Messenger?” He replied, “The Lord is amazed by God’s servants when they say ‘Oh, Lord! Forgive us’ and says ‘ My servants know that there is no one who forgives sin s but me. ’ ” ”'

Sanad : Yazid via Sharik-Bin-Abdullah via Abu-Ishaq viaAli-Bin-Rabi`ah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [506] .

Qudsi Hadith No. 470

Anas-Bin-Malik said, “Umm-Sulaym went to the Prophet, may God’s peace and blessings be upon him , in the morning and asked, ‘Teach me something that I can say in my salat.’ The Prophet replied, ‘ Do takbir ten times, do tasbih ten times, and do tahmid ten times and then ask for anything you wish and God will say, “ Yes. Yes. ”'''

Sanad : Ahmad-Bin-Muhammad-Bin-Musa via Abdullah-Bin-Al-Mubarak viaIkrimah-Bin-Ammar via Ishaq-Bin-Abdullah-Bin-Abi-Talhah via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [507] .

Qudsi Hadith No. 471

Anas-Bin-Malik said, “Umm-Sulaym came to the Prophet, may God’s peace and blessings be upon him , and asked, ‘Teach me words of prayer.’ The Prophet replied, ‘ D o tasbih ten times, do tahmid ten times , and do takbir ten times and then ask for anything you need and God will say, “ I did [answer your prayer] . I did [answer your prayer]. ”'''

Sanad : WakiviaIkrimah-Bin-Ammar via Ishaq-Bin-Abdullah-Bin-Abi-Talhah via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [508] .

Qudsi Hadith No. 472

Zayd-Bin-Aslam said, “Umm-Rafi, may God be pleased with her , said, ‘Oh, God’s Messenger! Show me a deed that God, the Almighty and Glorious , rewards me for?’ The Messenger replied, ‘ Oh, Umm Rafi! When your offer salat, do tasbih ten times, do tahlil ten times, do tahmid ten times, do takbir ten times, an d do istighfar [509] ten times. When you do tasbih, God says “This is for me . ” When you do tahlil, God says “This is for me . ” When you do tahmid, God says “This is for me . ” When you do takbir, God says “This is for me . ” And when you do istighfar, God

says, “ I have forgiven you. ””

Sanad : Al-Hasan-Bin-Muhammad via Yazid-Bin-Muhammad-Bin-Abd-Al-Samad viAli-Bin-Ayyash viaAttaf-Bin-Khalid via Zayd-Bin-Aslam.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [510] .

Qudsi Hadith No. 473

Anas, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “When servants sleep in their beds or away from home and turn at night on their right side or their left side and say ‘We believe that there is no god but Allah . Allah is G od and the only God. Sovereignty belongs to God and so does praise. God brings life and death and God is alive and never dies. In God’s hand is goodness and God is able to do anything and everything,’ God, the Almighty and Glorious , says to the Lord’s angels ‘ Look at these servants of mine, they didn’t forget me at this time! I hold you as witnesses that I have b estowed mercy on them and forgiven their sins. ’”

Sanad : Ahmad-Bin-Hisham Al-Balabakki via Sulayman-Bin-Abd-Al-Rahman Al-Harrani Al-Hadrami via Yaqub-Bin-Al-Jahm [Al-Himsi] viaAmr-Bin-Jarir via Abd-Al-Aziz-Bin-Suhayb via Anas.

Source : `Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [511] .

Qudsi Hadith No. 474

Abu-Sa`id said that God’s Messenger, may God’s peace and blessings be upon him , said, “When someone wakes up from sleep and says ‘Praise be to God. The one who brings the dead to life and the one who’s capable of doing all things ’ God says ‘ My servant has told the truth and thanked [me]. ’ The servant then says ‘Oh, God! Forgive my sins on the day you resurrect me from my grave . Oh, God! Save me from your punishment on the day you resurrect your servants.’”

Sanad : Ibrahim-Bin-Al-Junayd via Abdullah-Bin-Salih-Bin-Muslim Al-Ijli via Fudayl-Bin-Marzuq via Atiyyah via Abu-Said.

Source : Makarim Al-Akhlaq by Al-Khara ‘i ti.

Rating : Da` if [512] .

Qudsi Hadith No. 475

Abu-Sa`id and Abu-Hurayrah said that the Prophet, may God’s peace and blessings be upon him , said, “When the servants [of God] say ‘There is no god but Allah and Allah is the Greatest,’ God concurs and says ‘ There is no god but me and I am the Greatest. ’ When they say ‘There is no god but Allah alone,’ God says ‘ There is no god but me alone. ’ When they say ‘There is no god but Allah alone and no other god,’ God says ‘ There is no god but me alone and no other god. ’ When they say ‘There is no god but Allah ; Sovereignty belongs to Allah and so does praise ,’ God says ‘ There is no god but me; Sovereignty and praise belong to me. ’ And when they say ‘There is no god but Allah; No power or strength except through Allah,’ God says ‘ There is no god but me and there is no power or strength except through me. ’” The Prophet used to say, ‘Those who say this [dhikr] while sick and die will not be eaten by hellfire’”

Source : Sufyan-Bin-Wakivia Ismail-Bin-Muhammad-Bin-Juhadah via Abd-Al-Jabbar-Bin-Abbas via Abu-Ishaq via Al-Agharr Abu-Muslim via Abu-Sa`id and Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [513] .

Qudsi Hadith No. 476

Abu-Hurayrah and Abu-Said said that God’s Messenger, may God’s peace and blessings be upon him , said, “When a servant [of God] says ‘There is no god but Allah and Allah is the Greatest,’ God, the Almighty and Glorious , says ‘ My servant has told the truth. There is no god but me and I am the Greatest. ’ When the servant says ‘There is no god but Allah alone,’ God says ‘ My servant has told the truth. There is no god but me alone. ’ When the servant says ‘There is no god but Allah and no other god,’ God says ‘ My servant has told the truth. There is no god but me and no other god. ’ When the servant say s ‘There is no god but Allah; Sovereignty belongs to Allah and so does praise,’ God says ‘ My servant has told the truth. There is no god but me; Sovereignty and praise belong to me. ’ And when the servant say s ‘There is no god but Allah; No power or strength except through Allah,’ God says ‘ My servant has told the truth. There is no god but me and there is no power or strength except through me. ’” Abu-Ishaq said, “Then, Al-Agharr said something I didn’t understand. I asked Abu-Jafar, ‘What did Al-Agharr say?’ Abu-Ja`far replied, ‘Those who are blessed with saying them (the aforementioned dhikr) when d ying will not be touched by hellfire.’”

Sanad : Abu-Bakr via Al-Husayn-Bin-`Ali via Hamzah Al-Zayyat via Abu-Ishaq via Al-Agharr Abu-Muslim.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [514] .

Qudsi Hadith No. 477

Salman, may God be pleased with him , said, “When God, the Almighty and Glorious , created Adam, may peace be upon him , the Lord said, ‘ One thing is for me, one thing is for you, and one thing is between me and you. The one thing that is for me is that you worship me alone and no other god. The one thing that is for you is that I shall reward you for the deeds that you perform for I f orgive and I am the forgiving and merciful. And the one thing that is between me and you is that you ask and pray and I answer and provide. ’”

Sanad : Yahya-Bin-Sa`id via Sulayman {Al-Taymi} via Abu-Uthman via Salman.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Sahih [515] .

Qudsi Hadith No. 478

Anas said that the Prophet, may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , says, “ Oh, child of Adam! One for you, one for me, and one between me and you. The one for me is that you worship me alone and no one else. The one for you is that whenever you perform a deed or an act, I shall compensate you. And the on e between me and you is that you pray and I answer. ”

Sanad : Al-Hasan-Bin-Yahya Al-Aruzzi via Muhammad-Bin-Yahya Al-Qati`i via Al-Hajjaj-Bin-Al-Minhal via Salih Al-Murri via Al-Hasan via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da`if [516] .

Qudsi Hadith No. 479

Anas, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said [to the Prophet], “ Four attributes: one of them is mine, one is yours, one is between me and you, and one is between you and my servants. The one that is mine is that you worship me and no one else. The one that is yours is that when you do a righteous deed, I shall compensate you for it. The one that is between me and you is that you pray and I answer. And the one that is between you and my servants is that you accept for them what you accept for yourself. ”

Sanad : Abu-Ibrahim Al-Tarjumani via Salih Al-Murri via Al-Hasan via Anas.

Source : Al-Matalib Al-`Aliyah by Ibn-Hajar.

Rating : Da`if [517] .

Qudsi Hadith No. 480

Abu-Dharr said that God, the Almighty and Glorious , s ays, “ I shall dash the hopes of those who put their hope in anyone other than me in times of trouble. I shall humiliate them in front of people. I shall keep them away from me and sever our relationship. My servants put their hop e in someone other than me in times of trouble when trouble is in my hand s and I am the Eternal and Gracious! They pray to others when I am the only one who answer s prayers and I am ready to accept prayers at anytime! Who put their hope in me in times of trouble and I didn’t deliver? Or, who asked me to forgive their big sins and I didn’ t answer? I have made it so that I am in direct contact with the hopes of my servants and I have filled my heavens with those who never get bored of praising me. So woe to those who have lost hope in my mercy! And woe to those who have sinned and disobeyed me! ”

Sanad : Al-Daylami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [518] .

Qudsi Hadith No. 481

Abu-Hurayrah said, “When the following verse was revealed to God’s Messenger, may God’s peace and blessings be upon him , ‘To God belongs all things in heavens and on earth. If you show what you have in your hearts [from intentions] or hide it , God hold s you accountable for it . God forgives whomever the Lord wishes and punishes who m ever the Lord wishes. And God is capable of doing all things,’ [519] adhering to what it commands became difficult for the sahabah, so they came to God’s Messenger, may God’s peace and blessings be upon him , sat on their knees and said, ‘ Oh, God’s Messenger! God has commanded us to do things that we can do, such as salat, fasting, jihad, and sadaqah (almsgiving) , but we can’t do what this verse commands us to do. ’ The Messenger replied, ‘Are you going to say what the people of the two books [520] (Jews and Christians) said before you “We heard [the scripture] and disobeyed ? ” You should say, instead, “ We heard and obeyed. [We seek] your forgiveness, our Lord. A nd to you is the return [after death] .”’ The sahabah said, ‘ We heard and obeyed. [We seek] your forgiveness, our Lord. A nd to you is the return [after death]. ’ When the sahabah said that submissively, God revealed afterwards , ‘The Messenger believes what is revealed to him from his Lord and so do the believers. All of them believe in God, God’s angels, God’s books, and God’s messengers. [The believers sa y ,] “ We do not distinguish between any of God’s m essengers. ” And t hey sa y , “We heard and obeyed. [We seek] your forgiveness, our Lord. A nd to you is the return [after death].” [521] ’ When the sahabah did that (obeyed the command in vers e 2 84 of Al-Baqarah) , t he verse (2 84 of Al-Baqarah) was abrogated [522] and God, the Almighty and Glorious , revealed , instead, ‘ God only asks each soul to do what it can. It is rewarded [for the good deeds it performs] and punished [for the bad deeds it performs] . [S ay,] “ O ur Lord! Do not censure us if we forget or make a mistake.”’ [523] [God replies,] ‘ Yes. ’ [Say,] ‘ Our Lord! And d o not burden us with something like that you burdened those before us with .’ [524] [God replies,] ‘ Yes. ’ [Say,] ‘ Our Lord! And do not burden us with something we’re incapable of doing.’ [525] [God replies,] ‘ Yes. ’ [Say,] ‘Pardon us and forgive us and have mercy on us. You are our Lord. Make us victorious over the unbeliev ing people .’ [526] [God replies,] ‘ Yes. ’ ”

Sanad : Muhammad-Bin-Minhal Al-Darir and Umayyah-Bin-Bistam Al-Ayshi via Yazid-Bin-Zuray via Rawh {Ibn-Al-Qasim} via Al-Ala' via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 482

Ibn-` Abbas said, " When the verse 'If you show what you have in your hearts [from intentions] or hide it, God holds you accountable for it,' [527] was revealed, it penetrated [fear into] the hearts of them (the sahabah) like no other. So the Prophet, may God's peace and blessings be upon him , told them, 'Say, "We heard, obeyed, and submitted."' God instilled faith in their hearts and revealed, 'God only asks each soul to do what it can. It is rewarded [for the good deeds it performs] and punished [for the bad deeds it performs]. [Say,] " O ur Lord! Do not censure us if we forget or make a mistake."' God replies, ' I did . ' [Say,] 'O ur Lord! And do not burden us with something like that you burdened those before us with .' God replies, ' I did . ' [Say,] ' F orgive us and have mercy on us. You are our Lord.' God replie s, ' I did . '"

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Abu-Kurayb and Ishaq-Bin-Ibrahim via Waki' via Sufyan via Adam-Bin-Sulayman {a mawla of Khalid} via Sa`id-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 483

Ibn-` Abbas said, "When the following verse was revealed ' The Messenger believes what is revealed to him from his Lord and so do the believers. All of them believe in God, God's angels, God's books, and God's me ssengers. [The believers say,] " We do not distinguish between any of God's m essengers." And they say, " We heard and obeyed. [We seek] your forgiveness, our Lord. And to you is the return [after death],"' God's Messenger, may God's peace and blessings be upon him , read it and when he said '[We seek] your forgiveness, our Lord,' God replied, ' I forgave you. ' When the Messenger said 'Our Lord! Do not censure us if we forget or make a mistake,' God replied ' I will not censure you. ' When the Messenger said 'And do not burden us with something like that you burdened those before us with ,' God replied ' I will not burden you. ' When the Messenger said 'And do not burden us with something we're incapable of doing,' God replied ' I will not burden you. ' When the Messenger said 'Pardon us and forgive us,' God replied ' I pardoned you and forgave you. ' When the Messenger said 'Have mercy on us,' God replied ' I bestowed mercy on you. ' And w hen the Messenger said 'Make us victorious over the unbelieving people,' God replied ' I made you victorious. '"

Sanad : Muhammad-Bin-Awf via Adam via Warqa' via Ata'-Bin-Al-Sa'ib via Sa`id-Bin-Jubayr via Ibn-Abbas.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 484

Abu-Sa` id Al-Khudri and /or Abu-Hurayrah, may God be pleased with them , said, "On a hot day, when people say 'There is no god but Allah. How hot today is! Oh, God! Protect us from the heat of hell,' God, the Almighty and Glorious , says to hell ' Some of my servants asked me to protect them from your heat. Be my witness that I am protect ing them. ' And on a very cold day, when people say 'There is no god but Allah. How cold today is! Oh, God! Protect us from the zamharir of hell,' God, the Almighty and Glorious , says to hell ' Some of my servants asked me to protect them from your zamharir. Be my witness that I am protect ing them. ' They (the sahabah) asked, 'What is the zamharir of hell?' He (the Messenger) replied, ' It is a place where un believers are thrown and their bodies disintegrate from the bitter cold.'"

Sanad : Ja`far-Bin-Isa Al-Hulwani via Ibrahim-Bin-Hani' via Abu-Salih via Yahya-Bin-Ayyub via Abdullah-Bin-Sulayman [Bin-Zurah Al-Himyari] via Darraj via Abu-Al-Haytham Sulayman-Bin-Amr-Bin-Abd-Al-Utwari via Abu-Sa`id Al-Khudri {and/or} RT Darraj via Ibn-Hujayrah Al-Akbar via Abu-Hurayrah.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [528] .

Qudsi Hadith No. 485

Salih Al-Murri said, "Ata' Al-Sulaymi was not asking God to grant him a place in heaven. So I said to him that Aban told me that Anas told him that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says [to the angels], ' Check the record s of my servants. If they asked me to grant them a place in heaven, I shall grant them a place in heaven. And if they asked me to protect them from hellfire, I shall protect them from hellfire. ' Then Ata' said, 'All I ask is for God to protect me from hellfire.'"

Sanad : Habib-Bin -Al-Hasan via Al-Fadl-Bin-Ahmad-Bin- Al-Abbas via Muhammad-Bin-Marzuq via Isma`il-Bin-Nasr via Salih Al-Murri.

Source : Sifat Al-Jan n ah by Abu-Nu` aym Al-Asbahani .

Rating : Da` if [529] .

Qudsi Hadith No. 486

Uqbah-Bin-Amir said, "I will not ascribe today to God's Messenger, may God's peace and blessings be upon him , anything he didn't say. I heard God's Messenger, may God's peace and blessings be upon him , say, 'Those who lie and ascribe to me things I didn't say, have a place in hell.' I also heard God's Messenger, may God's peace and blessings be upon him , say, 'There are two types of people in my nation. One is those who wake up at night to purify themselves. They fight their desire for sleep and they are under the spells of Satan. So they perform wudu. When they wash their hands, one spell is removed . When they wash their faces, one spell is removed . When they wipe their heads, one spell is removed . And when they wash their legs, one spell is removed . Then God, the Almighty and Glorious , tells those behind the curtain (the angels,) ' Look at these servants of mine fighti ng their desires! Anything these servants ask me for, they will get. '"

Sanad : Harun via Abdullah-Bin-Wahb via Amr-Bin-Al-Harith via Abu-Ushanah via Uqbah-Bin-` Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [530] .

Qudsi Hadith No. 4 8 7

Aisha said that God's Messenger, may God's peace and blessings be upon him , said, "When a servant [of God] says 'Oh, Lord! Oh, Lord!' God replies ' Oh, my servant! Here I am! Ask [for what you need] and you will get it. '"

Sanad : Ali-Bin-Abdullah-Bin-Mubashir {in Wasit} via Muhammad-Bin-Harb Al-Nasha ' i via Yaqub-Bin-Muhammad [Al-Zuhri] via Al-Hakam-Bin-Said Al-Umawi via Hisham-Bin-` Urwah via his father via Aisha.

Source : Al-Targhib Fi Fada 'i l Al-A` mal by Ibn-Shahin.

Rating : Matruk [531] .

Qudsi Hadith No. 4 8 8

Aisha said that the Prophet , may God's peace and blessings be upon him , said, "When a servant [of God] says 'Oh, Lord! Oh, Lord! Four times,' God replies ' Oh, my servant! Here I am! Ask [for what you need] and you will get it. '"

Sanad : Ishaq-Bin-Wahb Al-Allaf via Yaqub-Bin-Muhammad via Al-Hakam-Bin-Said via Hisham-Bin-Urwah via his father via Aisha.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Matruk [532] .

Qudsi Hadith No. 4 8 9

Burayd ah said, " When God sent Adam down to earth [from heaven], Adam walked around the House (the Kaaba) seven times, offered a two-rak`a salat behind Abraham's Shrine (Maqam Ibrahim), and said, 'Oh, Lord! You know what I hold in secret and what I hold in public (i.e. you know everything about me), so accept my apology. You know what I need, so give me what I ask for. You know what I have [done], so forgive my sins. I ask you to bless me with faith to be instilled in my heart and I ask you for true certitude so I can know that everything that happens to me has been predestinated and I ask you to make me accept such predestination.' God revealed to Adam, ' Oh, Adam! You offered me a prayer that I answered for you. I forgave your sins and removed your afflictions and problems. And I shall do the same to all your descendents who will come after you when they offer the same prayer and I shall eliminate their poverty, bless them in every trade they make, and subjugate life for them even though they wish not to have it. '"

Sanad : Al-Azraqi and Al-Tabarani and Al-Bayhaqi and Ibn-` Asakir via Buraydah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 490

Aisha said that the Prophet , may God's peace and blessings be upon him , said, " When God sent Adam down to earth, Adam faced Kaaba and offered a two-rak`a salat. God inspired Adam with this prayer : 'Oh, God ! You know what I hold in secret and what I hold in public, so accept my apology. You know what I need, so give me what I ask for. You know what I have [done], so forgive my sins. Oh, God! I ask you to bless me with faith to be instilled in my heart and I ask you for true certitude so I can know that everything that happens to me has been predestinated and I ask you to make me accept such predestination.' Then God revealed to Adam, ' Oh, Adam! I accepted you r repentance and forgave you r sins for you. Anyone who offers this prayer, I shall forgive their sins for them, give them the important things that they need, protect them from Satan, bless them in every trade they make, and subjugate life for them even though they wish not to have it. '"

Sanad : Muhammad-Bin-Ali Al-Ahmar Al-Naqid via Al-Nadr-Bin-Tahir via Muadh-Bin-Muhammad Al-Khurasani via Hisham-Bin-` Urwah via his father via Aisha.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [533] .

Qudsi Hadith No. 491

Abu-Hurayrah said that God, the Sublime , said, " I get angry at those who do not pray to me. "

Sanad : Al-` Askari via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [534] .

Qudsi Hadith No. 492

Abu-Hurayrah said that God, the Almighty and Glorious , says, " When my servants ask me [for what they need], I give them. And when they don't ask me, I get angry at them. "

Sanad : Abu-Al-Shaykh via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 493

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God says, " I live up to the expectations of my servants and I am with them when they pray to me. When they remember me (perform dhikr) within themselves (privately) , I remember them within myself (forgive them). When they remember me in front of a group of people (in public) , I remember them in front of a better group (a group of angels). If they come a n arm's length [535] closer to me, I come a ba` [536] closer to them. If they come to me walking, I come to them jogging. If they come to me jogging, I come to them running. I f they ask me [for what they need], I give them. And if they don't ask me, I get angry at them. "

Sanad : Yahya-Bin-Ubaydallah [Bin-Abdullah-Bin-Mawhab] via his father via Abu-Hurayrah.

Source : Al-Du` a ' by Al-Dabbi.

Rating : Da` if [537] .

Qudsi Hadith No. 494

Al-Ghazali says, " When people pray for their brothers and sisters in secret, God says to them, 'I will bless them and you , my servants. '"

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [538] .

Qudsi Hadith No. 495

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, " When servants pray to God and God likes them, God says to Gabriel, ' Oh, Gabriel! Answer the prayers of my servants but delay them because I like to hear their voices. ' And when servants pray to God and God detests them, God says to Gabriel, ' Oh, Gabriel! Answer the prayers of my servants in proportion to their sincerity quickly because I hate to hear their voices. ' "

Sanad : Abu-Ghalib-Bin-Al-Banna via Abu-Muhammad Al-Jawhari via Abu-Abdullah Al-Husayn-Bin-Muhammad-Bin-Imran-Bin-Hubaysh Al-Darrab via Hamid-Bin-Muhammad-Bin-Shuayb via Al-Hakam-Bin-Musa via Yahya-Bin-Hamzah via Ishaq-Bin-Abdullah-Bin-Abi-Farwah via Muhammad-Bin-Al-Munkadir via Jabir-Bin-` Abdullah via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Matruk [539] .

Qudsi Hadith No. 496

Anas said, "When believing servants pray to God, the Sublime , God says to Gabriel, ' Do not answer their prayers for I like to hear their voices. ' And when sinners pray to God , God says to Gabriel, ' Oh, Gabriel! Answer their prayers for I do not like to hear their voices. '"

Sanad : Ibn-Al-Najjar via Ishaq-Bin-` Abdullah-Bin-Abi-Farwah via Yazid Al-Raqashi via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [540] .

Qudsi Hadith No. 497

Jabir sa id , "Gabriel is charged with taking care of the needs of the children of Adam. When un believing servants pray , God says ' Oh, Gabriel! Give them what they need . I do not like to hear their prayers. ' And when believing servants pray, God says ' Oh, Gabriel! Withhold what they need. I love to hear their prayers. ' "

Sanad : Ibn-Al-Najjar via Jabir.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 498

Jabir sa id , "When non believers pray to God, the Almighty and Glorious , their prayers are answered. And when believers pray to God, the Sublime , the answering of their prayers i s delayed. So t he angels clamor. That's why God, the Sublime , says, ' I answer the prayers of nonbelievers so that they do not pray to me or remember me (perform dhikr) for I detest them and detest their voices. And I delay the answering of the prayers of believers so that they do not stop remembering me for I love them and I love their supplication. '"

Sanad : Al-Khalili via Jabir.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 499

Abu-Umamah says, "[U nbelieving] servants are blessed with wealth, children, and good health. So the angels complain. God says to the angels, ' Continue the blessings for these servants for I do not like to hear their voices (i.e. their prayers). '"

Sanad : Yahya Al-Wuhazi via ` Ubayd via Sulaym via Abu-Umamah.

Source : Tarikh Al-Islam by Al-Dhahabi.

Rating : Unrated.

Qudsi Hadith No. 500

Abu-Umamah said that the Prophet , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says to the Lord's angels, ' Go to my servants and d eluge them with affliction s . ' The angels go to the servants and d eluge them with afflictions. The servants praise the Lord. The angels go back and say, 'Our lord! We d eluged the servants with afflictions like you ordered us to do.' God replies, ' Go back [and d eluge them some more] for I like to her their voices (i.e. their praises of me). '"

Sanad : Abd-Al-Wahid via Ayyub-Bin-Sulayman via Abu-Al-Yaman viaUfayr-Bin-Madan via Sulaym-Bin-Amir via Abu-Umamah.

Source : Al-Fawa ' id Al-Muntaqah by Ibn-Abi- Al-Fawaris.

Rating : Matruk [541] .

Qudsi Hadith No. 501

Jabir-Bin-` Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "I swear to God that servants whom God is angry at will pray to God and God will shun them. The servants will pray again to God and God will shun them. God will say to the angels of the Lord, ' My servants refused to pray to anyone other than me. I have become embarrassed from them because they pray to me and I shun them. I hold you as witnesses that I am forgiving them. '"

Sanad : Muhammad-Bin-Ishaq Al-Madini via Abdullah-Bin-Muhammad via Ibrahim-Bin-Muhammad-Bin-Al-Harith viaAbd-Al-Ala-Bin-Hammad Al-Narsi via Abu-Asim Al-Abbadani via Al-Fadl [Bin-Isa] Al-Raqashi via Muhammad-Al- Munkadir via Jabir-Bin-` Abdullah.

Source : Hilyat Al-Awliya ' by Abu-Nu ` aym Al-Asbahani.

Rating : Da ` if [542] .

Qudsi Hadith No. 502

Jabir-Bin-` Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "God calls a servant of the Lord on the day of resurrection and asks , ' I said to you [in the worldly life] "Pray to me and I will answer your pra yer ." Did you pray to me? ' The servant replies, 'Yes.' God asks , ' Do you remember when you were afflicted with such and such a problem that you hated and you prayed to me and I answered your prayer? ' The servant replies, 'Yes.' God says to the servant, ' You also prayed to me to help you with such and such a problem and I didn't answer you prayer but I will make it up for you in heaven . ' The servant says, 'I wish God never answered any of my prayers in the worldly life.'"

Sanad : Abu-Umar-Bin-Hamdan via Al-Hasan-Bin-Sufyan via Said-Bin-Yaqub via Abu-Asim Al-Abbadani via [Al-Fadl-Bin-Isa] Al-Raqashi via Muhammad-Al-Munkadir via Jabir-Bin-` Abdullah.

Source : Hilyat Al-Awliya ' by Abu-Nu ` aym Al-Asbahani.

Rating : Da ` if [543] .

Qudsi Hadith No. 503

Jabir-Bin-` Abdullah, may God be pleased with him and his father , said that the Prophet , may God's peace and blessings be upon him , said, "God calls the believer on the day of resurrection and the believer stands in front of the Lord and God asks, ' My servant! I commanded you to pray to me and I promised you that I would answer your prayer. So were you praying to me? ' The believer re plies , 'Yes, oh Lord!' God ask s , ' Whenever you praye d to me, I answered your prayer . Didn't you pray to me on the day when you had such and such an affliction for help and I answered your prayer? ' The believer replies, 'Yes, oh Lord!' God asks, ' I answered your prayer quickly in the worldly life. Didn't you also pray to me on the day when you had such and such an affliction to get rid of that affliction for you but your prayer was not answered? ' The believer replies, 'Yes, oh Lord!' God says, ' I made it up for you in heaven and gave you such and such. ' God shows the believer that every prayer that the believer prayed was either quickly answered in the worldly life or made up for in heaven. The believer says at that time, 'I wish God never answered any of my prayers quickly!'"

Sanad : Abu-Said Ahmad-Bin-Yaqub via Abu-Muhammad Abdullah-Bin-Muhammad-Bin-Musa Al-Adl via Muhammad-Bin-Ayyub via Abd-Al-Ala-Bin-Hammad via Abu -Asim Al-Abbadani via Al-Fadl- Bin-Isa [Al-Raqashi] via Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da ` if [544] .

Qudsi Hadith No. 504

Abu-Hurayrah said, " Whenever a servant says 'Oh, Lord ! ' three times, God replies ' I'm here for you, my servant, ' and God executes quickly what the Lord wishes and delays what the Lord wishes. (I.e. God decides which prayers to answer right away and which prayers to answer later on.)"

Sanad : Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da ` if [545] .

Qudsi Hadith No. 505

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " T hree people whose prayers are never declined: a fasting person until they break their fast , a just imam, and the oppressed whose prayer is lifted up by God above the clouds and for which God opens the gates of heaven and the Lord says, ' I swear by my Might that I shall help you in due time . '"

Sanad : Abu-Kurayb via Abdullah-Bin-Numayr via Sadan Al-Qummi via Abu-Mujahid via Abu-Mudillah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [546] .

Qudsi Hadith No. 506

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Three people whose prayers are never turned down: a just imam, a fasting person until they break their fast, and the oppressed whose prayer is lifted up, on the day of resurrection, by God underneath the clouds and for which the gates of heaven are opened and the Lord says, ' I swear by my Might that I shall help you in due time . '"

Sanad : Ali-Bin-Muhammad via Wak i via Sadan Al-Juhani via Sa d Abu-Mujahid Al-Ta ' i {who was reliable} via Abu-Mudillah {who was reliable} via Abu-Hurayrah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [547] .

Qudsi Hadith No. 507

Abu-Hurayrah said, "We (the sahabah) said, 'Oh, God's Messenger! When we see you, our hearts grow tender and we become people of the hereafter (i.e. good Muslims). But when we leave you, we become enamored of the worldly life and we concentrate on our women and children.' The Messenger replied, 'If you always behave the way you behave in my presence, the angels will shake your hands and visit you in your homes. I f you didn't sin, God would bring people who would sin so the Lord could forgive them.' We asked, 'Oh, God's Messenger! Tell us about heaven and what it is built of.' The Messenger replied, 'It's built of a brick of gold and a b rick of silver. Its grout is fragrant musk. Its gravel is pearls and rubies. And its sand is saffron crocus. Those who enter it are blessed and never despair. They live forever and never die. And their clothes never wear and they stay young and never age. Three people whose prayers are never rejected: a just imam, a fasting person until they break their fast, and the oppressed whose prayer is lifted up above the clouds and for which the gates of heaven are opened and the Lord, the Almighty and Glorious , says, " I swear by my Might that I shall help you in due time . " "

Source : Abu-Kamil and Abu-Al-Nadr via Zuhayr via Sad Al-Ta ' i {Abu Al-Nadr said that Sad is Abu-Mujahid} via Abu-Al-Mudillah {a mawla of Umm-Al-Mu ' minin [548] Aisha} via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [549] .

Qudsi Hadith No. 508

Khuzaymah-Bin-Thabit, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said " [Do not oppress others and] fear the prayers of the oppressed for their prayers are carried by the clouds [to the Lord]. God, the Almighty and Glorious , says [to the oppressed], ' I swear by my Might and Glory that I shall help you in due time. '"

Sanad : M uhammad-Bin-Al-Abbas Al-Mu ' addi b and Ha fs- B in-Umar-Bin-Al-Sabbah Al-Ra qqi via Sad-Bin-Abd-Al-Hamid-Bin-Ja far Al-Ansari viaAbdullah-Bin-Muhammad-Bin-Imran-Bin-Ibrahim-Bin-Muhammad-Bin-Talha-Bin-Ubayd a llah via Khuzaymah-Bin-Muhammad-Bin-` Umarah-Bin-Khuzaymah-Bin-Thabit via his father via his grandfather via Khuzaymah-Bin-Thabit.

Source : Al- Du ` a ' by Al-Tabarani .

Rating : Hasan [550] .

Qudsi Hadith No. 509

A mawla of Abu-Al-Darda' said, " ` Umar sent Habib-Bin-Maslamah to take care of some chores. Habib came to Abu-Al-Darda' to say hello. On his way out, Abu-Al-Darda' accompanied Habib to bid him farewell. They walked together a certain distance and Habib said, 'Why don't you go back, Abu-Al-Darda'? You have walked a long distance bidding me farewell .' Then Habib said to Abu-Al-Darda', ' Leave me with an advice.' Abu-Al-Darda' replied, 'I advise you to fear the Lord. I advise you to keep up offering salat and to offer salat on time and to perform each salat as if it were your last. And I advise you to [not oppress others and to] fear the prayer of the oppressed for I heard God's Messenger, may God's peace and blessings be upon him , say, "When servants are oppressed and not helped and they have no one to ask for help and they look up to heaven and pray to their Lord, the Almighty and Glorious , God says, ' I'm here for you my servants. I shall help you sooner [in the worldly life] and later [in the hereafter] . ' """

Sanad : Aban [Bin-Fayruz] via Shahr-Bin-Hawshab via a mawla of Abu-Al-Darda ' .

Source : Min Hadith ` Abd-Al-Samad Al-Tasti by Al-Tasti.

Rating : Da ` if [551] .

Qudsi Hadith No. 510

Uthman-Bin-Abi-Al-As said that Prophet , may God's peace and blessings be upon him , said, "When it is the night of the middle day of [the month of] Sha ` ban, a caller (God) says, ' Is there anyone who wants to ask for forgiveness so I can forgive them? Is there anyone who wants to ask for something so I can give it to them? ' Anyone

who asks will be given except prostitute s and polytheist s ."

Sanad : Abu-Al-Husayn-Bin-Bishran via Abu-Jafar Al-Razzaz via Muhammad-Bin-Ahmad Al-Riyahi via Jami-Bin-Subayh Al-Ramli via Marhum-Bin-Abd-Al-Aziz via Dawud-Bin-Abd-Al-Rahman via Hisham-Bin-Hassan via Al-Hasan via Uthman-Bin-Abi-Al-`As.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [552] .

Qudsi Hadith No. 511

Abu-Hurayrah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Our Lord, the Blessed and Sublime , descends to the lower heaven every night when the last one-third of the night remains and says, ' Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? Who is asking me for forgiveness so I can forgive them? '"

Sanad : Abd-Al-Aziz-Bin-Abdullah via Malik via Ibn-Shihab via Abu-Abdullah Al-Agharr and Abu-Salamah-Bin-`Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 512

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God descends to the lower heaven every night when the first one-third of the night is over and says, ' I am the King, I am the K ing. Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? Who is asking me for forgiveness so I can forgive them? ' God con tinues with that until dawn breaks ."

Sanad : Qutaybah-Bin-Said via Yaqub {Ibn-`Abd-Al-Rahman Al-Qari} via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 513

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God descends to the lower heaven every night at the start of the second half of the night or the last one- third of the night and says ' Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? Who is asking me for forgiveness so I can forgive them? ' U ntil dawn breaks or the reader is done with the Morning Salat."

Sanad : Yazid via Muhammad via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [553] .

Qudsi Hadith No. 514

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "When one-half or two-thirds of the night are over, God, the Blessed and Sublime , says ' Is there anyone asking for somethi ng so it can be given to them? Is there anyone praying so their prayer can be answered? Is there anyone asking for forgiveness so they can be forgiven? ' U ntil dawn breaks."

Sanad : Ishaq-Bin-Mansur via Abu-Al-Mughirah via Al-Awzai via Yahya via Abu-Salamah-Bin-Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 515

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God descends to the lower heaven for the second half or last one-third of the night and says , ' Who is praying to me so I can answer their prayer? Who is asking me for something so I can give it to them? ' Then God says, 'Who will lend to God (i.e. who will perform good deeds to be compensated in the hereafter) , who is neither needy nor unjust? ' "

Sanad : Hajjaj-Bin-Al-Shair via Muhadir Abu-Al-Muwarri via Sad-Bin-Said via Ibn-Marjanah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 516

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, " Had I not found them difficult to do, I would have order ed my people to use the siwak [554] when they perform wudu and delay ed the `Is h a ' Salat until the end of one-third of the night or until midnight. When one-third or one-half of the night is over, God, the Almighty and Glorious , descend s to the lower heaven and says, ' Is there anyone asking for something so I can give it to them? Is there anyone asking for forgiveness so I can forgive them? Is there anyone repenting so I can accept their repentance? Is there anyone praying so I can answer their prayer? '"

Sanad : Yahya via Ubaydallah via Said via Abu-Hurayrah.

Source : Musnad Ahm ad by Ah m a d.

Rating : Sahih [555] .

Qudsi Hadith No. 517

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , used to say, "When one-third of the night remains, God, the Almighty and Glorious , descen ds to the lower heaven and says ' Who is praying to me so I can answer their prayer? Who is asking me for forgiveness so I can forgive them? Who is asking me for blessing so I can bless them? Who is asking me for protection from harm so I can protect them? ' U ntil day breaks."

Sanad : Abd-Al-Samad and Abu-Amir via Hisham via Yahya via Abu-Ja` far via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [556] .

Qudsi Hadith No. 518

Abu-Sa` id and Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God g rants [people] a respite and when the first one-third of the night ends God descends to the lower heaven and asks ' Is there anyone asking for forgiveness? Is there anyone repenting? Is there anyone asking [for something] ? Is there anyone praying? ' U ntil dawn breaks."

Sanad : Uthman and Abu-Bakr {sons of Abu -Shaybah} and Ishaq-Bin-Ibrahim Al-Hanzali via Jarir via Mansur via Abu-Ishaq via Al-Agharr Abu-Muslim via Abu-Said and Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 519

Abu-Hurayrah and Abu-Sa` id Al-Khudri said , "T he Prophet , may God's peace and blessings be upon him , said, ' God grants [people] a respite until the end of the first one-third of the night and then God descends and says, " Is there anyone who's repenting? Is there anyone who's asking for forgiveness? Is there anyone who's a sinner? "' A man asked the Prophet, 'Until day breaks?' The Prophet replied, 'Yes.'"

Sanad : Muhammad-Bin-Jafar via Shubah via Abu-Ishaq via Al-Agharr via Abu-Hurayrah and Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [557] .

Qudsi Hadith No. 520

Rifa` ah Al-Juhani said that God's Messenger, may God's peace and blessings be upon him , said, "God grants [people] a respite until one-half or two-thirds of the night are over and then God says, ' My servants ask no one but me. I answer the prayers of those who pray to me, I give to those who ask me to give them, and I forgive those who ask me to forgive them until dawn breaks. '"

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Muhammad-Bin-Musab via Al-Awzai via Yahya-Bin-Abi-Kathir via Hilal-Bin-Abi-Maymunah via Ata ' -Bin-Yasar via Rifaah Al-Juhani.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [558] .

Qudsi Hadith No. 521

Rifa` ah Al-Juhani said, "We went with God's Messenger, may God's peace and blessings be upon him , [on an expedition] and when we reached Al-Kadid [559] {he m ight have said Qudayd [560] } some people started asking the Messenger for a permission to go back to their families and the Messenger gave them a permission to do so. The Messenger stood up, praised and thanked the Lord, and said, ' Why do people hate to be with the Messenger and would rather be somewhere else?' Upon hearing that, everyone started to cry. A man (Abu-Bakr) said, 'Anyone who asks you for a permission to leave from now on is ignorant .' Then the Messenger praised the Lord and said, ' I swear to God that any servant [of God] who dies believing , truly and sincerely, that there is no god but Allah and that I am Allah's Messenger shall enter heaven.' And the Messenger said, 'My Lord, the Almighty and Glorious , promised me that God would place seventy thousand people from my nation in heaven without judgment or punishment and I wish that none of them would enter heaven before you and the righteous ones from your ancestors, spouses, and descendents.' And the Messenger said, ' When one-half of the night { he might have said "two-thirds of the night"} is over, God, the Almighty and Glorious , descends to the lower heaven and says, " I ask no one about [the needs of] m y servants but m yself . Who is that asking for forgiveness so I can forgive them? Who is that praying to me so I can accept their prayer? Who is that asking me for something so I can give it to them? U ntil day breaks. " ""

Sanad : Ismail-Bin-Ibrahim via Hisham Al-Da sta wa ' i via Yahya-Bin-Abi-Kathir via Hilal-Bin-Abi-Maymunah via Ata ' -Bin-Yasar via Rifa` ah Al-Juhani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [561] .

Qudsi Hadith No. 522

Ibn-Mas` ud said that God's Messenger, may God's peace and blessings be upon him , said, "When one-third of the night remains, God, the Almighty and Glorious , descends to the lower heaven and the gates of heaven are opened and God spreads out the Lord's hand and says, ' Is there anyone asking for something s o it can be given to them? ' That continues until dawn breaks."

Sanad : Abd-Al-Samad viaAbd-Al-Aziz-Bin-Muslim via Abu-Ishaq Al-Hamdani via Abu-Al-Ahwas via Ibn-Masud.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [562] .

Qudsi Hadith No. 523

Nafi` -Bin-Jubayr's father said that the Prophet , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , descends every night to the lower heaven and says, ' Is there anyone asking for something so I can give it to them? Is there anyone asking for forgiveness so I can forgive them? ' Until dawn breaks.'"

Sanad : Aswad-Bin-Amir via Hammad-Bin-Salamah viaAmr-Bin-Dinar via Nafi` -Bin-Jubayr via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [563] .

Qudsi Hadith No. 524

Ali-Bin-Abi-Talib said that God's Messenger, may God's peace and blessings be upon him , said, "Had I not found them difficult to do, I would have ordered my people to use the siwak when they offer every salat and delayed theIsha ' Salat until the end of one-third of the night. When one-third of the night is over, God, the Blessed and Sublime , descends to the lower heaven and stays there until dawn breaks saying, ' Is there anyone asking for something so it can be given to them ? Is there anyone praying so their prayer can be answered? Is there anyone interceding so their intercession can be accepted? Is there anyone repenting and asking for forgiveness so they can be forgive n ? '"

Sanad : Sulayman-Bin-Sayf Al-Harrani via Said-Bin-Bazi via Ibn-Ishaq via Abd-Al-Rahman-Bin-Yasar T Ibrahim-Bin-Said Al-Jawhari and Al-Fadl-Bin-Sahl and Ahmad-Bin-Mansur via Yaqub-Bin-Ibrahim-Bin-Sad via his father Ibn-Ishaq via Abd-Al-Rahman-Bin-Yasar viaUbaydallah-Bin-Rafivia his father viaAli-Bin-Abi-Talib.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Sahih [564] .

Qudsi Hadith No. 525

Uthman-Bin-Abi-Al-As Al-Thaqafi said that the Prophet , may God's peace and blessings be upon him , said, "The gates of heaven open at midnight and a caller (God) says, ' Is anyone praying s o their prayer can be answered? Is anyone asking for something so it can be given to them? Is anyone afflicted so their affliction can be removed? ' God, the Almighty and Glorious , answers the prayers of all Muslims except prostitutes and tithe collectors ."

Sanad : Ibrahim via Abd-Al-Rahman-Bin-Salam via Dawud-Bin-Abd-Al-Rahman Al-Attar via Hisham-Bin-Hassan via Muhammad-Bin-Sirin viaUthman-Bin-Abi-Al-` As Al-Thaqafi.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Sahih [565] .

Qudsi Hadith No. 526

Uthman-Bin-Abi-Al-As said that the Prophet , may God's peace and blessings be upon him , said, "There is an hour every night where a caller (God) says, ' Is there anyone praying so I can answer their prayer? Is there anyone asking for something so I can give it to them? Is there anyone asking for forgiveness so I can forgive them? '"

Sanad : Rawh-Bin-Ubadah via Hammad-Bin-Salamah viaAli-Bin-Zayd [Bin-Judan] via Al-Hasan viaUthman-Bin-Abi-Al-` As.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [566] .

Qudsi Hadith No. 527

Al-Hasan said, " Ibn-Amir sent Kilab-Bin- Umayyah to Aylah [567] [to collect taxes].Uthman-Bin-Abi-Al-As saw him there and told him, 'I heard God's Messenger, may God's peace and blessings be upon him , say, "There is an hour every night where the gates of heaven are opened and a caller (God) says, ' Is there anyone asking for something so I can give it to them? Is there anyone praying so I can answer their prayer? Is there anyone asking for forgiveness so I can forgive them? ' One night, [Prophet] David went and said [to the Children of Israel], ' Anyone who asks God, the Almighty and Glorious , for anything [during this hour], God will give it to them except sorcerers and tithe collectors. ' "' Kilab asked for a ship and boarded it and traveled southbound to Ibn-Amir and told him, ' What you are doing (i.e. collecting taxes) is awful!' Ibn- ' Amir asked, 'Why?' Kilab replied, 'I heard ` Uthman say such and such.'"

Sanad : Abd-Al-Samad andAffan via Hammad-Bin-Salamah via Ali-Bin-Yazid [Bin-Judan] via Al-Hasan.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [568] .

Qudsi Hadith No. 528

`Ubadah-Bin-Al-Samit said that God's Messenger, may God's peace and blessings be upon him , said, " At the start of the last one-third of every night, our Lord, the Blessed and Sublime , descends to the lower heaven and says, ' Are there any servants of mine who are praying to me so I can answer their prayer? Are there any people who have wronged themselves and they 're praying to me so I can forgive them? Are there any needy people [so I can bless them]? Are there any oppressed people remembering me so I can help them? Are there any captives asking me for support so I can support them? ' That continues until day breaks, and then our Lord, the Almighty and Glorious , ascends to the throne."

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Suwayd via Abd-Al-Rahman-Bin-Al-Mubarak Al-Ayshi via Fudayl-Bin-Sulayman via Musa-Bin-Uqbah via Ishaq-Bin-Yahya via `Ubadah-Bin-Al-Samit.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da` if [569] .

Qudsi Hadith No. 529

Abu-Al-Darda', may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , descends in the last three hours of the night. In the first hour , God , the Almighty and Glorious , looks in the book that no one else but God looks in and erases [for people from sin] and records [from reward] whatever God wishes. In the second hour, God looks at Eden, which is the abode of the Lord and a place no one shares with the Lord but the prophets, martyrs, and true believers. In it, there are things that no one ever saw and no human ever thought of. Then in the last hour of the night, God descends [to the lower heaven] and says, ' Is there anyone who wants to ask me for forgiveness so I can forgive them? Is there anyone who wants to ask me to give them something so I can give it to them? Is there anyone who wants to pray to me so I can answer their prayer? ' Until dawn breaks. That's what God, the Almighty and Glorious , means by ' The recitation at dawn for the recitation at dawn is witnessed,' [570] witnessed by the angels of the night and the angels of the day."

Sanad : Muttalib-Bin- Shuayb Al-Azdi via Abdullah-Bin-Salih via Al-Layth-Bin-Sad via Ziyadah-Bin-Muhammad Al-Ansari via Muhammad-Bin-Kab Al-Qurazi via Fadalah-Bin-`Ubayd Al-Ansari via Abu-Al-Darda ' .

Source : Al-Du`a ' by Al-Tabarani.

Rating : Da` if [571] .

Qudsi Hadith No. 530

Thuwayr-Bin-Fakhitah said, " One of the sahabah named Abu- Al-Khattab asked the Prophet , may God's peace and blessings be upon him , about the witr salat and the Prophet replied, 'I like to offer the witr salat at midnight because God descends from the upper heaven to the lower heaven and says, " Is there anyone asking for something? Is there anyone wants to be forgiven? Is there anyone praying for something? " When dawn breaks God ascends.'"

Sanad : Muhammad-Bin-Abdus-Bin-Kamil Al-Sarraj via Hajjaj-Bin-Al-Shair vi a Abu-Ahmad Al-Zubayri via Isra ' il via Thuwayr-Bin-Abi-Fakhitah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [572] .

Qudsi Hadith No. 531

Abu-Hurayrah said , "T he Prophet , may God's peace and blessings be upon him , might have said [that God said], ' If servants come a span [573] closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba` closer to them. ' "

Sanad : Musaddad via Yahya via Al-Taymi via Anas-Bin-Malik via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 532

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " If my servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba` closer to them. And if they come to me walking, I come to them jogging. "

Sanad : Muhammad-Bin-Bashar-Bin-Uthman Al-Abdi via Yahya {Ibn-Said} and Ibn-Abi-Adiyy via Sulayman {Al-Taymi} via Anas-Bin-Malik via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 533

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said {he means the Lord, the Almighty and Glorious , said}, " If servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a bacloser to them. And if they come a ba closer to me, I come to them jogging. "

Sanad : Muhammad-Bin-Abi-`Adiyy via Sulayman {Al-Taymi} via Anas via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [574] .

Qudsi Hadith No. 534

Hammam-Bin-Munabbih said, "Abu-Hurayrah told us many hadiths. One of them was that God's Messenger , may God's peace and blessings be upon him , said that God said, ' If my servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba**closer to them. And if they come a ba** closer to me, I come to them quicker. '"

Sanad : Muhammad-Bin-Rafi**via** Abd-Al-Razzaq via Ma`mar via Hammam-Bin-Munabbih.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 535

Anas, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said that the Lord said " If servants come a span closer to me, I come a n arm's length closer to them. And if they come a n arm's length closer to me, I come a ba` closer to them. And if they come to me walking, I come to them jogging. "

Sanad : Muhammad-Bin-**Abd-Al-Rahim via Abu-Zayd Sa**id-Bin-Al-Rabi**Al-H arawi via Shu**bah via Qatadah via Anas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 536

Anas said that God's Messenger, may God's peace and blessings be upon him , said that God said, " Oh, child of Adam! If you remember me (perform dhikr) within yourself (privately), I remember you (reward you) within myself. And if you remember me in front of a group of people, I remember you in front of a group of angels or in front of a group that is better than them. If you come a span closer to me, I come a n arm's length closer to you. And if you come a n arm's length closer to me, I come a ba` closer to you. And if you come to me walking, I come to you jogging. "

Sanad : **Abd-Al-Razzaq via Ma**mar via Qatadah via Anas.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [575] .

Qudsi Hadith No. 537

Abu-Dharr said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Whoever performs one good deed will be rewarded for doing ten good deeds and more. And whoever does one bad deed will be penalized for doing one bad deed or I may forgive them. Whoever comes a span closer to me, I come a n arm's length closer to them. And whoever comes a n arm's length closer to me, I come a ba` closer to them . And whoever comes to me walking, I come to them jogging. And whoever comes to me with enough sins to fill the earth, [but] believing in me and me alone, I shall forgive all their sins. "

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Waki**via Al-A**mash via Al-Ma`rur-Bin-Suwayd via Abu-Dharr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 538

Abu-Dharr, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Child of Adam! If you come a span closer to me, I come a n arm's length closer to you. And if you come a n arm's length closer to me, I come a ba` closer to you. Child of Adam! If you think about doing a good deed and do not do it, I will add to your record one hasanah (reward), and if you do the good deed, I will add to your record ten hasanat (rewards). And i f you intend to do a bad deed but do not do it due to fearing me, I will add to your record one hasanah, and if you do the bad deed, I will add to your record one sayyi ' ah (penalty). "

Sanad : **Ali-Bin-Hamshadh Al-**Adl via Isma**il-Bin-Ishaq and Muhammad-Bin-Ghalib via Abu-Hammam Muhammad-Bin-Mujib via Ibrahim-Bin-Tahman via Mansur via Rabi**i-Bin-Hirash via Al-Ma`rur-Bin-Suwayd via Abu-Dharr.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [576] .

Qudsi Hadith No. 539

Abu-Dharr said that God's Messenger, may God's peace and blessings be upon him , said, "Your Lord, the Almighty and Glorious , said, ' Each g ood deed is given the reward of ten good deeds and each bad deed is penalized for one bad deed or I may forgive it. Whoever meets me with enough sins to fill the earth, [but] believing in me and me alone, I will meet them with enough forgiveness to fill the earth. Whoever intends to do a good deed and do not do it, a hasanah will be added to their record. And whoever intends to do a bad deed and do not do it, nothing will be added to their record. Whoever comes a span closer to me, I come a n arm's length closer to them. And whoever comes a n arm's length closer to me, I come a ba` closer to them . '"

Sanad : Shubah via Wasil via Al-Marur-Bin-Suwayd via Abu-Dharr.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [577] .

Qudsi Hadith No. 540

Shurayh said, "I heard one of the sahabah say that the Prophet , may God's peace and blessings be upon him , sa id that God, the Sublime , said , ' Oh, child of Adam! Stand up for me and I will come to you walking. And come to me walking and I will come to you jogging. '"

Sanad : Ishaq-Bin-Isa-Bin-Al-Tabba via Jarir {Ibn-Hazim } via Wasil Al-Ahdab via Abu-Wa ' il via Shurayh.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [578] .

Qudsi Hadith No. 541

Abu-Sa` id Al-Khudri said that the Prophet , may God's peace and blessings be upon him , said, "The Devil said, 'Oh, Lord! I shall seduce the children of Adam as long as they have souls in their bodies.' The Lord, the Almighty and Glorious , replied, ' I shall forgive them as long as they ask me for forgive ness . '"

Sanad : Yahya-Bin-Ishaq via Ibn-Lahiah via Darraj via Abu-Al -Haytham via Abu-Said Al-Khud ri.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [579] .

Qudsi Hadith No. 542

Abu-Qilabah said, " When God expelled the Devil [from heaven] , the Devil asked God for a respite [from punishment] and God granted the Devil a respite [until Judgment Day] . The Devil said, ' I swear by your Might that I shall not leave the hearts of your servants until their souls leave first (i.e. until they die).' God replied, ' I swear by my Might that I shall not deprive my servants of my forgiveness until their souls {or he might have said " spirits"} leave first . '"

Sanad : Ma` mar via Ayyub via Abu-Qilabah.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Unrated.

Qudsi Hadith No. 543

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say that God, the Blessed and Sublime , said, " Child of Adam! When you pray to me and beseech me I shall forgive your sins without care. Child of Adam! If your sins reached the clouds in heaven and you asked me for forgiveness, I would forgive you without care. Child of Adam! If you came to me with enough sins to fill the earth and you met me [on the day of resurrection] believing in me and me alone I would come to you with enough forgiveness to fill the earth. "

Sanad : Abdullah-Bin-Ishaq Al-Jawhari Al-Basri via Abu-Asim via Kathir-Bin-Faid via Said-Bin-Ubayd via Bakr-Bin-Abdullah Al-Muzani via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [580] .

Qudsi Hadith No. 544

Abu-Dharr said that the Prophet , may God's peace and blessings be upon him , said that the Lord said, " Child of Adam! When you pray to me and beseech me , I shall forgive all your sins . Child of Adam! If you meet me with enough sins to fill the earth, I shall meet you with enough forgiveness to fill the earth after you believe in me and me alone. Child of Adam! If your sins reach the clouds in heaven and you ask me for forgiveness, I shall forgive you without c oncern . "

Sanad : Arim via Mahdi-Bin-Maymun via Ghaylan via Shahr-Bin-Hawshab via Madi Karib via Abu-Dharr.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [581] .

Qudsi Hadith No. 545

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said , " Oh, child of Adam! When you pray to me and beseech me, I shall forgive all your sins. If you come to me with enough sins to fill the earth, I shall meet you with enough forgiveness to fill the earth if you believe in me and me alone. If your sins reach the clouds in heaven and you ask me for forgiveness, I shall forgive you. "

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Shaybah via Ibrahim-Bin-Ishaq Al-Sini via Qays-Bin-Al-Rabi via Habib-Bin-Abi-Thabit via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Hasan [582] .

Qudsi Hadith No. 546

Abu-Dharr said, “I heard God’s Messenger, the truthful and believable, may God’s peace and blessings be upon him , say that God, the Almighty and Glorious , said, ‘ Each g ood deed is given the reward of ten good deeds or I may increase it, and each bad deed is penalized for one bad deed or I may forgive it. So whoever meets me, believing in me and me alone, with enough sins to fill the earth, I will meet them with enough forgiveness to fill the earth. ’”

Sanad : Affan via Abu-Awanah via Asim [Bin-Bahdalah] via Al-Marur-Bin-Suwayd via Abu-Dharr.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [583] .

Qudsi Hadith No. 547

Abu-Al-Darda' said that the Prophet , may God’s peace and blessings be upon him , said, “Your Lord, the Blessed and Sublime , said, ‘ If my servant s meet me with enough sins to fill the earth, believing in me and me alone, I shall meet them with enough forgiveness to fill the earth. ’”

Sanad : Al-Tabarani via Abu-Al-Darda ‘ .

Source : Majma ` Al-Zawa ‘ id by Al-Haythami.

Rating : Da` if [584] .

Qudsi Hadith No. 548

Abu-Al-Darda' said that the Prophet , may God’s peace and blessings be upon him , said that Gabriel, may peace be upon him , said that the Lord, the Almighty and Glorious , said, “ Oh, child of Adam! When you pray to me and beseech me and believe in me and me alone, I will forgive your sins that I know. And i f you meet me with enough misdeeds and sins to fill the earth, I will meet you with enough forgiveness to fill the earth , and I forgive you without care. ”

Sanad : Ibn-Abi-Dawud via Al-Husayn-Bin-Ali-Bin-Mihran viaAli-Bin-Muhammad Al-Manhurani via Al-` Ala ‘ {Ibn-Zaydal} via Shahr-Bin-Hawshab via Umm-Al-Darda ’ via Abu-Al-Darda ‘ .

Source : Al-Kamil Fi Duafa ' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [585] .

Qudsi Hadith No. 549

Abu-Al-Darda' said, “God, the Sublime , said, ‘ Oh, child of Adam! When you pray to me and beseech me and believe in me and me alone, I will forgive all your p ast sins. And if you meet me with enough misdeeds and sins to fill heaven and earth, I will meet you with enough forgiveness to fill heaven and earth, and I forgive you without concern. ’”

Sanad : Al-Tabarani via Abu-Al-Darda ‘ .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Hasan [586] .

Qudsi Hadith No. 550

Ibn-` Abbas, may God be pleased with him and his father , said that the Prophet , may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , says, “ When you know I have the power to forgive sins, I shall forgive you without concern as long as you believe in me and me alone. ”

Sanad : Bakr-Bin-Muhammad-Bin-Hamdan Al-Sayrafi {in Merv [587] } v ia Abd-Al-Samad-Bin-Al-Fad l Al-Balkhi via H afs-Bin-U m a r Al-Adani via Al-Hakam-Bin-Aban viaIkrimah via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Hasan [588] .

Qudsi Hadith No. 551

Abu-Hurayrah said, “I heard the Prophet , may God’s peace and blessings be upon him , say, ‘ Some servant s committed a sin {or perhaps he said “sinned ”} and said, “ Lord! We sinned {or perhaps he said ‘ committed a sin ’ }, forgive us . ” The Lord replied, “ Have my servants known that they have a Lord who forgives sin and punishes sinners? I have forgiven my servants. ” After a while, the servants committed a sin {or “sinned”} and said, “Lord! We sinned {or ‘committed a sin’} again, forgive us.” The Lord replied, “ Have my servants known that they have a Lord who forgives sin and punishes sinners? I have forgiven my servants. ” After a while, the servants committed a sin {or perhaps he said “sinned”} and said, “Lord! We sinned {or perhaps he said ‘committed a sin’} again, forgive us.” The Lord replied, “ Have my servants known that they have a Lord who forgives sin and punishes sinners? I have forgiven my servants three times. Now they can do whatever they wish (i.e. I will keep forgiving them as long as they keep asking for forgiveness .) ” ”

Sanad : Ahmad-Bin-Ishaq via Amr-Bin-Asim via Hammam via Ishaq-Bin-Abdullah viaAbd-Al-Rahman-Bin-Abi-` Amrah via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 552

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "A servant committed a sin and said, 'My Lord! Forgive my sin.' God, the Blessed and Sublime , replied, ' My servant committed a sin and knew that they had a Lord who forgives sin and punishes sinners. ' The servant sinned again and said, 'Lord! Forgive my sin.' God, the Blessed and Sublime , replied, ' My servant committed a sin and knew that they had a Lord who forgives sin and punishes sinners. ' The servant sinned again and said, 'Lord! Forgive my sin.' God, the Blessed and Sublime , replied, ' My servant committed a sin and knew that they had a Lord who forgives sin and punishes sinners. Do whatever you wish for I have forgiven you. '"

Abd-Al-Ala said, "I don't know if he said 'Do whatever you wish' the third or the fourth time."

Sanad : Abd-Al-Ala-Bin-Hammad via Hammad-Bin-Salamah via Ishaq-Bin-Abdullah-Bin-Abi-Talhah via Abd-Al-Rahman-Bin-Abi-`Amrah via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 553

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "Whenever two [deed] keepers [589] (i.e. two angels) ascend to God with what they have recorded [from a servant's deeds] , day or night, and God finds good deeds at the beginning and at the end of a servant's record, God says [to the angels], ' I hold you as witnesses that I have forgiven the [sinful] deeds of my servant in this record from beginning to end. '"

Sanad : Ziyad-Bin-Ayyub via Mubashir-Bin-Isma`il Al-Halabi via Tammam-Bin-Najih via Al-Hasan via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da`if [590] .

Qudsi Hadith No. 554

`Abdullah-Bin-Busr said that God's Messenger, may God's peace and blessings be upon him , said, "When people open their day with a good deed and close their day with a good deed, God, the Almighty and Glorious , says to the Lord's angels, ' Do not record any of their sinful deeds in between. '"

Sanad : Abu-Jafar Muhammad-Bin-Ahmad {in Isfahan} via Umm-Ibrahim Al-Jawzadaniyyah via Muhammad-Bin-Abdullah via Sulayman-Bin-Ahmad Al-Tabarani via Ibrahim-Bin-Muhammad-Bin-Irq Al-Himsi via Muhammad-Bin-Musaffa via Al-Jarrah-Bin-Yahya Al-Mu ' adhin via Amr-Bin-Abd-Al-Ahmusi via Abdullah-Bin-Busr.

Source : Al-Ahadith Al-Mukhtarah by Al-Diya ' Al-Maqdisi.

Rating : Hasan [591] .

Qudsi Hadith No. 555

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I swear by my Might that I shall not join for my servants two fears or two securities : If they fear me in life, I shall secure them on the day of resurrection and if they feel secure from me in life, I shall fill them with fear on the day of resurrection. "

Sanad : Abd-Al-Wahhab-Bin-Atta ' via Muhammad-Bin-`Amr via Abu-Salamah via Abu-Hurayrah.

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Sahih [592] .

Qudsi Hadith No. 556

Shaddad-Bin-Aws said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I swear by my Might that I shall not join for my servants two securities or two fears: If they feel secure from me in life, I shall fill them with fear on the day I gather them and if they fear me in life, I shall secure them on the day I gather them . "

Sanad : Sulayman-Bin-Ahmad via Muhammad-Bin-Al-Husayn Al-Khathami via Ismail-Bin-Musa Al-Suddi via Muhammad-Bin-Yala TAbdullah-Bin-Muhammad-Bin-Jafar via Ahmad-Bin -Muhammad-Bin-Masqalah via Rizqu llah -Bin-Musa via Muhammad-Bin-Yala via `Umar-Bin-Subh via Thawr via Makhul via Shaddad-Bin-Aws.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Hasan [593] .

Qudsi Hadith No. 557

Shaddad-Bin-Aws, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " Repentance washes out sin. Good deeds erase bad deeds. And when servants remember their Lord during easy times, the Lord rescues them during difficult time s . That's why God, the Sublime , says, ' I never join for my servants two securities or two fears: If they feel secure from me in life, they will fear me on the day I gather them and if they fear me in life, I will secure them on the day I gather them in Hazirat Al-Qudus (heaven) where they will always be secure and safe from my annihilation. '"

Sanad : Muhammad-Bin-Ali via Ahmad-Bin-Ali-Bin-Al-Muthanna via Yahya-Bin-Hujr via Muhammad-Bin-Yala via Umar-Bin-Subh via Thawr-Bin-Yazid vi a Makhul via Shaddad-Bin-Aws.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Mawdu` [594] .

Qudsi Hadith No. 558

Al-Mustanja` said, "I came to the Prophet , may God's peace and blessings be upon him , and he asked, 'Do you want to ask your question, or should I tell you [what you came to ask about]?' I replied, 'Tell me.' The Prophet said, 'You came to ask me about the size of God' s mercy, and I 'm tell ing you that God, the Sublime , said, " I have never been angr y at anyone as I am angry at those servants of mine who commit a sin and think that it is too big to be forgiven. If I wanted to hasten punishment or if haste were something I'm interested in, I would hasten my punishment of those who have lost hope in my mercy. And if I were only to bestow mercy on my servants when they fear me, I would thank them and protect them from what they fear. " ""

Sanad : Masud-Bin-Abi-Bakr-Bin-Uthman via his uncle Abu-Al-Ala ' Muhammad-Bin-Uthman-Bin-Abi-Bakr via Abu-Ali Al-Husayn-Bin-Abdullah-Bin-Yasin via Abu-Tahir Al-Husayn-Bin-Ali {in 408} via Ahmad-Bin-Muhammad Al-Muti Al-Faqih via Ah mad-Bin-Muhammad-Bin-Ahmad Al-Si njari via Abu-Abdullah Al-Husayn-Bin-Ahmad via Muhammad-Bin-Yusuf Al-Razi viaAli-Bin-Al-Qasim via Abdullah-Bin-Hisham via Najiyah-Bin-Muhammad-Bin-Al-Mustanja via his grandfather Al-Mustanja` .

Source : Al-Tad win Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Unrated.

Qudsi Hadith No. 559

Ali-Bin-Rabiah said, "I rode behind Ali [Bin-Abi-Talib], may God be pleased with him . W hen he placed his foot o n the footrest, he said ' Bismi i llah (In the name of Allah)'. And when he sat on the back of the beast, he said ' Subhana Allah (Praise be to God)' three times and said 'Allah u Akbar (God is the Greatest)' three times and recited the verse ' Praise be to the one who subjugated this [animal] for us for we couldn't have done it on our own. ' [595] ThenAli said , 'There is no god but you. May praise be to you. I have wronged myself, so forgive my sins for me. There is no one who forgives sins but you. ' Then Ali leaned to the side and laughed. I asked, ' Oh , Amir Al-Mu'minin ! Why are you laughing? 'Ali replied, 'I was riding behind the Prophet , may God's peace and blessings be upon him , and he laughed and I asked him the same question you asked me and he replied, "The Lord is amazed by God's servants when they say ' There is no god but you. We have wronged ourselves , so forgive our sins for us . There is n o one who forgives sins but you, ' and says ' My servants have come to know that they have a Lord who forgives and punishes . """

Sanad : Muhammad-Bin-Salih-Bin-Hani' via Al-Sari-Bin-Khuzaymah via Said-Bin-Sulayman Al-Wasiti via Fudayl-Bin-Marzuq via Maysarah-Bin-Habib Al-Nahdi via Al-Minhal-Bin-Amr via Ali-Bin-Rabiah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [596] .

Qudsi Hadith No. 560

Ibn-` Abbas said, "[The tribe of] Quraysh said to the Prophet , may God's peace and blessings be upon him , ' Pray t o your Lord and ask God to turn [Mount] Safa into gold for us and we will believe in you.' The Prophet asked, 'You will believe in me?' They replied, 'Yes.' The Prophet prayed. Gabriel came to the Prophet and said, 'Your Lord, the Almighty and Glorious , sends peaceful greetings to you and says, " If you wish I can turn Safa for them into gold but anyone who disbelieves after that I will punish them like I punish no one in the worlds. Or if you wish I can open for them the gate of repentance and mercy. "' The Prophet replied, 'Open for them the gate of repentance and mercy.'"

Sanad : Abd-Al-Rahman via Sufyan via Salamah-Bin-Kuhayl viaImran Abu-Al-Hakam via Ibn-` Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [597] .

Qudsi Hadith No. 561

Ibn-` Abbas said, "Quraysh said to the Prophet , may God's peace and blessings be upon him , 'Pray to your Lord and ask God to turn Safa for us into gold and if it turns into gold we will know that what you told us [about God and the religion of Islam] is tru e .' The Prophet prayed to his Lord, the Almighty and Glorious . Gabriel came to the Prophet and told him [that God said], ' If you wish this Safa will turn into gold for them but anyone who disbelieves after that I will punish them like I punish no one in the worlds. Or if you wish I can open for them the gate s of repentance. ' The Prophet replied, ' Oh, Lord! No. Open for them the gate s of repentance.'"

Sanad : Wakivia Sufyan via Salamah viaImran Abu-Al-Hakam Al-Sulami via Ibn-` Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [598] .

Qudsi Hadith No. 562

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God said, " I live up to the expectations of my servants . "

Sanad : Abu-Al-Yaman via Shu ayb via Abu-Al-Zinad via Al-Ar aj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 563

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants and I 'm with them when they remember me . "

Sanad : Rawh via Zuhayr-Bin-Muhammad via Zayd-Bin-Aslam via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [599] .

Qudsi Hadith No. 564

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said that God, the Sublime , says, " I live up to the expectations of my servants and I am with them if they remember me. If they remember me within themselves (i.e. privately), I remember them within myself. If they remember me in front of a group of people (i.e. in public), I remember them in front of a better group (i.e. a group of angels) that is better than them . If they come a span closer to me, I come a n arm's length closer to them. If they come a n arm's length closer to me, I come a ba` closer to them. And i f they come to me walking, I come to them jogging. "

Sanad : Umar-Bin-Hafs via his father via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 565

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I live up to the expectations of my servants and I am with them when they remember me. If they remember me within themselves, I remember them within myself. If they remember me in front of a group of people, I remember them in front of a better group than theirs . If they come a span closer to me, I come a n arm's length closer to them. If they come a n arm's length closer to me, I come a ba` closer to them. And i f they come to me walking, I come to them jogging. To them are blessings and grace. "

Sanad : Surayj-Bin-Al-Numan via Fulayh via Hilal-Bin-Ali via Abd-Al-Rahman-Bin-Abi-Amrah via Abu-Hurayrah.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [600] .

Qudsi Hadith No. 566

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants and I am with them when they pray to me . If they remember me within themselves, I remember them within myself. If they remember me in front of a group of people, I remember them in front of a group that is better and nicer . If they come a span closer to me, I come a n arm's length closer to them. If they come an arm's leng th closer to me, I come a ba` closer to them. And i f they come to me walking, I come to them jogging. "

Sanad : Muhammad-Bin-Jafar via Shubah via Sulayman via Dhakwan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [601] .

Qudsi Hadith No. 567

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants and I am with them when they remember me. I swear to God that the Lord is happier when the Lord's servants repent than those who find their lost camels in the desert. Those who come a span closer to me, I will come a n arm's length closer to them. Those who come a n arm's length closer to me, I will come a ba` closer to them. And those who come to me walking, I will come to them jogging. "

Sanad : Suwayd-Bin-Sa`id via Hafs-Bin-Maysa rah via Zayd-Bin-Aslam via Abu-S alih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 568

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God says, " I live up to the expectations of my servants and I am with them when they pray to me. "

Sanad : Abu-Kurayb Muhammad-Bin-Al-Ala ' via Waki via Ja`far-Bin-Burqan via Yazid-Bin-Al-Asamm via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 569

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said , " God, the Almighty and Glorious , ordered two servants to be thrown in hell. When one of the servants stood on the edge of hell, the servant looked around and said [to God], 'I swear to the Lord that I expected good things from you.' God, the Almighty and Glorious , said [to the angels], ' Pull the servant back for I live up to the expectations of my servants . ' So God forgave the servant."

Sanad : Abu-Al-Husayn-Bin-Bishran via Abu-Al-Hasan Ali-Bin-Muhammad Al-Misri via Jami-Bin-Sawadah via Ziyad-Bin-Yunus Al-Hadrami via Abd-Al-Rahman-Bin-Abi-Al-Zinad via Musa-Bin-Uqbah via a son of `Ubadah-Bin-Al-Samit via Abu-Hurayrah.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Da`if [602] .

Qudsi Hadith No. 570

Bahz-Bin-Hakim's grandfather said that the Prophet, may God's peace and blessings be upon him , said that God said, " I live up to the expectations of my servants . "

Sanad : Ahmad-Bin-Al-Mualla Al-Dimashqi and Al-Hasan-Bin-Ali Al-Mamari andAbdan-Bin-Ahmad via Hisham-Bin-`Ammar via Mukhayyis-Bin-Tamim via Bahz-Bin-Hakim via his father via his grandfather.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Unrated.

Qudsi Hadith No. 571

Anas-Bin-Malik, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " My servants! I live up to your expectations of me and I'm with you if you remember me. "

Sanad : Abu-Abdullah Muhammad-Bin-Yaqub Al-Hafiz via Ibrahim-Bin-Abdullah Al-Sadi via Muhammad-Bin-Al-Qasim Al-Asadi via Al-Rabi`-Bin-Subayh via Al-Hasan via Anas -Bin-Malik.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [603] .

Qudsi Hadith No. 572

Hayyan Abu-Al-Nadr said, " I went with Wathilah-Bin-Al-Asqa` to visit Abu-Al-Aswad Al-Jurashi who was sick and later died. Wathilah greeted Abu-Al-Aswad and sat down . Abu-Al-Aswad took the right hand of Wathilah and wiped it across his eyes and face because he pledge d allegiance to God's Messenger, may God's peace and blessings be upon him , with it. Wathilah told Abu-Al-Aswad, 'I just have one thing to ask you.' Abu-Al-Aswad replied, 'What is it?' Wathilah said , ' How are your expectations of your Lord?' Abu-Al-Aswad nodded his head indicating that his expectations were good. Wathilah told Abu-Al-Aswad, 'I have good news for you. I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " I live up to the expectations of my servants of me. Let my servants expect whatever they wish of me. """

Sanad : Al-Walid-Bin-Muslim via Al-Walid-Bin-Sulayman {aka Ibn-Abi-Al-Sa ' ib} via Hayyan-Bin-Al-Nadr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [604] .

Qudsi Hadith No. 573

Hayyan Abu-Al-Nadr said, "I went to visit Yazid-Bin-Al-Aswad and I met Wathilah-Bin-Al-Asqa` who also wan ted to visit him, so we went together. When Yazid saw Wathilah, he opened his hand and started pointing to him. Wathilah walked toward Yazid and sat down. Yazid took the palms of Wathilah and placed them on his face. Wathilah asked Yazid , ' How are your expectations of God ? ' Yazid replied, 'I swear to God that my expectations of the Lord are good. ' Wathilah told Yazid , 'I have good news for you. I heard God's Messenger, may God's peace and blessings be upon him , say that God, the Glorious and Sublime , said, " I live up to the expectations of my servants of me. If they expect good things [they receive good things] and if they expect bad things [they receive bad things]. """

Sanad : Umar-Bin-Muhammad Al-Hamdani viaAmr-Bin-Uthman via his father via Muhammad-Bin-Al-Muhajir via Yazid-Bin-Ubaydah via Hayyan Abu-Al-Nadr.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [605] .

Qudsi Hadith No. 574

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I live up to the expectations of my servants of me. If they expect good things of me, they receive good things. And if they expect bad things, they receive bad things. "

Sanad : Hasan-Bin-Musa via Ibn-Lahi`ah via Abu-Yunus via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [606] .

Qudsi Hadith No. 575

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God says [to the angels], " If my servants want to do a bad deed, do not record it against them until they do it. If they do it , record it as one bad deed, and if they abstain from doing it because of me , record it for them as one good deed . I f my servants want to do a good deed and do not do it, record it for them as one good deed , and if they do it , record it for them as ten good deeds to as many as seven hundred good deeds. "

Sanad : Qutaybah-Bin-Sa**id via Al-Mughirah-Bin-**Abd-Al-Rahman via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 576

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said [to the angels], " If my servants intend to do a bad dee d [and do not do it] , do not add it to their record , and i f they do it , add to their record [the penalty of] one bad deed . And i f my servants intend to do a good deed and do not do it, add to their record [the reward of] one good deed , a nd i f they do it , add to their record [the reward of] ten good deeds . "

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Zuhayr-Bin-Harb and Ishaq-Bin-Ibrahim via Sufyan-Bin-**Uyaynah via Abu-Al-Zinad via Al-A**raj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 577

Abu-Hurayrah said , " God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said —and God says the truth — [to the angels], ' If my servants intend to do a good deed [and do not do it] , add to their record one good deed , and if they do it , add to their record ten good deeds . And i f my servants intend to do a bad deed, do not add it to their record . I f they do the bad deed , add to their record one bad deed, and if they abstain from doing it {perhaps he said " if they do not do it " }, add to their record one good deed. ' Then the Messenger recited, ' To those who do a good deed are [the rewards of doing] ten good deeds .' [607] "

Sanad : Ibn-Abi-**Umar via Sufyan via Abu-Al-Zinad via Al-A**raj via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [608] .

Qudsi Hadith No. 578

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said [to the angels], " When my servants intend to do a good deed, add to their record one good deed , and if they do the good deed, add to their record ten good deeds. And w hen my servants intend to do a bad deed, do not add it to their record . I f they do the bad deed, add to their record one bad deed, and if they do not do the bad deed, add to their record one good deed. "

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [609] .

Qudsi Hadith No. 579

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Glorious and Sublime , said [to the angels], " If my servants intent to do a bad deed and do not do it, add to their record one good deed, and if they do it , add to their record one bad deed, and if they repent, erase the bad deed. And i f my servants intend to do a good deed and do not do it, add to their record one good deed, and if they do it , add to their record ten good deeds to as many as seven hundred good deeds. "

Sanad : Isma**il-Bin-Dawud-Bin-Wardan {in Egypt} via Zakariyya -Bin-Yahya Al-Waqqar via Ibn-Wahb via Malik via Abu-Al-Zinad via Al-A**raj via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [610] .

Qudsi Hadith No. 5 80

Hammam-Bin-Munabbih said, "These are some of the ha diths that Abu-Hurayrah told us. God's Messenger, may God's peace and blessings be upon him , said that God, the Glorious and Sublime , said, ' If my servants talk about doing a good deed and do not do it, I add to their record one good deed, and if they do it, I add to their record ten good deeds. And i f my servants talk about doing a bad deed and do not do it, I forgive them, and if they do it, I add to their record one bad deed . ' God's Messenger, may God's peace and blessings be upon him , said, ' The angels said, "Our Lord! There are servants of yours—and God is more aware of their doings—who want to do a bad deed." God replied, " Watch them. If they do it, add to their record one bad deed , and if they do not do it, add to their record one good deed because they abstain from doing bad deed s for my sake. "' And God's Messenger, may God's peace and blessings be upon him , said, 'When you become good Muslims, every good deed of yours is rewarded tenfold to seven-hundredfold and for every bad deed of yours you' re penalized only once until you meet the Lord (i.e. until Judgment Day .) '"

Sanad : Muhammad-Bin-Rafi**via**Abd-Al-Razzaq via Ma` mar via Hammam-Bin-Munabbih.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 581

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Gloriou s , said, " If my servants intend to do a good and do not do it, I add to their record one good deed, and if they do it, I add to their record ten good deeds to as many as seven hundred good deeds. And i f my servants intend to do a bad deed and do not do it, I do not add it to their record , and if they do it, I add to their record one bad deed. "

Sanad : Yahya-Bin-Ayyub and Qutaybah and Ibn-Hujr via Ismail {aka Ibn-Jafar} via Al-` Ala ' via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 582

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " God has written (i.e. predestinated) the good deeds and the bad deeds and explained them (i.e. their rewards and penalties) in detail. So those who intend to do a good deed and do not do it receive the full reward for doing one good deed. Those who intend to do a good deed and do it receive the reward for doing ten good deeds to as many as seven hundred good deeds or more. Those who intend to do a bad deed and do not do it receive the full reward for doing one good deed. And those who intend to do a bad deed and do it receive the penalty for doing one bad deed. "

Sanad : Shayban-Bin-Farrukh via Abd-Al-Warith via Al-Jad Abu-Uthman via Abu-Raja ' Al-Utaridi via Ibn-` Abbas.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 583

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, said, " Your Lord is merciful. Those who intend to do a good deed and do not do it receive the reward of doing one good deed, and those who do it receive the reward of doing ten good deeds to as many as seven hundred good deeds or more. And t hose who intend to do a bad deed and do not do it receive the reward of doing one good deed, and those who do it receive the penalty for doing one bad deed or God may erase it , and those who insist on committing sin shall perish. "

Sanad : Muhammad-Bin-Ishaq Al-S aghani via Affan-Bin-Muslim via Jafar-Bin-Sulayman via Al-Jad Abu-Uthman via Abu-Raja ' Al-Utaridi via Ibn-Abbas.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 584

Safwan-Bin-Muhriz said, " A man asked Ibn-Umar, 'What did you hear God's Messenger, may God's peace and blessings be upon him , say about najwa (the secret conversation between God and believer s on Judgment Day) ?' Ibn-Umar replied, 'The Messenger said, " A believer comes near God and God covers the believer [so that no one else could hear the conversation] and God asks, 'Did you do such and such [sinful] deed ?' The believer replies, 'Yes.' And God asks, ' D id you do such and such [sinful] deed ?' The believer replies, 'Yes.' When the believer acknowledges [the sin] , God says to the believer, ' I covered you in life (i.e. concealed your misdeeds) and I forgive you today. '"""

Source : Musaddad via Abu-` Awanah via Qatadah via Safwan-Bin-Muhriz.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 585

Safwan-Bin-Muhriz said, "While Ibn-Umar was walking around [the Kaaba], a man came up to him and asked, 'Oh, Abu-Abd-Al-Rahman! {Or "Oh, Ibn-Umar!} Did you hear the Prophet , may God's peace and blessings be upon him , talk about the secret conversation?' Ibn-Umar replied, ' I heard the Prophet say, "A believer is brought close to the Lord {Hisham said 'a believer comes close to the Lord' } until the Lord covers the believer. God makes the believer acknowledge the sins the believer committed. God asks the believer, 'Do you know that you committed such and such sin ?' The believer replies, 'I know.' The believer says 'My Lord! I know' twice. God says, ' I concealed them for you in life and I'm forgiving them for you today. ' Then the believer's record of good deeds is folded. As for the others, or the unbelievers, they will be called in front of the witnesses and it will be said, 'These are the one s who lied about their Lord. Certainly, God's cur se is upon the wrongdoers .' [611] """

Sanad : Musaddad via Yazid-Bin-Zuray via Said and Hisham via Qatadah via Safwan-Bin-Muhriz.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 586

Safwan-Bin-Muhriz said, "A man asked Ibn-Umar, 'What did you hear God's Messenger, may God's peace and blessings be upon him , say about the secret conversation?' Ibn-Umar replied, 'I heard him say, "A believer is brought close to the Lord, the Almighty

and Glorious , until the Lord covers the believer. God makes the believer acknowledge the sins the believer committed. God asks the believer, 'Do you know [the sins that you committed]?' The believer replies, 'Yes, Lord! I know.' God says, ' I concealed them for you in life and I'm forgiving them for you today. ' Then the believer is given a record of their good deeds . As for the unbelievers and hypocrites , they will be called in front of the creatures and it will be said [by the angels] , 'These are the one s who lied about God. ' """

Sanad : Zuhayr-Bin-Harb via Isma` il-Bin-Ibrahim via Hisham Al-Dastawa ' i via Qatadah via Safwan-Bin-Muhriz.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 587

Safwan-Bin-Muhriz Al-Mazini said, "While we were with Abdullah-Bin-Umar walking around the House (i.e. the Kaaba), a man came up to him and asked, 'Oh, Ibn-Umar! What d id you hear God's Messenger , may God's peace and blessings be upon him , say about the secret conversation?' Abdullah replied, 'I heard God's Messenger say, "On the day of resurrection, a believer is brought near the Lord until the believer is covered by the Lord. God makes the believer acknowledge the sins that the believer committed. God asks the believer, 'Do you know [the sins that you committed]?' The believer replies, 'Yes, Lord! I know.' God asks the believer this question as many times as the Lord wishes and then God says, ' I concealed them (your sins) for you in life and I'm forgiving them for you today. ' Then the believer is given a record , or a book, of the believer's good deeds in the right hand . As for the unbelievers and hypocrites, they will be called in front of the witnesses and it will be said, ' These are the ones who lied about their Lord. Certainly, God's curse is upon the wrongdoers.' [612] """

Sanad : Humayd-Bin-Masadah via Khalid-Bin-Al-Harith via Said via Qatadah via Safwan-Bin-Muhriz Al-Mazini.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [613] .

Qudsi Hadith No. 588

Safwan-Bin-Muhriz said, "While Ibn-Umar was walking around the House (i.e. the Kaaba), a man came up to him and asked, 'Oh, Abu-Abd-Al-Rahman! What did you hear God's Messenger , may God's peace and blessings be upon him , say about the secret conversation?' Ibn-`Umar replied, 'I heard God's Messenger say, "On the day of resurrection, a believer comes near the Lord like a yeanling (i.e. in a state of humbleness) . God covers the believer and asks, 'Do you know [such and such sin that you committed]?' The believer replies, 'Lord! I know.' And God asks the believer , 'Do you know [such and such sin that you committed]?' The believer replies, 'Lord! I know.' T hen God says, ' I concealed them for you in life and I'm forgiving them for you today. ' And t hen the believer is given a record of the believer's good deeds. As for the unbelievers and hypocrites, they will be called in front of the witnesses and it will be said, 'These are the ones who lied about their Lord. Certainly, God's curse is upon the wrongdoers.' [614] """

Sa` id said that Qatadah said, "On that day, no one will be shamed in public [except the unbelievers and hypocrites.] "

Sanad : Abd-Al-Wahab-Bin-Ata ' via Sa` id via Qatadah via Safwan-Bin-Muhriz.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [615] .

Qudsi Hadith No. 589

Abu-Dharr said , " God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, a man is brought [in front of the Lord]. God says [to the angels], " Show the man his small sins . " The man's big sins will be hidden from him. The man will be told [by the angels] " You did such and such [sinful] deed. You did such and such [sinful] deed. And you did such and such [sinful] deed. " T hree times. The man acknowledges the sins and does not deny them. The man is worried that the big sins will come. If God wants the man to be saved, God says [to the angels], " Replace each one of the man's bad deeds with a good deed . " The man says, " Oh, Lord! There are sins of mine that I haven't seen here yet. "' I saw God's Messenger laughing to the point where his molars became visible and then the Messenger recited, ' Those are the ones that God replaces their bad deeds with good deeds.' [616] "

Sanad: The son of Abu-Raja ' Al-Missisi via Wakia via Al-Amash via Al-Ma` rur-Bin-Suwayd via Abu-Dharr.

Source: Musnad Abu-Awanah by Abu-Awanah.

Rating: Unrated.

Qudsi Hadith No. 590

Abu-Umamah said, "The first thin gs the children of Adam will be asked about [on Judgment Day] are their minor sins. A child of Adam will say, 'But Lord, I swear by your M ight that I have major sins that I do not see here .' God, the Almighty and Glorious , replies, ' I'm more aware of them than you. Go for I have forgiven you. '"

Sanad : Al- Daylami via Abu-Umamah.

Source : Al-Jami` Al-Kabir by Al-Suyuti.

Rating : Da` if [617] .

Qudsi Hadith No. 591

Abu-Sa` id Al-Khudri, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "There was a man from the Children of Israel who killed ninety-nine people. The man went and asked a monk , 'Can I be forgiven?' The monk replied, 'No.' T he man killed the monk . The man kept asking. Someone told the man, 'Go to such and such [righteous] town [and worship God like they do] .' [On the way there,] the man died. When he died he moved his chest in the direction of the

town he was going to. The angels of mercy and the angels of punishment quarreled over the man [as to whether he is saved or not] . God ordered it (the good town that the man was heading to) to move closer and ordered it (the evil town that the man was leaving) to move away, and then God said [to the angels], 'Measure the distance [between the man and the good town and the distance between the man and the evil town] .' The man was found to be a span closer to the good town, so he was forgiven."

Sanad : Muhammad-Bin-Bashar via Muhammad-Bin-Abi-Adiyy via Shubah via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Sa` id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 592

Abu-Sa` id Al-Khudri said that God's Prophet, may God's peace and blessings be upon him , said, "Long ago, before your time, there was a man who killed ninety-nine people. He asked for the most knowledgeable person on earth. The man was told to go to a monk. The man went to the monk and asked, ' I killed ninety-nine people. Can I be forgiven?' The monk replied, 'No.' The man killed the monk and became the killer of one hundred people. The man asked for the most knowledgeable person on earth. The man was told to go to a scholar. The man went to the scholar and asked, 'I killed one hundred people. Can I be forgiven?' The scholar replied, 'Yes. Who is there to prevent you from being forgiven? Go to such and such land. There are people there who worship God. Worship with them and do not go back to your town for it is an evil place.' The man went and when he reached midpoint he died. The angels of mercy and the angels of punishment quarreled over the man. The angels of mercy said, 'The man came repenting and asking God for forgiveness.' The angels of punishment said, 'The man never did anything good.' An angel in the form of a human being came to the angels. The angels asked the angel to resolve their dispute. The angel said to them [that God said], ' Measure the distance between the man and the two towns and to whichever town he is closer he belongs. ' The angels measured the distance and found the man to be closer to the town that he was heading to, so the angels of mercy seized the man's soul and he was saved."

Qatadah said that Al-Hasan said, "We were told that when the man died, he moved his chest [in the direction of the town he was going to]."

Sanad : Muhammad-Bin-Al-Muthanna and Muhammad-Bin-Bashar via Muadh-Bin-Hisham via his father via Qatadah via Abu-Al-Siddiq via Abu-Said Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 593

Abu-Sa` id Al-Khudri said that God's Prophet, may God's peace and blessings be upon him , said, "There was a man who killed ninety-nine people. The man started asking if he could be forgiven. He went to a monk and asked him and the monk told him, 'You cannot be forgiven.' So the man killed the monk. The man continued to ask. Then the man went from a [wicked] town to a town that had righteous people. On the way there the man died and when dying he moved his chest in the direction of the town he was going to. The angels of mercy and the angels of punishment quarreled over the man. The man was a span closer to the righteous town and he was made one of its people (i.e. he was saved)."

In another hadith, reported by Muhammad-Bin-Bashar via Ibn-Abi-Adiyy via Shubah via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Said Al-Khudri mentioned a hadith similar to the hadith reported by Muadh-Bin-Muadh but added, " God ordered it (the evil town that the man was leaving) to move away and ordered it (the good town that the man was heading to) to move closer . "

Sanad : Ubaydallah-Bin-Muadh Al-Anbari via his father via Shubah via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Sa` id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 594

Abu-Sa` id Al-Khudri said, "I only tell you what I heard God's Messenger , may God's peace and blessings be upon him , say. I heard the Messenger with my own ears say and understood that, 'A servant [of God] killed ninety-nine people and wanted to repent. He asked for the most knowledgeable person on earth. The man was told to go to a certain person . The man went to th is person and asked, " I killed ninety-nine people. Can I repent and be forgiven? " The person replied, "After killing ninety-nine people!" The man took out his sword and killed him and became the killer of one hundred people. The man wanted to repent again and asked for the most knowledgeable person on earth. The man was told to go to a certain person. The man went to the person and asked, " I killed one hundred people. Can I repent and be forgiven? " The person replied, " Who is there to prevent you from repenting and being forgiven? Leave the wicked town that you're in and g o to such and such righteous town . Worship your Lord there." The man went to the righteous town and died on the way there. The angels of mercy and the angels of punishment quarreled over the man. The Devil said, "I should take him because he never disobeyed me." The angels of mercy said, " The man came to repent."'"

Hammam said , via Hamid Al-Tawil via Bakr-Bin-Abdullah Al-Muzani via Abu-Rafi, "God, the Almighty and Glorious , sent an angel to the man. " Then Hammam continued with Qatadah's hadith and said, "The angel said to the angels [that God said], ' See which one of the two towns the man is closer to and make him one of its people. '"

Qatadah said that Al-Hasan said, "When the man was dying he moved his chest in the direction of the town that he was going t o and God , the Almighty and Glorious , moved the righteous town closer to him and moved the wicked town away from him and the angels made the man one of the people of the righteous town. "

Sanad : Yazid via Hammam-Bin-Yahya via Qatadah via Abu-Al-Siddiq Al-Naji via Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [618] .

Qudsi Hadith No. 595

Ubaydah-Bin-Abi-Al-Muhajir said, “I heard Muawiyah-Bin-Abi-Sufyan say on this pulpit that he heard God’s Messenger , may God’s peace and blessings be upon him , say, ‘There was a sinful Muslim [619] man who killed ninety- seven people unjustly . The man went and saw a monk and aske d, “Oh, monk! I killed ninety- seven people unjustly . Can I be forgiven? ” The monk replied, “ No. You can’t be forgiven.” The man killed the monk . The man went to another monk and asked, “Oh, monk! I killed ninety- eight people unjustly. Can I be forgiven?” The monk replied, ‘No. You can’t be forgiven.” The man killed the monk. The man went to another monk and asked, “I killed ninety-nine people unjustly. Can I be forgiven?” The monk replied, “ No. You can’t be forgiven.” The man killed the monk. The man went to another monk and asked, “I have done every sinfu l deed possible and killed one hundred people unjustly. Can I be forgiven?” The monk replied, “I swear to God that I would be lying if I told you that God doesn’t forgive those who repent. There is monastery where people worship God. Go and worship with them.” The man went to the monastery wanting to repent. When he was half way there, God sent an angel and took his life. The angels of punishment and the angels of mercy came and quarreled over the man. God sent to t hem an angel and said to them [that God said], “ The man belongs to the town that he’s closer to. ” The angels measured the distance and found the man to be closer to the town of the righteous people by a distance of a fingertip and the man was forgiven. ’”

Sanad : Abu-Al-Muzaffar Abd-Al-Munim-Bin-Abd-Al-Karim via Abu-Al- Fath U bdus-Bin-Abdullah Al-Hamdani via Abu-Bakr Muhammad-Bin-Ahmad-Bin-Hammuwayh Al-Tusi via Abu-Al-Abbas Muhammad-Bin-Yaqub-Bin-Maqil Al-Asamm via Al-Abbas-Bin-Al-Walid-Bin-Maz yad Al-Bayruti via his father via Ibn-Jabir via Ubaydah-Bin-Abi-Al- Muhajir .

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 596

Ubayy-Bin-Ka` b said that the Prophet, may God’s peace and blessings be upon him , said, “Adam, may God’s peace be upon him , was a tall man like a towering palm tree. He had a lot of hair on his head. When Adam did what he did (i.e. ate of the forbidden tree), his private parts were exposed. Adam had never seen them before, so he ran. One of the trees in heaven grabbed him by the head. Adam said to the tree, ‘let go of me.’ The tree replied. ‘I won’t.’ The Lord, the Almighty and Glorious , call ed Adam, ‘ Are you running away from me? ’ Adam replied , ‘ Oh, Lord! No. I ’m ashamed from you. ’ God told Adam, ‘ A believer becomes ashamed from their Lord when they commit a sin. The believer knows , with the praise of God, the way out . The believer knows that the way out is through asking for God’s forgiveness and the repentance to the Lord , the Almighty and Glorious . ’”

Sanad : Yunus via Shayban via Qatadah via Al-Hasan via Ubayy-Bin-Ka` b.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Sahih [620] .

Qudsi Hadith No. 597

Ubayy-Bin-Ka` b, may God be pleased with him , said that the Prophet, may God’s peace and blessings be upon him , said, “You r father Adam was tall like a towering palm tree. His height was sixty arms-lengths. He had a lot of hair. And his private parts were covered. When he did the wrong thing in heaven, he fled. He was met by a tree. The tree grabbed him by his forelock and detained him. His Lord, the Sublime , called him, ‘ Are you running away from me Adam? ’ Adam replied, ‘No. I’m ashamed from you because of what I did.’ Adam was sent down to earth. When he died, God, the Almighty and Glorious , sent to him with the angels from heaven his burial clothing and balm. When Eve saw them, she wanted to enter in front of them. Adam told her, ‘Leave me and the messengers of my Lord alone. You’re the cause of my trouble. You’re the reason behind what happened to me (i.e. expulsion from heaven.) ’ When he died, they washed him with water and lotus jujube an odd number of times and shrouded him in an odd number of pieces of clothing. Then they buried him in a grave and said ‘that’s what should be done to the children of Adam after him [when they die.]’”

Sanad : Abdullah-Bin-Jafar-Bin-Ahmad via Ahmad-Bin-Yunus via Yala-Bin-Ubayd via Muhammad-Bin-Ishaq via Muhammad-Bin-Maymun via Al-Hasan via Ubayy-Bin-Ka` b.

Source : Al-` Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 598

Ibn-` Abbas, may God be please d with him and his father , said, “ ‘ Adam received words from his Lord and the Lord accepted his repentance.’ [621] Adam asked, ‘Oh, Lord! Didn’t you create me with your hand?’ God replied, ‘ Certainly. ’ Adam asked, ‘Oh, Lord! Didn’t you breathe into me of your spirit ?’ God replied, ‘ Certainly. ’ Adam asked, ‘Oh, Lord! Didn’t you shelter me in your heaven ?’ God replied, ‘ Certainly. ’ Adam asked, ‘Oh, Lord! Doesn’t your mercy come before your wrath?’ God replied, ‘ Certainly. ’ Adam asked, ‘Oh, Lord! If I repent and do good deeds will you return me to heaven?’ God replied, ‘ Certainly. ’ Th is is the meaning of ‘Adam received words from his Lord.’”

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Al-Hasan-Bin-Ali-Bin-Affan via Al-Hasan-Bin-Atiyyah via Al-Minhal-Bin-Amr via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [622] .

Qudsi Hadith No. 599

` Ali, may God be pleased with him , said, “ When Moses ran to [talk to] his Lord, a Samaritan collected all the jewelry he could from the Children of Israel and molded a cow. Then the Samaritan threw a handful of dust inside it and it mooed. The Samaritan told the Children of Israel, ‘This is you r God and the God of Moses.’ [623] Aaron to ld the Child of Israel, ‘ Oh, my people! Did n’t your Lord make you a good promise?’ [624] When Moses went back to the Children of Israel, after they had been led astray by the Samaritan, he grabbed his brother Aaron by the head and Aaron told him what happened. Moses told the Samaritan, ‘What is the matter with you?’ The Samaritan replied, ‘ I took a handful of the footprint dust of the [horse of the] messenger [Gabriel] and threw it [into the calf] . That’s what my soul enticed me to do.’ [625] Moses placed the calf on the edge of a river and filed it . All the people who drank the water who had worshiped the cow became yellow-faced like gold. They asked Moses, ‘How can we repent?’ Moses replied, ‘Kill each other.’ They took out their knives and killed their parents and brothers and sisters and anyone else they could find indiscriminately. Seventy thousand

people were killed. Then God revealed to Moses, ' Order them to stop killing each other. I have forgiven those who were killed and accepted the repentance of those who survived. '"

Sanad : Ali-Bin-Hamshadh via Muhammad-Bin-Sulayman-Bin-Al-Harith via Ubaydallah-Bin-Musa via Israel via Abu-Ishaq via Umarah-Bin-Amr Al-Saluli and Abu-Abd-Al-Rahman Al-Salami via Ali.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [626] .

Qudsi Hadith No. 600

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says , " I'm better than concealing the misdeeds of my [Muslim] servants [in life] and then humiliating them [in the hereafter]. And I still forgive my servants whenever they ask me for forgiveness. "

Sanad : Muhammad-Bin-Zakariyya Al-Balkhi via Suwayd-Bin-Said via Suwayd-Bin-Abd-Al-`Aziz via Nuh-Bin-Dhakwan via his brother Ayyub-Bin-Dhakwan via Al-Hasan via Anas-Bin-Malik.

Source : Al-Dufa ' Al-Kabir by Al-Uqayli.

Rating : Da`if [627] .

Qudsi Hadith No. 601

Anas said , " God, the Sublime , sa id , ' I become embarrassed when my servants raise their hands to me [in prayer] and I reject them. ' The angels said, ' Our Lord! T h e se servants are not worthy of your forgiveness. ' God, the Sublime , replied, ' But I am the Omnipotent and the one who forgives. I hold you as witness es that I have forgiven them. '"

Sanad : Al-Hakim Al-Tirmidhi via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 602

Al-Ghazali said that God's Messenger, may God's peace and blessings be upon him , said, "There was a man who never did anything good. He looked towards heaven and said, 'I have a Lord. Oh, Lord! Forgive me.' God, the Almighty and Glorious , replied, ' I have forgiven you. '"

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [628] .

Qudsi Hadith No. 603

Ibn-`Abbas said that God, the Almighty and Glorious , says, " Oh, son of Adam! I commanded you [to perform good deeds] and you held back. I commanded you [not to perform bad deeds] and you transgressed. I sheltered you and you sinned. I avoided you and you didn't care. Alas for those who when becoming sick they complain and cry and when they recover they rebel and disobey! Alas for those who when called by servants [of God] they run and obey and when called by the Glorious [God] they disregard and disobey. When you ask me [for something], I give [it to] you. When you pray to me, I answer you r prayer. When you get sick, I heal you. When you recover, I bless you. When you approach me, I welcome you. And when you repent, I forgive you. I am the Forgiving and the Merciful. "

Sanad : Al-Daylami via Ibn-`Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [629] .

Qudsi Hadith No. 604

Jabir-Bin-`Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "Before your time, a man from the Children of Israel found a skull. He look ed at it and said, 'Oh, Lord! You 're what you are and I 'm what I am. You're the one who forgives and I 'm the one who sins .' Then the man prostrated. The man was told [by God], ' Raise your head. I 'm the one who forgives and you're the one who sins. ' The man raised his head and he was forgiven."

Sanad : Ibn-Qutaybah via Ahmad-Bin-Al-Walid Al-Ummi via Said-Bin-Nusayr via Sayyar-Bin-Hatim via Jafar-Bin-Sulayman Al-Dubai via Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Al-Kamil Fi Dufa ' Al-Rijal by Ibn-Adiyy.

Rating : Da`if [630] .

Qudsi Hadith No. 605

Anas said that God, the Almighty and Glorious , says, " Who is more generous than me when I protect my servants in their sleep as if they didn't disobey me? It is because of my generosity that I accept the repentance of penitents as if they weren't repeat sinners . Who is it that knocks on my door [for help] and I do not answer? Who is it that asked me [for something] and I didn't give [it to] them? Am I stingy for my ser vants to attribute stinginess to me? "

Sanad : Al-Daylami via Abu-Hudbah via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [631] .

Qudsi Hadith No. 606

`Ali said, "God, the Sublime , reveals to the righteous gracious recorders (i.e. angels), ' Do not record any of my servants' [sinful] deeds when they're angry '" [632]

Sanad : Al-Daylami via `Ali.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [633] .

Qudsi Hadith No. 60 7

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "God, the Glorious and Sublime , said to the soul, ' Exit [the body]. ' The soul replied, 'I hate to exit .' God said to the soul, ' Exit even if you hate it. '"

Sanad : Abbas-Bin-Abi-Talib via Musa-Bin-Ismail via Al-Rabi`-Bin-Muslim via Muhammad-Bin-Ziyad via Abu-Hurayrah.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Sahih [634] .

Qudsi Hadith No. 608

Abu-Hurayrah said, "When the soul of a believer exits [the body] , it is met by two ang e ls who raise it [to heaven]. The soul has a nice smell like musk. The people of heaven say, 'This is a good soul that came from earth. May God bless you and bless the body that you inhabited.' The soul is taken to its Lord, the Almighty and Glorious , and the Lord says [to the angels], ' Take the soul to its final resting place (i.e. to heaven). ' And when the soul of an unbeliever exits [the body], it stinks and it is cursed. The people of heaven say, 'This is a malicious soul that came from earth.' The Lord says [to the angels], ' Take the soul to its final resting place (i.e. to hell). ' The Messenger, may God's peace and blessings be upon him , placed his handkerchief on his nose this way [to indicate the stinking smell of the unbelieving soul]."

Sanad : Ubaydallah-Bin-Umar Al-Qawariri via Hammad-Bin-Zayd via Budayl via `Abdullah-Bin-Shaqiq via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 609

Anas-Bin-Malik said, "The Prophet, may God's peace and blessings be upon him , entered a date farm owned by Bani-Al-Najjar and heard a sound that scared him (the sound of nonbelievers being punished in the grave) . The Prophet asked, 'Whose graves are these?' The Prophet was told, 'Oh, God's Messenger! These are the graves of people who died before Islam.' The Prophet said, 'Pray to God to protect you from the torture of hell and from the insurrection of the Antichrist.' The people asked, 'Why is that, God's Messenger?' The Messenger replied, ' When believer s [die and] are placed in the grave, an angel comes to them and asks, " What were you worshiping? " The believer s reply , " We were worshiping God. " The believer s are asked, " What were you saying about this man [Muhammad]? " The believer s repl y , " He's God's servant and Messenger. " The believer s are not asked about anything else. Then t he believer s are taken to a place that was reserved for them in hell and they're told [by the angels] , " This place was reserved for you in hell but God protected you and blessed you and gave you a place in heaven instead. " The believer s reply , " Let us go and give the good news to our families . " The believer s are told [by God], " Remain where you are (i.e. in the grave) [for now] . " And when disbelievers [die and] are placed in the grave, an angel comes to them yelling and asks, " What were you worshiping? " The disbelievers reply, " We don't know. " The disbelievers are told, " You didn't know [the truth] and you didn't read [the holy book]. " The dis believers are asked, " What were you saying about this man [Muhammad]? " The dis believers reply, " We were saying what other people were saying . " Then the disbelievers are hit with a n iron hammer between their ears and they shout a cry that is heard by all the creatures except humans and jinn. ' "

Sanad : Muhammad-Bin-Sulayman Al-Anbari via Abd-Al-Wahab-Bin-Ata ' Al-Khaf f af {Abu-Nasr} via Sa`id via Qatadah via Anas-Bin-Malik.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [635] .

Qudsi Hadith No. 610

Al-Bara ' -Bin-Azib said, "We were with the Prophet, may God's peace and blessings be upon him , at the funeral of one of the Ansar . We proceeded until we reached the grave . The lahd [636] wasn't dug yet. The Messenger sat and we sat around him. We were so still and quiet a bird could perch on our heads. The Messenger had a stick in his hand and was striking the ground contemplatively. Then the Messenger raised his head and said ' pray to God to protect you from the torture of the grave,' twice or thrice. Then the Messenger said, 'When a believing servant [of God] is leaving the worldly life and moving towards the hereafter (i.e. dying), angels from heaven come down and sit a s far as the believer can see . The faces of the angels are white like the sun and the angels have with them a shroud from heaven and balm from heaven. Then the angel of death, may peace be upon him , comes and sits near the head of the believer and says, " Oh, good soul! Come out [of the body] to the forgiveness and acceptance of God. " The soul comes out [gently] like a drop of water comes out of the mouth of a waterskin. The angel of death takes the soul and then it is taken from

him immediately by the other angels who place it in the shroud with the balm and comes out smelling like the best musk on earth. The angels ascend with the soul [to heaven]. Whenever they pass by a group of angels, they ask, " What is this nice smell? " The angels reply, ' This is so-and-so son of so-and-so. " The angels use the best names the believer used to be called by on earth. When the angels reach the lower heaven, they ask for the gate to be opened for them. The gate is opened and the people of every heaven accompany the soul to the next adjacent heaven until the soul reaches the seventh heaven. God, the Almighty and Glorious , says [to the angels], " Record the deeds of my servant in Illiyyin and take the servant back to earth for I created my servants from it and to it I shall return them and from it I shall take them out again. " The soul is returned back to the body . Two angels come and sit the believer and ask , " Who is your l ord? " The believer replies, " My l ord is God. " The two angels ask, " What is your religion? " The believer replies, " My religion is Islam. " The two angels ask, " Who is this man who was sent to you from God? " The believer replies, " He's God's Messenger, may God's peace and blessings be upon him . " The two angels ask, " And what did you do? " The believer replies, " I r ead the book of God and believed in it and saw the truth. " Then a caller from heaven (i.e. God) says, " My servant has told the truth. Give my servant bedding from heaven and clothes from heaven and open a gate of heaven for my servant. " The believer feels the breeze and smells the scent of heaven. The believer's grave is widened as far as the eye can see. Then a man with a good- looking face, wearing nice clothing and smelling nice, comes to the believer and says, " I have good news that will make you happy. This is the day that you were promised. " The believer asks the man, " Who are you? Your face brings good news. " The man replies, " I'm the good deed s that you performed. " The believer says, " Oh, my Lord! End this world so I can go back to my family and property. " And when a disbelieving servant is leaving the worldly life and moving towards the hereafter, angels from heaven come down and sit as far as the believer can see. The faces of the angels are black a nd they have with them sackcloth s . Then the angel of death comes and sits near the head of the dis believer and says, " Oh, malicious soul! Come out to the wrath and discontent of God. " The soul spreads around the body of the disbeliever and then it is snatched by the angel the way a skewer is snatched from wet wool [637] . The angel of death takes the soul and then it is taken from him immediately by the other angels who place it in those sackcloths and the soul comes out smelling like the most stinking corpse on earth. The angels ascend with the soul [to heaven]. Whenever they pass by a group of angels, they ask, " What is this malicious soul ? " The angels reply, " This is so-and-so son of so-and-so. " The angels use the ugliest names the dis believer used to be called by on earth. When the angels reach the lower heaven, they ask for the gate to be opened for them. Their request is de nied .' Then the Messenger recited, ' The gates of heaven will not be opened for them and they will not enter p aradise until a camel goes through the eye of a needle.' [638] The Messenger continued, 'Then God, the Almighty and Glorious , says [to the angels], " Record the deeds of the disbeliever in Sijjin in the lowest earth. " The soul of the disbeliever is thrown forcefully.' Then the Messenger recited, 'Those who believe in other gods besides Allah are like those who fall from heaven and are snatched by a bird or blown by the wind to a faraway place.' [639] The Messenger continued, 'Then t he soul of the disbeliever is returned back to the body. Two angels come and sit the dis believer and ask, " Who is your Lord? " The dis believer replies, "Ah—I don't know." The two angels ask, " What is your religion? " The dis believer replies, "Ah—I don't know." The two angels ask, " Who is this man who was sent to you from God? " The dis believer replies, "Ah—I don't know." Then a caller from heaven (i.e. God) says, " The disbeliever has lied . Give the disbeliever bedding from hellfire and open for the disbeliever a gate of hell . " The dis believer feels the heat and simoom of hell. The dis believer's grave tightens until the ribs of the dis believer interchange . Then a man with a n ugly face, wearing ugly clothing and smelling rancid , comes to the dis believer and says, " I have terrible news that will make you miserable . This is the day that you were promised. " The dis believer asks the man, " Who are you? Your face brings terrible news . " The man replies, " I'm the evil deed s that you performed. " The dis believer says, " Oh, my Lord. Do no t e nd this world (i.e. delay Judgment Day) . """

Sanad : Abu-Mu awiyah via Al-A mash via Minhal-Bin- Amr via Zadhan via Al-Bara ' -Bin- Azib.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [640] .

Qudsi Hadith No. 611

Anas-Bin-Malik , said " God's Messenger, may God's peace and blessings be upon him , said, ' God, the Sublime , tells the angel of death, may peace be upon him , " Go and bring my supporter. I have tried my supporter in good times and in bad times and I have found my supporter to be the way I like my supporters to be. " The angel of death, accompanied by five hundred other angels, comes to the supporter carrying shrouds and balm from heaven. The angels also have with them scented plants where each one has at its head twenty colored leaves with distinct smells that are different from the smell of the supporter. The angels also have with them white musky silk. The angel of death comes to the supporter and sits near the supporter's head. The angel places the silk and musk under the chin of the supporter and the ang el opens for the supporter a gate to heaven. The supporter is busy at this time thinking sometimes about the soul , sometimes about the clothing, and sometimes about the reward for the good deeds. The angel of death says to the soul of the supporter , " Come out good so ul to the ' thornless lotus jujube, clusters of acacia trees, extended shade, and flowing water. ' [641] " The angel of death is gentler [with the soul] than a mother is with her infant. The angel of death knows that the s oul is loved by its Lord so the angel expresses, through gentleness , the Lord's affection and acceptance . The angel pulls out the soul [gently from the body of the supporter] the way a hair is pulled from dough. God, the Almighty and Glorious , sa ys , " Th e angels who take the lives of the believers say to them, ' Peace be upon you. Enter heaven [as a reward for] what you used to do. '" [642] And God, the Almighty and Glorious , says, " If the deceased is one of those who are close [to God] , the re is for the deceased rest, fragrance , and a paradise of bliss. " [643] God, the Almighty and Glorious , says that the believer has rest in death, fragrance to smell, and a place of bliss. When the angel of death seizes the soul of the supporter, the soul tells the body, " May God bless you on my behalf. You were quick in obeying God and slow in disobey ing God. You were saved [yourself] and you saved [me] . " The body tells the soul the same thing. Every location on earth where the supporter obeyed G od and every gate of heaven through which the blessings of the supporter descended and the deeds of the supporter ascended cries over the supporter for forty nights. When the supporter is placed in the grave, the salat of the supporter comes and stand to the right of the supporter, the fasting of the supporter stands to the left of the supporter, the dhikr of the supporter stands next to the head of the supporter, the walking that the support did to perform good deeds comes and stands next to the legs of the supporter, and the patience of the supporter comes and stands near the grave. God sends [these] emancipators to free the supporter from punishment . S alat comes from the right of the supporter and says [to the angel], " Leave the supporter alone. The supporter spent the entire life performing good deeds and only rested when placed in the grave. " Fasting comes from the left of the supporter and says the same thing. All the things around the supporter come and say the same thing. At this time , whenever torture comes near the supporter from any direction, torture finds that the supporter has been shielded by God. Patience says to the rest of the deeds, " The supporter didn't prevent me from participating in the emancipati on . I just waited and wanted to see if you could do it on your own. When you're not able to emancipate the supporter on your own , I interfere and help . And when you're able to do so, I help the supporter at the time of judgment and reckoning . " Then God sends two angels whose sight is like swift lightning and whose sound is like roaring thunder. Their canines are like horns and their breath is like fire. They speak redundantly [644] and the distance between the shoulders of each one of them equals to the distance walked in such and such days. They are void of any mercy or compassion. They are named Munkar and Nakir. Each one of them has a n iron hammer that can't be carried even by Rabi ah and Mudar [645] combined. The two angels come to the supporter and ask, " Whom were you worshiping? Who is your Lord? And who is your prophet? " ' The people said to the Messenger, 'Oh, God's Messenger! Who can say anything after you described the two angels the way you described them?' The Messenger, may

God’s peace and blessings be upon him and his family , replied, ‘ God gives believers strength to express themselves confidently in the worldly life and in the hereafter and God leads astray the wrongdoers for God does whatever God wills. ’ [646] The Messenger continued, ‘The supporter replies , “I was worshiping Allah and no other g od. Islam is my religion, the religion that the prophets submitted to. And my Prophet is Muhammad, may God’s peace and blessings be upon him , the last of the prophet s .” The two angels tell the supporter, “You have told the tru th .” Then t he two ang els widen the grave of the supporter forty arms-lengths from the front, forty arms-lengths from the back, forty arms-lengths from the right, and forty arms-lengths from the left and say to the supporter, “ You have passed the last stage.”’ The Messenger said, ‘I swear to God that the supporter becomes at this point the happiest the supporter has ever been.’ The Messenger continued , ‘Then the two angels say to the supporter, “Supporter of God! Look above you.” The supporter looks up and sees an open gate to heaven. Then the two angels tell the supporter, “This is your home.”’ The Messenger said, ‘I swear to God that the supporter becomes at this point the happiest the supporter has ever been .’ { Yazid Al-Raqashi said that Aisha said, ‘Ninety-nine gates of heaven are opened for the supporter and the supporter is kept cool and comforted until the day of resurrection.’} The Messenger con tinued, ‘Then God says to the angel of death, “ Go and bring my enemy. I blessed and helped my enemy [but my enemy rebelled]. Bring my enemy so I can take revenge against them . ” The angel of death, accompanied by five hundred other angels helping the angel carry a whip of hellfire ember , comes to the enemy in the ugliest image any human has ever seen. The angel has twelve eyes and carries a thorny skewer of fire. The angel of death, may peace be upon him , comes and hits the enemy with that skewer and the thorn s plunge in every one of the enemy’s veins . Then the angel of death snatches the soul of the enemy from the toenails and throws it in the heel bones. The enemy of God becomes stupefied. Then t he angels hit the enemy with that whip on the face, then on the rear, then on the chest, and then on the throat. Then the angel of death says to the soul , “ Come out soul to ‘ a simoom and scalding water . And to a shade of black smoke that provides neither coolness nor pleasure ’ [647] .” When the angel of death seizes the soul of the enemy , the soul tells the body, “May God punish you. You were quick in dis obeying God and slow in obey ing God. You were destroyed [yourself] and you destroyed [me] .” The body tells the soul the same thing. Every location on earth where the enemy disobeyed God and every gate of heaven through which the blessings of the enemy descended and the deeds of the enemy ascended curse s the enemy for forty nights. When the enem y is placed in the grave, God tightens the grave and the ribs of the enemy interchange, the right ribs penetrate the left ribs and the left ribs penetrate the right ribs. Then G od sends to the grave of the enemy black snakes like the necks of camels. They start nibbling at the enemy’s nose and two big toes until they meet in the middle. Then God sends to the enemy two angels whose sight is like lightning and whose canines are like horns. Their breath is like fire. They speak redundantly and the distance between the shoulders of each one of them equals to the distance walked in such and such days . God removed from them any mercy or compassion. They are named Munkar and Nakir. Each one of them has an iron hammer that can’t be carried even by Rabiah and Mudar combined. The two angels come to the grave and smack the enem y and sparks fly and the n the enemy goes back to the way the enem y was . The two angels ask, “ Oh, enemy of God! Whom were you worshiping? Wh at is your religion? And who is your prophet?” The enemy replies, “I don’t know .” The two angels tell the enemy , “ Enemy of God! You didn’t know and you didn’t care. ” The two angels come to the grave and smack the enemy and sparks fly and then the enemy goes back to the way the enemy was. Then the two angels say to the enemy, “Enemy of God! Look above you.” The enemy looks up and sees an open gate to heaven. The two angels tell the enemy, “Enemy of God! Had you obeyed God, this would have been your home.”’ The Messenger said, ‘I swear to God that the enemy becomes at this point more miserable than the enemy has ever been.’ The Messenger continued , ‘ Then the two angels say to the enemy, “Enemy of God! Look underneath you.” The enemy look s underneath and sees an open gate to hell. The two angels say to the enemy, “Enemy of God! This is your home.”’ The Messenger said, ‘I swear to God that the enemy becomes at this point more miserable than the enemy has ever been.’ {Yazid Al-Raqashi said that Aisha said, ‘Ninety-nine gates of hell are opened for the enemy and the enemy is kept hot and discomforted until the day of resurrection.’}”

Sanad : Abu-Al-Qasim Abd-Al-Aziz-Bin-Ali Al-Azji via Abu-Bakr Muhammad-Bin-Ahmad Al-M ufid {in Jurjaraya [648] in 372} via Abu-Al-Fadl Al-Abbas-Bin-Yusuf Al-Shakli via Yahya-Bin- Abi- Talib via Maruf Al-Karkhi via Bakr-Bin-Khunays via Dirar-Bin-Amr [Al-Malti] via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Al-Amali Al- Khamisiyyah by Al-Shajari.

Rating : Da` if [649] .

Qudsi Hadith No. 612

Abu-Hurayrah said that the Prophet, may God’s peace and blessings be upon him , said, “God hold s earth [in the left hand] and rolls up heaven in the Lord’s right hand and then says, ‘ I am the King. Where are the kings of earth? ’”

Sanad : Muhammad-Bin-Muqatil via Abdullah via Yunus via Al-Zuhri via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 613

Ibn-` Umar, may God be pleased with him , said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the day of resurrection, God seizes the earth

while God is holding the heavens in the Lord's right hand and then says, ' I am the K ing. ' "

Sanad : Muqaddam-Bin-Muhammad-Bin-Yahya via his uncle Al-Qasim-Bin-Yahya via Ubaydallah via Nafi via Ibn-` Umar.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 614

Ubaydallah-Bin-Miqsam said, "I sawAbdullah-Bin -Umar illustrating a hadith . Ibn- Umar said, ' God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , takes the Lord's heavens and earths in the Lord's two hand s and says, ' I am God. { [While saying this, t he Messenger] Clinched and released his fists [illustrating God's ability to terminate and creat e] . } I am the King. ' I saw the pulpit shaking (due to the mentioning of the Lord) from the bottom to the point where I said , 'Will it fall with the Messenger in it ? " "

Sanad : Said-Bin-Mansur via Yaqub {aka Ibn-Abd-Al-Rahman} via Abu-Hazim viaUbaydallah-Bin-Miqsam.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 615

Abdullah- B in- Umar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , rolls up the heavens and takes them in the Lord's right hand and says, ' I am the King. Where are the tyrants? Where are the arrogant people ? ' Then God rolls up the earths and takes them in the Lord's left hand and says, ' I am the King. Where are the tyrants? Where are the arrogant people? "

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Abu-Usamah via Umar-Bin-Hamzah via Salim-Bin- Abdullah via Abdullah-Bin- Umar.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 616

Abdullah-Bin- Umar, may God be pleased with him , said, "I saw God's Messenger, may God's peace and blessings be upon him , on this pulpit {he means the pulpit of the Messenger} say ing , 'On the day of resurrection, God, the Almighty and Glorious , gathers the seven heavens and the seven earths in the Lord's hand and says, " I am God. I am the Merciful. I am the King. I am the Holy. I am the Perfection . I am the Guar antor . I am the Guardian . I am the Almighty. I am the Enforcer . I am the Superior. I am the one who started life when it was nothing and resurrected it [after death] . Where are the kings? Where are the enforcers ? """

Sanad : Abu-Ali Al-Rudhbari and Abu-Al-Husayn-Bin-Al-Fadl Al- Qattan and Abu- Abdullah Al -Husayn-Bin-Umar-Bin-Burhan and Abu-MuhammadAbdullah-Bin-Yahya-Bin-Abd-Al-Jabbar via Ismail-Bin-Muhammad Al-Saffar via Al-Hasan-Bin-Arafah via Muhammad-Bin-Salih Al-Wasiti via Sulayman-Bin-Muhammad viaUmar-Bin-Nafivia his father viaAbdullah-Bin-` Umar.

Source : Al-Asma ' Wa Al-Sifat by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 617

Abdullah [Bin-Masud] said, "A Jewish man came to the Prophet, may God's peace and blessings be upon him , and said, 'Oh, Muhammad! [On the day of resurrection,] God hold s the heavens by one finger, the earths by one finger, the mountains by one finger, the trees by one finger, the creatures by one finger and then says, " I am the King. "' God's Messenger laughed to the point where his molars became visible and then recited. ' They underrate the ability of God .' [650] "

Yahya-Bin-Said via Fudayl-Bin- Iyad via Mansur via Ibrahim added, "The Messenger laughed in wonder and in agreement with the Jewish man."

Sanad : Musaddad via Yahya-Bin-Said via Sufyan via Mansur and Sulayman via Ibrahim viaAbidah via `Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 618

`Abdullah said, "A man from the People of the Book came to the Prophet, may God's peace and blessings be upon him , and said, 'Oh, Abu-Al-Qasim! [On the day of resurrection,] God holds the heavens on one finger, the earths on one finger, the trees and soil on one finger, the creatures on one finger and then says, " I am the King. I am the King . "' I saw the Prophet laugh ing to the point where his molars became visible and then the Prophet recited. 'They underrate the ability of God.' [651] "

Sanad : Umar-Bin-Hafs-Bin-Ghiyath via his father via Al-Amash via Ibrahim via Alqamah viaAbdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 619

`Abdullah-Bin-Unays said that he heard God's Messenger, may God's peace and blessings be upon him , say, "God gathers the servants on Judgment Day and says to them in a

voice that is heard by those who are far away as well as it is heard by those who are nearby, ' I am the King. I am the Judge. ' "

Sanad : Jabir via `Abdullah-Bin-Unays.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 620

Mujahid, may God be pleased with him , said, "Ibn-Abbas, may God be pleased with him , asked, 'Do you know how big hell is?' I replied, 'I don't know.' Ibn-Abbas said, 'Of course you don't know. The distance between the ir earlobes and their s houlders (of those who are in hell) equals to the distance traveled in forty autumns and the path is filled with wadis of pus and blood.' I asked, 'Rivers?' He replied, 'No. Wadis.' Then Ibn-`Abbas said, 'Aisha, Mother of the Believe r s, may God be pleased with her , asked God's Messenger, may God's peace and blessings be upon him , about the verse, " They underrate the ability of God. On the day of resurrection, God holds the entire earth in the Lord's [left] hand and rolls up the heavens in the Lord's right hand, " [652] and the Messenger said, " God says, ' I am the Omnipotent. I am… . I am… , ' and glorifies the Lord. " [When the Messenger said those words on the pulpit] The pulpit shook to the point where we thought it was going to collapse. ' "

Sanad : Abdullah-Bin-Muhammad-Bin-Musa Al-Adl via Muhammad-Bin-Ayyub via Yahya-Bin-Al-Mughirah Al-Sadi via Harun-Bin-Al-Mughirah viaAnbasah via Habib-Bin-Abi-`Amrah via Mujahid.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [653] .

Qudsi Hadith No. 621

Ibn-`Abbas, may God be pleased with him , said, " When the time of the hour of resurrection comes, a caller (an angel) shouts, 'Oh, people! The hour has arrived.' The angel is heard by the living and the dead. Then God descends to the lower heaven and calls, ' To whom does the dominion belong today? [It belongs] to God, the One, the Conqueror. ' [654] "

Sanad : Abu-Zakariyya Al-Anbari via Muhammad-Bin-Abd-Al-Salam via Ishaq via Jarir via Sulayman Al-Taymi via Abu-Nadrah via Ibn-`Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [655] .

Qudsi Hadith No. 622

Abu-Malik Al-Ash`ari said that God's Messenger, may God's peace and blessings be upon him , said [that God, the Almighty and Glorious , said], " There are three things that I have kept hidden from my servants which if they saw they would never commit a sin. If they saw me they would know for sure what I do with my creatures when I take their lives and hold the heavens in my hand and then hold the earth s and then say, 'I am the King. Who is there who has a kingdom other than me?' And t hen I show them paradise and they know for sure all the good things that I have prepared for them in it. And t hen I show them hell and they know for sure all the terrible things that I have prepared for them. I 've kept these things hidden from them on purpose because I want to know what they will do after I explain these things to them. "

Sanad : Hashim-Bin-Marthad via Muhammad-Bin-Isma ' il-Bin-Ayyash via his father via Damdam-Bin-Zurah via Shurayh-Bin-Ubayd via Abu-Malik Al-Ashari.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [656] .

Qudsi Hadith No. 623

Ibn-`Abbas, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , preached and said, 'Oh, people! [On the day of resurrection] You will be gathered by God barefoot, naked, and uncircumcised. ' Then the Messenger recited the verse, ' The way we produced the first creation we will bring it back. This is our promise. And we shall deliver. ' [657] Then the Messenger said, 'The first creature to be clothed on the day of resurrection is [Prophet] Abraham.' Then the Messenger said, ' A few p eople from my nation will be brought and they will be taken toward the left (i.e. to hell). I will ask, "Oh, Lord! These are my companions ." God will repl y , " You don't know what they came up with after you left them. " I will say what the righteous servant [Jesus son of Mary] said, " I watched them when I was with them. But when you took me up [to heaven] , you became the overseer. You are the one who oversees everything. " [658] God will say , " The se people have been apostatizing since you left them. " ""

Sanad : Abu-Al-Walid via Shubah via Al-Mughirah-Bin-Al-Numan via Said-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 624

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, a group of my companions will come to me. They will be kept away from the basin. I will say, 'Oh, Lord! These are my companions.' God will reply , ' You don't know what they invented after you left them. They became apostates. ""

Sanad : Ahmad-Bin-Shabib-Bin-Said Al-Habati via his father via Yunus via Ibn-Shihab via Said-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 625

As ma ' [Bin t -Abi-Bakr] said that the Prophet, may God's peace and blessings be upon him , said, "[On the day of resurrection] I will be at my basin waiting for people to come to me. So me people will be taken away from the basin in front of me. I will say, 'These are my people.' It will be said [by God], ' You don't know. These people apostatized. ' "

Ibn-Abi-Mulaykah said, "Oh, God! We ask you to protect us from becoming apostates or insurrectionists."

Sanad : Ali-Bin- Abdullah via Bishr-Bin-Al-Sari via Nafi -Bin- Umar via Ibn-Abi-Mulaykah via Asma ' .

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 626

Anas said that the Prophet, may God's peace and blessings be upon him , said, "[On the day of resurrection] Some of my companions will come to the basin . As soon as I recognize them they will be taken away in front of me. I will say, 'These are my companions.' Someone (God) will reply , ' You don't know what they fabricated after you left them. ' "

Sanad : Muslim-Bin-Ibrahim via Wuhayb via Abd-Al- Aziz via Anas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 627

Anas said, "One day, while God's Messenger, may God's peace and blessings be upon him , was with us in the mosque , he fell asleep and then he raised his head laughing. We asked, 'What made you laugh, God's Messenger?' The Messenger replied, 'A sura was revealed to me earlier' Then the Messenger recited, ' In the Name of God, the Merciful, the Compa ssionate. We gave you the kawtha r. So offer s a lat to yo ur Lord and sacrifice. Indeed, the one who hate s you is the one cut off .' [659] Then the Messenger asked, ' Do you know what the kawthar is?' We replied, 'God and God's Messenger know best.' The Messenger said, 'It is a river that my Lord, the Almighty and Glorious , promised me. It is full of good things. It is a basin that my nation comes to on the day of resurrection. It has as many jars as the number of stars. Some servants will be taken away from there. I will say, " Lord! These servants are from my nation. " God will reply , " You don't know what these servants fabricated after you left them. " "

Sanad : Ali-Bin-Hujr Al-Sadi via Ali-Bin-Mushir T Abu-Bakr-Bin-Abi-Shaybah via Ali-Bin-Mushir via Al-Mukhtar-Bin-Fulful via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 628

Aisha said, " While God's Messenger, may God's peace and blessings be upon him , was with his companions, I heard him say, '[On the day of resurrection] I will be at the basin waiting for you. I swear to God that some of you will be taken away in front of me. I will say, "Lord! These people are my companions and they are from my nation." God will reply, " You don't know what they did after you left them. They became apostates. """

Sanad : Ibn-Abi-Umar via Yahya-Bin-Sulaym via Ibn-Khuthaym via Abdullah-Bin-` Ubaydallah-Bin-Abi-Mulaykah via Aisha.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 629

Abdullah [Bin-Masud] said that the Prophet, may God's peace and blessings be upon him , said [to the sahabah] , "[On the day of resurrection] I will get to the basin before you. Some of you will be lifted towards me and when I lean down to give them [water] they will be pulled away from me. I will say, 'Lord! These are my companions.' God will reply, ' You don't know what they invented after you left them. ' "

Sanad : Musa-Bin-Ismail via Abu- Awanah via Mughirah via Abu-Wa ' il via ` Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 630

Abdullah [Bin-Masud] said that the Prophet, may God's peace and blessings be upon him , said [to the sahabah], "[On the day of resurrection] I will get to the basin before you. I will try to save some people but to no avail. I will say, 'Oh, Lord! These are my companions.' God will reply, ' You don't know what they invented after you left them . ' "

Sanad : Abu-Muawiyah via Al-Amash via Shaqiq via ` Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [660] .

Qudsi Hadith No. 631

Abdullah-Bin-Masud said, "While God's Messenger, may God's peace and blessings be upon him , was on his ear-chopped [661] she-camel on Mount Arafat, he asked [the sahabah] , ' Do you know what day this is, what month this is, and what land this is?' They replied, 'This is a sacred land, a s a cred month, and a s a cred day.' The Messenger said, ' Your property and you r blood are as sacred as this month of yours in this land of yours on this day of yours.' Then the Messenger said, '[On the day of resurrection], I will get to the basin before you [to be ready to help you]. I pride myself , in front of other nations [662] , on your multitude so do not embarrass me [by committing sin]. I will try to save some people but they will be pulled away from me. I will say, "Oh, Lord! These are my companions." The Lord will reply, " You don't know what they fabricated after you left them. """

Sanad : Ismail-Bin-Tawbah via Zafir-Bin-Sulayman via Abu-Sinan via Amr-Bin-Murrah via Murrah via Abdullah-Bin-Masud.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [663] .

Qudsi Hadith No. 632

`Umar-Bin-Al-Khattab said that God's Messenger, may God's peace and blessings be upon him , said " I 'm hold ing you back from hellfire. I 'm hold ing you back and you 're rush ing heedlessly like butterflies and grasshoppers rush into fire. [On the day of resurrection] I will get to the basin before you. You will come to me in groups and individually. I will recognize you from your marks and names the way one recognizes a horse or one recognizes a lost camel of theirs. You will be taken to the left (i.e. toward hell). I will say, 'Lord. These are my people. These are my people.' The Lord will reply, ' Oh, Muhammad! You don't know what they invented after you left them . They became apostates. ' I will not recognize any of you who will come on the day of resurrection carrying [on the ir neck s] a bleating ewe saying, 'Oh, Muhammad! [Help me.] ' I will say to them, 'I have nothing for you. You were told what to do [and you disobeyed]. ' I will not recognize any of you who will come on the day of resurrection carrying a growling camel saying, 'Oh, Muhammad!' I will say to them, 'I have nothing for you. You were told what to do.' And I will not recognize any of you who will come on the day of resurrection carrying [their hoarding] sacks saying, 'Oh, Muhammad!' I will say to them, 'I have nothing for you. You were told what to do.' "

Sanad : Al-Fadl-Bin-Sahl via Malik-Bin-Ismail via Yaqub-Bin-Abdullah Al-Qummi via Hafs-Bin-Humayd via Ikrimah via Ibn-`Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [664] .

Qudsi Hadith No. 633

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said "I'm holding you back from hellfire. I 'm saying, 'Stay away from hell. Stay away from transgression.' When I die, I shall precede you and meet you at the basin. Those who will come will be saved. A group [of you, however,] wil l come and will be taken toward the left (i.e. to hell). I will say, 'But Lord, these people are from my nation!' It will be said [by God], ' You don't know what they invented after you left them. They became apostates. '"

Sanad : Jafar-Bin-Ahmad Al-Shami Al-Kufi via Abu-Kurayb via Mukhtar-Bin-Ghassan via Abu-Muhayyah Yahya-Bin-Yala via his father via Abd-Al-Malik-Bin-Said-Bin-Jubayr via his father via Ibn-`Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Unrated.

Qudsi Hadith No. 634

Ibn-Mas`ud and Hudhayfah [Bin-Al-Yaman] sa id that God's Messenger, may God's peace and blessings be upon him , said "I will precede you to the basin and wait for you there. Some of you will be raised [to get water] but as soon as I recognize them they will be snatched away from me. I will say, 'Lord! These are my friends. These are my friends.' It will said [by God], ' You don't know what they fabricated after you left them. '"

Sanad : Surayj-Bin-Al-Numan via Hushaym via Al-Mughirah via Abu-Wa ' il via Ibn-Masud RT Hushaym via Husayn [Bin-`Abd-Al-Rahman] via Abu-Wa ' il via Hudhayfah.

Source : Musnad Ahmad by Ah m a d.

Rating : Unrated.

Qudsi Hadith No. 635

Hudhayfah said that God's Messenger, may God's peace and blessings be upon him , said "I will precede you to the basin. I will try to save some people but to no avail. I will say, 'Oh, Lord! These are my friends.' It will be said [by God], ' You don't know what they fabricated after you left them. '"

Sanad : Ibn-Fudayl via Husayn via Shaqiq via Hudhayfah.

Source : Musannaf Ibn-Abi-Shaybah by Ibn-Abi-Shaybah.

Rating : Unrated.

Qudsi Hadith No. 636

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " When God created heave n and hell, God sent Gabriel and said, ' Look at heaven and see what I have prepared for its dwellers. ' Gabriel went and looked at heaven and what God prepared for its dwellers. Gabriel returned to the Lord and said, 'I swear by your M ight that anyone who hears about it will want to enter it.' So God made it difficult to enter heaven [by requiring its dwellers to perform righteous deeds and refrain from performing sinful deeds.] Then God told Gabriel, ' Go back and look at heaven and see what I have prepared for its dwellers. ' Gabriel went back and saw how difficult it was to enter heaven. Gabriel returned to the Lord and said, 'I swear by your Might that I'm fearful that no one will be able to enter it.' Then God said to Gabriel, ' Go to hell and see what I have prepared for its dwellers. ' Gabriel went to hell and saw its dwellers stacked one above the other. Gabriel returned to the Lord and said, 'I swear by your Might that no one who hears about it will want to enter it.' So God made it easy to enter he ll [by seducing its dwellers to perform sinful deeds and refrain from performing righteous deeds.] Gabriel said to the Lord, 'I swear by your Might that I'm fearful that no one will be able to resist not entering it.'"

Sanad : Muhammad-Bin-Bishr via Muhammad-Bin-` Amr via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [665] .

Qudsi Hadith No. 637

Abu-Sa ` id Al-Khudri said that the Prophet, may God's peace and blessings be upon him , said, "Moses said, 'Oh, Lord! You are not generous to your believing servants in the worldly life!' O ne of the gate s of heaven was o pen ed to Moses and M oses looked inside. God t old Moses, ' This is what I have prepared for the believers. ' Moses said, 'Oh, Lord! I swear by your Might and Glory that if one were without arms and legs and dragged on the face , from birth to the day of resurrection , that reward would make them forget all of that .' Then Moses said, 'Oh, Lord! You are generous to your disbelieving servants in the worldly life!' One of the gates of hell was opened to Moses and M oses looked inside. God told Moses, ' This is what I have prepared for the dis believers. ' Moses said, 'Oh, Lord! I swear by your Might and Glory that if one lived in total luxury , from birth to the day of resurrection , that punishment would make them forget all of that.'"

Sanad : Yahya-Bin-Ishaq via Ibn-Lahi**ah via Darraj via Abu-Al-Haytham via Abu-Sa**id Al-Khudri.

Source : Musnad Ah m a d by Ahmad.

Rating : Da` if [666] .

Qudsi Hadith No. 638

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, the most sinful affluent people in the worldly life will be brought and immersed once in hellfire. They will be asked [by God], ' Oh, children of Adam! D o you remember any of the luxuries that you had? Do you recall any of the blessings that you encountered? ' They will reply, 'No, God. We swear we don't . ' Then the most righteous destitute people in the worldly life will be brought and immersed once in heaven. They will be asked [by God], ' Oh, children of Adam! Do you remember any of the sufferings that you had? Do you recall any of the difficulties that you encountered? ' They will reply, 'No, God. We swear we don't. We never had any sufferings and we never encountered any difficulties.'"

Sanad : `Amr-Al-Naqid via Yazid-Bin-Harun via Hammad-Bin-Salamah via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 639

Anas said that God's Messenger, may God's peace and blessings be upon him , said, "[On the day of resurrection,] the most afflicted people in the worldly life of the people of heaven will be brought. God will say [to the angels], ' Submerge them once in heaven . ' They will submerge them once. God , the Almighty and Glorious , will ask them, ' Oh, children of Adam! Have you encountered any difficulties or anything you hated? ' They will reply, ' No. We swear by your Might that we have never encountered anything we hated.' Then the most affluent people in the worldly life of the people of hell will be brought. God will say [to the angels], ' Submerge them once in hell. ' [They will submerge them once.] God will ask them, ' Oh, children of Adam! Have you seen an ything good? Have you encountered anything pleasing? ' They will say, 'No. We swear by your Might that we have not seen anything good or encountered anything pleasing. '"

Sanad : `Affan via Hammad via Thabit via Anas.

Source : Musnad Ahmad by Ah m a d.

Rating : Sahih [667] .

Qudsi Hadith No. 640

`Umar-Bin-Al-Khattab said, " Gabriel came to the Prophet, may God's peace and blessings be upon him , unexpectedly. The Messenger stood up and said to Gabriel, ' What's wrong?' Gabriel replied, 'God, the Almighty and Glorious , just ordered the keys to hell fire .' The Messenger asked, 'Oh, Gabriel! Describe hellfire for me and tell me about hell.' Gabriel replied, 'God, the Blessed and Sublime , ordered hell to be created. Then God started a fire and let it burn for a thousand years until it became white. Then God let it burn for a thousand years until it became red. Then God let it burn for a thousand years until it became black. So it is pitch-black with lightless sparks and eternal flames. I swear to God that if just a tiny hole, the size of an eye of a needle, opened in hell, it would burn all the inhabitants of earth to death . I swear to God that if a piece of clothing of the clothes of hell were hung between heaven and earth, it would burn all the inhabitants of earth to death. I swear to God that if the people of earth looked at one of the treasurers of hell , all the people wou ld die from the treasure r ' s ugly face and rancid smell. I swear to God that if one of the links of the chains of he ll , which God described in the Lord's book (the Qur ' an) , were placed on the mountains of the worldly life, it would go th r ough them until it reaches the lowest earth. ' T he Messenger said, 'That' s enough, Gabriel. I might have a heart attack and die [from what you're saying] .' The Messenger saw Gabriel crying and said, 'Are you crying Gabriel when you have the stature that you do?' Gabriel replied, 'Why shouldn't I cry? God might be thinking of me differently. How do I know? I might become like Satan who was one of the angels. Or become like [the fallen angels] Harut and Marut. ' The Messenger and Gabriel started to cry and continued crying until they were told [by an angel], 'Oh, Gabriel and Muhammad! God, the Almighty and Glorious , has protected you and made you immune to disobeying the Lord.' Then Gabriel ascended [to heaven] and the Messenger left. The Messenger passed by a group of people from the Ansar who were laughing and playing. The Messenger told them, 'Are laughing when there is hell in the future ? If you

knew what I know you would laugh a little and cry a lot. You wouldn't indulge yourselves in eating and drinking . And y ou would stand on hilltops and pray to God, the Almighty and G lorious .' The Messenger was called [by God], ' Oh, Muhammad! Do not depress my people. I sent you to make things easier and not more difficult. ' The Messenger said [to the Ansar], ' Do righteous deeds and come closer [to God].'"

Sanad : Abu-Muslim via Al-Hakam-Bin-Marwan Al-Kufi via Sallam Al-Tawil via Al-Ajlah-Bin-Abdullah Al-Kindi viaAdiyy-Bin-` Adiyy Al-Kindi.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Mawdu` [668] .

Qudsi Hadith No. 641

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute . Hell said [proudly] , ' I have been given the arrogant and the tyra nnical . ' Heaven said, 'How come I only get the weak, the downfallen, and the naked?' God said to heaven, ' You are my place of mercy for whomever I wish of my servants. ' And God said to hell, ' You are my place of punishment for whomever I wish of my servants. ' Then God said, ' Each one of you will get its fill. ' People will be thrown in hell and hell will say, 'Are there any more?' Hell will not become full until God places the Lord' s leg {or perhaps he said ' foot ' } in it and then hell will say, 'Enough! Enough! Enough!' At that time hell will become full and it will gather and coalesce. God will not treat any of the Lord's creatures unfairly. As for heaven, God will create enough people to fill it."

Sanad : Ma` mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Sahih [669] .

Qudsi Hadith No. 642

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute. Hell said, 'I have been given the arrogant and the tyrannical . ' Heaven said, 'How come I only get the weak and the downfallen?' God, the Blessed and Sublime , said to heaven, ' You are my place of mercy for whomever I wish of my servants. ' And God said to hell, ' You are my place of punishment for whomever I wish of my servants. ' Each one of them will get its fill. Hell will not become full until God places the Lord's leg in it and then hell will say, 'Enough! Enough!' At that time hell will become full and it will gather and coalesce. God , the Almighty and Glorious , will not be unfair to any of the Lord's creatures. As for heaven, God will create enough people to fill it."

Sanad : Abdullah-Bin-Muhammad viaAbd-Al-Razzaq via Ma` mar via Hammam via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari .

Rating : Sahih.

Qudsi Hadith No. 643

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute. Hell said, 'I have been given the arrogant and the tyrannical . ' Heaven said, 'How come I only get the weak, the downfallen, and the naive ?' God said to heaven, ' You are my place of mercy for whomever I wish of my servants. ' And God said to hell, ' You are my place of punishment for whomever I wish of my servants. ' Then God said, ' Each one of you will get its fill. ' Hell will not become full until God , the Blessed and Sublime , places the Lord's leg in it and then hell will say, 'Enough! Enough! Enough!' At that time hell will become full and it will gather and coalesce. God will not be unfair to any of the Lord's creatures. As for heaven, God will create enough people to fill it."

Sanad : Muhammad-Bin-Rafivia Abd-Al-Razzaq via Ma` mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim .

Rating : Sahih.

Qudsi Hadith No. 64 4

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "Heaven and hell had a dispute and took it to their Lord . Heaven said, 'Oh, Lord! How come no one enters heaven but the weak and downfallen people?' Hell said, 'I have been given the arrogant people. ' God, the Sublime , said to heaven, ' You are my place of mercy . ' And God said to hell, ' You are my place of punishment for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' In regard to heaven, God will not be unfair to any of the Lord's creatures. As for hell, God will create whomever God wishes and they will be thrown in it. Hell will say ' are there any more,' three times. Hell will not become full until God places the Lord's foot in it and then hell will gather and coalesce and say, 'Enough! Enough! Enough! ' "

Sanad : Ubaydallah-Bin-Sad-Bin-Ibrahim via Yaqub via his father via Salih-Bin-Kaysan via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 645

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "Hell and h eaven complained. Hell said, 'Why am I a place for the arrogant and the tyrannical?' Heaven said, 'Why am I a place for the weak and the needy?' God, the Almighty and Glorious , said to hell, ' You are my place of punishment for whomever I wish {or perhaps he said "place of punishment for whomever I wish to choose "} . ' And God said to heaven, ' You are my place of mercy for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' "

Sanad : Ibn-Abi-Umar via Sufyan via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 646

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "Heaven and hell complained. Heaven said, 'Oh, Lord! Why am I only a place for the poor and downfallen people?' Hell said, 'Why am I only a place for the tyrannical and the arrogant?' God said to hell, ' You are my place of punishment for whomever I wish. ' And God said to heaven, ' You are my place of mercy for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' In regard to heaven, God will create whomever the Lord wishes to fill it. As for hell, people will be thrown in it and hell will keep asking 'are there any more?' until God places the Lord's foot in it. At that time, hell will become full and it will gather and coalesce and say, 'Enough! Enough! Enough!'"

Sanad : Abd-Al-Razzaq via Mamar via Ayyub via Ibn-Sirin via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [670] .

Qudsi Hadith No. 647

Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, " Heaven and hell bragged. Hell said, ' I am the place for tyrants, arrogant people, kings, and nobles.' Heaven said, 'I am the place for the weak, the poor, and the needy.' God, the Blessed and Sublime , said to hell, ' You are my place of punishment for whomever I wish. ' And God said to heaven, ' You are my place of mercy for whomever I wish. ' Then God said, ' Each one of you will get its fill. ' Wicked people will be thrown in hell and hell will ask, 'Are there any more?' Wicked people will be thrown in hell and hell will ask, 'Are there any more?' Wicked people will be thrown in hell and hell will ask, 'Are there any more?' That continues until God, the Blessed and Sublime , puts the Lord's foot over it and then hell withdraws and says, ' Enough! Enough!' As for heaven, God will create enough people to fill it and people will remain there for as long as the Lord wishes."

Sanad : Hasan and Rawh via Hammad-Bin-Salamah via Ata ' -Bin-Al-Sa ' ib via Ubaydallah -Bin-Abdullah-Bin-Utbah via Abu-Sa` id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [671] .

Qudsi Hadith No. 648

Abu-Sa` id said , " God's Messenger, may God's peace and blessings be upon him , said, ' God says, " Oh, Adam! " Adam replies, " Yes, Most Gracious Lord. I'm at your service. " God says to Adam, " Bring out the people of hell. " Adam ask s , " Who are the people of hell? " God replies , " They are nine hundred ninety-nine out of every one thousand. " That will take place [on the day of resurrection] when , due to the fear of God's severe punishment, t he young become grey-haired and all pregnant women abort their babies a nd you see people look drunk while, in actuality, they are not. ' That distressed the sahabah who asked, 'Oh, God's Messenger! W hich one of us is that individual?' The Messenger replied, 'I have good news for you. E very one thousand will consist of people from Gog and Magog [who will enter hell] and one from you [who will enter heaven]. I swear to God I hope you will comprise o ne-third of the people who enter heaven.' We praised God (i.e. said ' A l - hamdu L illah ') and glorified the Lord (i.e. said ' A llahu A kbar') and then the Messenger said, ' I swear to God I hope you will comprise one-half of the people who enter heaven for you are among the nations as [singular] a s a whit e hair on the skin of a black ox or the nail-like hairless whit e spot on the inside of a donkey's upper forel eg . ' "

Sanad : Yusuf-Bin-Musa via Jarir via Al-Amash via Abu-Salih via Abu-Said.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 649

Abu-Sa` id Al-Khudri said, "The Prophet, may God's peace and blessings be upon him , said, 'On the day of resurrection, God, the Almighty and Glorious , says, " Oh, Adam! " Adam replies, "Yes, our Lord! I'm at your ser vice." A caller (an angel) say s [to Adam] , " God orders you to bring a group from your descendants to hell." Adam asks, "Oh, Lord! Which group is that?" God replies, " From every one thousand {I think he said} bring nine hundred ninety-nine. " At that time, pregnant women will abort their unborn babies and the young will become grey-haired and " you will see people [look] drunk when they are not drunk but [this is due to the fact that] God's punishment is severe." [672] ' Th e people became distressed to the point where their faces changed color. So the Prophet told them, ' For every nine hundred ninety-nine people from Gog and Magog [who will go to hell] there will be one from you [who will go to heaven]. Among the people you are as [distinct as] a black hair on the side of a white ox or a white hair on the side of a black ox . I hope you will comprise a quarter of the people of heaven.' We (the companions) said, 'Allahu A kbar.' Then the Prophet said, 'I hope you will comprise a third of the people of heaven.' We said, ' A llahu Akbar .' Then the Prophet said, 'I hope you will comprise a half of the people of heaven.' We said, ' A llahu Akbar .'"

Sanad : Umar-Bin-Hafs via his father via Al-Amash via Abu-Salih via Abu-Sa` id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 650

Abu-Hurayrah said, "The Prophet, may God's peace and blessings be upon him , said, 'The first one to be called on the day of resurrection is Adam. Adam and his descendants will face each other. It will be said [by the ang e l s to the descendents], " This is your father Adam. " Adam will say, " I'm here Lord. I'm at your service. " God will say to Adam, " Bring out the people of hell from your descendants. " Adam will ask , " Oh, Lord! How many people should I bring out? " God will reply , " Bring out ninety-nine out of every one hundred. "' The sahabah asked, 'Oh, God's Messenger! If out of every one hundred of us, ninety-nine will be taken [to hell], who will remain [to go to heaven]?' The Messenger replied, 'My nation among the nations is like a white hair on a black ox .'"

Sanad : Isma` il via his brother via Sulayman via Thawr via Abu-Al-Ghayth via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 651

Ibn-` Abbas, may God be pleased with him and his father , said, “God’s Messenger, may God’s peace and blessings be upon him , recited this verse while with his companions ‘Oh, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing , ’ [673] and asked, ‘Do you know on what day this will happen ?’ They replied, ‘God and God’s Messenger know best.’ The Messenger said, ‘That’s the day when God tells Adam, “ Go and bring the people of hell {or he (the narrator) might have said ‘take a group to hell’}. ” Adam will ask, “ Oh, Lord! How many? ” God will reply, “ From every one thousand, nine hundred ninety-nine [will go] to hell and one [will go] to heaven. ”’ The people (i.e. the companions) found this news to be distress ing and they became dejected and sad. So the Messenger told them, ‘I hope you will comprise half the people of heaven.’ The companions became happy. The Prophet told them, ‘ I have good news for you. Know that you are between two [evil] creatures, Gog and Magog, who always outnumber whoever they are with. You are among the people {or among the nations} like a mark on the side of a camel or a nail-like hairless white spot on the foreleg of a she-camel. Indeed, m y nation is one part of a thousand parts.’”

Sanad : Abu-Bakr- B in-Ishaq via Muhammad-Bin-Shadhan Al-Jawhari via Sa**id-Bin-Sulayman via** Abbad-Bin-Al-**Awwam via Hilal-Bin-Khabbab via** Ikrimah via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [674] .

Qudsi Hadith No. 652

` Imran-Bin-Husayn said, “ T he following verses were revealed to the Prophet, may God’s peace and blessings be upon him , when he was traveling: ‘Oh, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing. On the day you see it, every nursing female will forget her nursling and every pregnant woman will abort her unborn baby and you will see people [look] drunk when they are not drunk but [that’s due to the fear of] God’s punishment [which] is severe. ’ [675] So the Messenger asked [the sahabah], ‘Do you know what day that is?’ T hey replied, ‘God and God’s Messenger know best.’ The Messenger said, ‘That’s the day when God tells Adam, “ Send forth the people of hell. ” Adam will ask , “ Oh, Lord! Who are the people of hell? ” God will reply, “ Nine hundred ninety-nine people to hell for every person who goes to heaven. ”’ Muslims star ted to cry. So the Messenger told them, ‘Come closer [to God] and perform righteous deeds. There has never been a [divine] prophecy that wasn’t preceded by a period of ignorance. T h ese people [who are going to hell] will be taken from the period of igno rance and if they run out they will be substituted for by hypocrites. You are to other nations like a nail-like hairless white spot on the foreleg of a beast or a mark on the side of a camel. I hope you will comprise a quarter of the people of heaven.’ The sahabah said, ‘ A llahu Akbar . ’ Then the Messenger said, ‘I hope you will comprise a third of the people of heaven.’ The sahabah said, ‘ A llahu Akbar . ’ Then the Messenger said, ‘I hope you will comprise a half of the people of heaven.’ The sahabah said, ‘ A llahu Akbar .’ {I don’t know if he said ‘I hope you will comprise two-thirds of the people of heaven,’ or not}.”

Sanad : Ibn-Abi-**Umar via Sufyan-Bin-** Uyaynah via Ibn-Jud**an via Al-Hasan via** Imran-Bin-Husayn.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [676] .

Qudsi Hadith No. 653

` Imran-Bin-Husayn said, “We were on a trip with the Prophet, may God’s peace and blessings be upon him . The Messenger got ahead of his companions and recited these two verses loudly : ‘Oh, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing. On the day you see it, every nursing female will forget her nursling and every pregnant woman will abort her unborn baby and you will see people [look] drunk when they are not drunk but [that’s due to the fact that] God’s punishment is severe.’ When the companions heard that, they impelled their beasts and knew that the Messenger had something to say. The Messenger asked, ‘Do you know what day that is?’ They replied, ‘God and God’s Messenger know best.’ The Messenger said, ‘That’s a day whe n God calls Adam. The Lord will say, “ Oh, Adam. Send forth the people of hell. ” Adam will ask, “ Who are the people of hell? ” God will reply, “ From every one thousand, nine hundred ninety-nine will go to hell and one will go to heaven. ” ’ The people became despondent and never smiled. When the Messenger saw them in that condition, he told them, ‘ Perform righteous deeds for I have good news for you. I swear to God that you are with two [evil] creatures, Gog and Magog, who always outnumber whoever they are with and with those [unbelievers] who died from the children of Adam (i.e. people) and the children of Satan (i.e. jinn) . ’ Some of their sadness disappeared. The Messenger told them, ‘ Perform righteous deeds for I have good news for you. I swear to God that you are among the people like nothing but a [distinctive] mark on the side of a camel or a nail-like hairless white spot on the foreleg of a she-camel.’”

Sanad : Muhammad-Bin-Bashar via Yahya-Bin-Sa**id via Hisham-Bin-Abi-** Abdullah via Qatadah via Al-Hasan via ` Imran-Bin-Husayn.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [677] .

Qudsi Hadith No. 654

Anas, may God be pleased with him , said, “When the verse ‘ O h, you people! Fear your Lord for the convulsion [of earth] at the hour [of resurrection] is a tremendous thing,’ was revealed to the Prophet while he was on a trip, he recited it loudly until his companions went back to [see] him. The Prophet said, ‘Do you know what day that is? It’s the day when God says to Adam, “ Oh, Adam! Go and bring the people of hell. From every one thousand people, bring nine-hundred ninety-nine. ”’ That news was difficult for Muslims to take . So the Prophet told them, ‘Perform righteous deeds and come closer [to God] for I have good news for you. I swear to God that you are among the nations like nothing but a mark on the side of a camel or a nail-like hairless white spot on the foreleg of a beast. You are with two creatures, Gog and Magog, who always outnumber whoever they are with and with those who perished from the unbelievers of humans and jinn.’”

Sanad : Abu-**Abdullah Muhammad-Bin-** Ali-Bin-**Abd-Al-Hamid Al-San** ani {in Mecca} via Ishaq-Bin-Ibrahim Al-Dabari via **Abd-Al-Razzaq via**

Mamar via Qatadah via Anas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [678] .

Qudsi Hadith No. 655

Abdullah [Bin-Masud] said, "God's Messenger, may God's peace and blessings be upon him , said [to his companions], 'On the day of resurrection, God, the Almighty and Glorious , sends a caller (an angel) who says, "Oh, Adam! God orders you to send forth a group from your descendants to hell." Adam will ask, "Oh, Lord! How many?" It will be said to him [by God], " From every one hundred, send forth ninety-nine. "' A man asked the Messenger, 'Who is that one individual from us who will be saved [while all those others go to hell] , God's Messenger?' The Messenger replied, 'Do you know that you are among the people like nothing but a [unique] mark on the chest of a camel?'"

Sanad : Ammar-Bin-Muhammad {son of Sufyan Al-Thawri's sister} via Ibrahim [Bin-Muslim Al-Hajari] via Abu-Al-Ahwas viaAbdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Da`if [679] .

Qudsi Hadith No. 656

Abu-Al-Darda ' said, "The Prophet, may God's peace and blessings be upon him , said, 'On the day of resurrection, God, the Sublime , will say to Adam, may peace be upon him , " Prepare nine hundred ninety-nine from your descendants to go to hell and one to go to heaven. "' The companions of the Prophet cried and cried [when they heard that] . Then the Prophet told them, 'Raise your heads. I swear to God that my nation amongst the nation s is like a white hair on the skin of a black ox .' The companions felt relieved."

S anad : Haytham via Abu-Al-Rabi` via Yunus via Abu-Idris via Abu-Al-Darda ' .

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [680] .

Qudsi Hadith No. 657

Salman [Al-Farisi] said that the Prophet, may God's peace and blessings be upon him , said, " On the day of resurrection a scale is brought. The scale is big enough to weigh the heavens and the earth. The angel s ask, 'Oh, Lord! Who is this scale for?' God, the Sublime , repl ies , ' For whoever I wish of my [righteous] creatures . ' The angels say, 'Oh, Praiseworthy Lord! We can never worship you enough.' And a bridge as sharp as the edge of a razor is pl aced over hell. The angels ask, 'Who will cross this bridge [to heaven]? ' God repl ies , ' Whoever I wish of my creatures. ' The angels say, 'Oh, Praiseworthy Lord! We can never worship you enough.'"

Sanad : Muhammad-Bin-Salih-Bin-Hani ' via Al-Musayyab-Bin-Zuhayr via Hudbah-Bin-Khalid via Hammad-Bin-Salamah via Thabit via Abu-`Uthman via Salman.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [681] .

Qudsi Hadith No. 658

Aisha, may God be pleased with her , said, "God, the Almighty and Glorious , created a scale whose pans are as big as the heavens and the earth. The angels asked, 'Oh, our Lord! What is this scale for?' God replied, ' I use it to weigh anything I want. ' And God created a bridge over hell as sharp as the edge of a sword {or the edge of a razor}. The angels asked, 'Oh, our Lord! Who will cross this bridge [to heaven] ?' God replied, ' Whoever I wish. "'

Sanad : Al-Daylami via Aisha.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Da`if [682] .

Qudsi Hadith No. 659

Abdullah-Bin-Ukaym said, "I heard Abdullah-Bin-Masud in this mosque swear and say, ' [On the day of resurrection] God will be with each one of you alone the way you are alone with the moon on a full- moon night. God will say to you, " C hild of Adam! What made you disobey me? Child of Adam! What made you disobey me? Child of Adam! How did you answer the messengers [of God] ? Child of Adam! What did you do with what you learned [about God] ? Child of Adam! What did you do with what you learned? Child of Adam! What did you do with what you learned? " ' "

Sanad : Bishr -Bin-Musa via Yahya-Bin-Isha q Al-Saylahini via Abu-Awanah vi Hilal Al-Wazzan viaAbdullah-Bin-`Ukaym.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Unrated .

Qudsi Hadith No. 660

Abdullah-Bin-Ukaym said, "I heard Abdullah-Bin-Masud swear before narrating the hadith. He said, 'I swear to God that on the day of resurrection , God will be with each one of you alone the way you are alone with the moon on a full- moon night. God will say to you, " Child of Adam! What made you disobey me? Child of Adam! What made you disobey me? Child of Adam! What made you disobey me? What did you do with what you learned? Child of Adam! How did you answer the messengers?

” ””

Sanad : Abu-Yazid Al-Qaratisi via Asad-Bin-Musa via Sharik [Bin-Abdullah] via Hilal Al-Wazzan via Abdullah-Bin-` Ukaym.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [683] .

Qudsi Hadith No. 661

Thawban, may God be pleased with him , said, “ God’s Prophet, may God’s peace and blessings be upon him , said, ‘ On the day of resurrection, the people of jahiliyah come carrying their idols on their backs. God , the Blessed and Sublime , ask s them [, “ What were you worshi ping ”] ! They reply, “ Our Lord! You didn’t send a messenger to us. And we didn’t hear from you. Had you sent a messenger to us, we would’ve been you r most obedient servants. ” God ask s them, “ If I order you now to do something, will you obey me ? ” They reply, “ Yes. ” God order s them to enter hell. They go to hell and when they come near it, they hear hell’s fury and roar. They go back to their Lord and say, “ Our Lord! Take us out of it {or protect us from it}. ” God say s to them, “ Did n’t you say that if I ordered you to do something you would obey me? ” God make s them keep their word and tell s them, “ Go to hell and enter it. ” They go to hell and once they see it, they get scared and go back and say, “ Our Lord! We got scared from it and we were not able to enter it. ” God say s to them, “ Enter hell in humiliati on . ”’ God’s Prophet, may God’s peace and blessings be upon him , said, ‘Had they (the idolaters) enter ed it (hell) the first time [God ordered them to do so] , they would have found it cool and safe.’”

Sanad : Ibrahim-Bin-Said Al-Jawhari via Rayhan-Bin-Said via ` Abbad-Bin-Mansur via Ayyub via Abu-Qilabah via Abu-Asma ‘ via Thawban.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : da` if [684] .

Qudsi Hadith No. 662

Mu` adh [Bin-Jabal] said, “ On the day of resurrection, God calls in a fine, not horrific, voice, ‘ Oh, my servants! I am God. There is no god but me. I am the most merciful of all. I am the wisest of all. And I am the quickest to impart justice. Oh, my servants! Be neither afraid nor sad today. Bring your defense and prepare your answers for you will be judge d and held accountable. Oh, my a ngels! Line them (the servants) up on the tips of their toes for judgment. ’ ”

Sanad : Al-Daylami via Mu` adh.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [685] .

Qudsi Hadith No. 663

Zayd-Bin-Arqam said that God’s Messenger, may God’s peace and blessings be upon him , said [that God sa ys to the angels on Judgment Day], “ Do not take the sinners of my servants who worship ed me and believe d that there is no god but me to heaven or to hell. I will take them there myself because I know them best. Do not do anything of the sort unless you are told to do so. And do not judge the servants [of God] without [permission from] their Lord. ”

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Abu-Kurayb via Muhammad -Bin-Yala Zunbur via Umar-Bin-Al-Subh via Khalid-Bin-Maymun via Nafi-Bin-Al-Harith via Zayd-Bin-Arqam.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [686] .

Qudsi Hadith No. 664

` Ali-Bin-Abi- Talib said that God, the Sublime , says [to the a ngels on Judgment Day], “ Do not take my servants who worshiped me but also sinned to heaven or to hell until the Lord judges them. ”

Sanad : Al-Daylami via Mu` adh.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [687] .

Qudsi Hadith No. 665

Abu-Hurayrah said that God’s Messenger, may God’s peace and blessings be upon him , said, “ The first question that someone {a servant } will be asked [by God] concerning the blessings [of the Lord] is, ‘ Didn’t we make you healthy and give you cold water to drink? [So what have you done to thank the Lord ?] ”’

Sanad : Abd-Bin-Humayd via Shababah via Abdullah-Bin-Ala ' via Al-Dahhak-Bin-Abd-Al-Rahman-Bin-Arzam Al-Ashari via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [688] .

Qudsi Hadith No. 666

Abu-Hurayrah said that the Prophet, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , says on the day of resurrection, ‘ Child of Adam! I carried you on horses and came ls. I gave you spouse s . And I made you take one-fourth of the spoils of war and become a leader . So what have you done to thank me? ”’

S anad : Bahz and Affan via Hammad via Ishaq-Bin-Abdullah via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : unrated .

Qudsi Hadith No. 667

Abu-Hurayrah and Abu-Sa` id said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, a servant [of God] is brought [by the angels]. God asks the servant, ' Didn't I give you the ability to hear and see? Didn't I give you wealth and children? Didn't I give you cattle and land? Didn't I allow you to lead and take one-fourth of the spoils of war? Did you think that this day [of judgment] would come? ' The servant replies, 'No.' God say s to the servant, ' Today I shall forget you the way you forgot me. '"

Al-Tirmidhi said, "The meaning of 'I shall forget you' is 'I shall punish you.' Some scholars said that the meaning of the verse 'today we shall forget them' [689] is 'today we shall punish them'."

Sanad : Abdullah-Bin-Muhammad Al-Zuhri Al-Basri via Malik-Bin-Suayr via Abu-Muhammad Al-Tamimi Al-Kufi via Al-Amash via Abu-Salih via Abu-Hurayrah and Abu-Said.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [690] .

Qudsi Hadith No. 668

` Abdullah-Bin-Salam said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , says t o the servants of the Lord, ' Didn't you pray to me when you were sick and I healed you? Didn't you pray to me to find for you a noble spouse and I did? Didn't I. . . . Didn't I. . . . [So what have you done to thank me?] ' "

Sanad : Abu-Abdullah Al-Husayn-Bin-Al-Hasan Al-Ghada ' iri via Ismail-Bin-Muhammad Al-Saffar via Abbas-Bin-Muhammad Al-Duri via Hajjaj-Bin-Nusayr via Shubah-Bin-Al-Hajjaj via Said-Bin-Abi-Burdah via his father via Abdullah-Bin-Salam.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [691] .

Qudsi Hadith No. 669

Bahz-Bin-Hakim's grandfather said, " I went to the Prophet, may God's peace and blessings be upon him , and said, 'I swear to God that I'm coming to you after I have sworn more times than this not to come to you or follow your religion {Bahz brought his palms next to each other [indicating that he swore more times than he has fingers].} I've come to you as someone who knows nothing except what is taught by God, the Blessed and Sublime , and God's Messenger. So I ask you, for God's sake , " What are you deliver ing to us from God? "' The Messenger replied, 'Islam.' I asked, 'What are the signs of Islam?' The Messenger replied, 'It is to say "I have embraced Allah as the only God , " offer salat , pay zakat , never violate other Muslims —Muslims support each other—, never abandon Islam — God does not accept any of the deeds of those who abandon Islam—, and forsake polytheists for Muslims. Why do I need to hold you back from hell fire (i.e. why do you still commit sin)? [On the day of resurrection,] m y Lord, the Almighty and Glorious , will call me and ask, " Have you told my servants [about the religion] ? " I will say, "My Lord! Yes, I have." So l et th ose who are present tell those who are absent [about the religion]. You will be gagged and called [to appear in front of God for judgment]. The first thing to testify will be your thighs [that will say if you were involved in any immoral acts] and your palms [that will say if you committed any sins with your hands .]' I asked, 'Oh, God's Prophet! Is this our religion?' The Messenger replied, 'This is your religion . God will reward you for any good deed s that you perform.'"

Sanad : Isma` il via Bahz-Bin-Hakim via his father via his grandfather.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [692] .

Qudsi Hadith No. 670

Anas said, "No body part will be punished more than the tongue. [On Judgment Day,] the tongue says, 'Oh, Lord! You 've punished me more than any other body part.' God replies, ' It's because you said something that reached the East and the West and caused people to be killed. I swear by my Might that I shall punish you more than any other body part. '"

Sanad : Abu-Nu` aym via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 671

Anas said, "No body part will be punished more than the tongue. [On Judgment Day,] the tongue says, 'Oh, Lord! You've punished me more than any other body part.' God replies, ' It's because you said something that reached the East and the West and caused people to be ki lled, money to be stolen, and people to be raped. I swear by my Might that I shall punish you more than any other body part. '"

Sanad : Abu-Nuaym via Aban [Bin-Abi-Ayyash] via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [693] .

Qudsi Hadith No. 672

Jabir-Bin-Abdullah said, “I received news thatAbdullah-Bin-Unays had heard a hadith from God’s Messenger, may God’s peace and blessings be upon him . So I bought a camel and went to see him in Syria. The trip took a month. When I got there, I told the gatekeeper, ‘Tell him Jabir is here.’ Unays said, ‘ Son of `Abdullah?’ I replied, ‘Yes.’ Unays came out putting on his clothes. He hugged me and I hugged him. I said to him, ‘I received news that you had heard a hadith from the Messenger about qisas [694] and I feared that you would die or I would die before I hear it. ’ Unays said, ‘I heard God’s Messenger, may God’s peace and blessings be upon him , say, “ On the day of resurrection, people {or perhaps he said ‘ servants ’ } are gathered naked, uncircumcised, and intact . ” We (the sahabah) asked, “What is ‘intact’ ?” The Messenger replied, “ Devoid of any worldly life diseases or disabilities.” The Messenger continued, “Then God calls them in a voice that is heard by tho se who are near [and those are far], ‘ I am the King. I am the Judge. No one of the people of hell who has a grievance agai nst any of the people of heaven shall enter hell until I settle that grievance (i.e. enforce qisas) . And no one of the people of heaven who m any of the people of hell has a grievance against shall enter heaven until I settle that grievance. This will take place for all grievances even a slap on the face. ’ ” We asked, “ How is qisas enforced when we come to the Lord, the Almighty and Glorious , naked, uncircumcised, and intact? ” The Messenger replied, “ Those who are wronged will be credited (given hasanat) and the wrongdoers will be penalized (given sayyi ‘ at) . ” [Then the Messenger recited, “ Today (i.e. on the day of resurrection) , every soul will be compensated for what it did. There will be no injustice today. ” [695]] ”’

Sanad : Yazid-Bin-Harun via Hammam-Bin-Yahya via Al-Qasim-Bin-Abd-Al-Wahid Al-Makki viaAbdullah-Bin-Muhammad-Bin-Aqil via Jabir-Bin-Abdullah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [696] .

Qudsi Hadith No. 673

Yazid-Bin-Al-Asamm said, “In commenting on the verse , ‘ N ations like you,’ [697] Abu-Hurayrah said, ‘ On the day of resurrection, all creatures, beasts, animals, birds, and everything else are gathered. God impart s justice to the point where justice is exacted for a hornless sheep from a horned sheep [that headbutted it] . Then [after enforcing qisas] God says to the sheep, “ Become dust . ” Thereupon the verse, “T he nonbeliever says, ‘ I wish I were dust. ’ [698] (I.e . nonbelievers wish that they were like animals that , after qisas , are turned into dust and are sent neither to hell nor to heaven.) ” ”’

Sanad : Abu-Abdullah Muhammad-Bin-Ali Al-Sanani {in Mecca} via Ishaq-Bin-Ibrahim-Bin-Abbad via Abd-Al-Razzaq via Mamar via Ja`far Al-Jidhri via Yazid-Bin-Al-Asamm.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [699] .

Qudsi Hadith No. 674

Abu-Hurayrah said, “ [On the day of resurrection] God judges between the Lord’s creatures : the jinn, the people, and the animals. On t hat day, God exacts justice [even] for hornless sheep from horned sheep [that headbutted them] . When all the disputes between the sheep are settled [through qisas] , God says to the sheep, ‘ Become dust. ’ That’s when a nonbeliever says, ‘I wish I were dust.’”

Sanad : Abu-Kurayb via Al-Muharibi Abd-Al-Rahman-Bin-Muhammad via Ismail-Bin-RafiAl-Madani via Yazid-Bin-Ziyad via Muhammad-Bin-Kab Al-Qurazi via a man from the Ansar via Abu-Hurayrah.

Source : Tafsir Al-Tabari by Al-Tabari.

Rating : Sahih [700] .

Qudsi Hadith No. 675

Thawban said that the Prophet, may God’s peace and blessings be upon him , said, “On the day of resurrection, [God] the Enforcer comes and bends the Lord’s leg across the bridge [hung over hell on the way to heaven] and says, ‘ I swear by my Might and Glory that no wrongdoer shall pass [before qisas is enforced] . ’ God judges between the creatures fairly to the point where justice is exacted for a hornless sheep from a one-horned sheep that headbutted it. ”

Sanad : Ahmad-Bin-Muhammad-Bin-Yahya-Bin-Hamzah via Ishaq-Bin-Ibrahim Abu-Al-Nadr via Yazid-Bin-Rabiah via Abu-Al-Ashath via Thawban.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [701] .

Qudsi Hadith No. 676

Sulayman-Bin-Habib Al-Muharibi said, “I went on a raid. When I passed by Homs [702] , I went to the market to buy things that a traveler can not do without. When I looked at the gate of the mosque, I said, ‘Why don’t I go inside and offer a two-raka salat. When I went inside , I saw Thabit-Bin-Mabad, Ibn-Abi-Zakariyya, and Makhul with a group of people from Damascus. I went and sat with them. They talked a little and the n said, ‘We need to see Abu- Umamah Al-Bahili.’ So they went and I went with them. We entered [his house] and saw a weak, old man. His mind and reasoning were better than his looks. The first thing he said was, ‘This gathering of yours is about the message of God. It is incumbent upon you to spread that message. God’s Messenger, may God’s peace and blessings be upon him , delivered the message that he was sent with and his companions spread what they heard [from the Messenger] . So spread what you hear.’ He said, ‘ T hree people are under the protection of God, the A lmighty and Glorious : O ne who leaves [home to fight] for the sake of God until they [get killed and] go to heaven or go back [home] with reward [from God] and plunder. [One who goes to the mosque until they [die and] go to heaven or go back [home] with reward [from God] and plunder. And one who enters their home in peace [and avoids i nsurrection].’ Then he said, ‘In hell there is a brid ge that has seven arches. Judgment takes place on the middle arch. A servant is brought to the middle arch [by angels] and asked [by God], “ How much debt do you have? ” ’ Then he read the verse, ‘They will not hide anything from God.’ [703] Al-Bahili continued, ‘The servant replies,

“Oh, Lord! I owe this and that.” The servant is told [by God], “ Pay your debt. ” The servant replies, “I have nothing. And I don’t know how to pay.” God says [to the angels], “ Take from (i.e. reduce) the servant’s hasanat (i.e. the rewards for the good deeds that the servant did. ” When all the hasanat are exhausted, they (the angels) say, “The servant’s hasanat have been exhausted.” God says to them, “ Take from the creditors’ sayyi ‘ at (i.e. the penalties for the bad deeds that the creditors did. ” So they (the angels) made the servant pay back. I’ve been told that there are people who come with mountains of hasanat but they are reduced little by little until they are all gone.’”

Sanad : Bakr-Bin-Sahl Al-Dimyati via ` Abdullah-Bin-Yusuf via Kulthum-Bin-Ziyad via Sulayman-Bin-Habib Al-Muharibi.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Da ` if [704] .

Qudsi Hadith No. 677

Abu-Burdah-Bin-Niyar said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , holds a debtor accountable to the creditor more than the Lord holds anyone accountable to anyone else. The debtor says [on Judgment Day], ‘Oh, Lord! How am I going to pay the creditor s when you hav e me barefoot and naked ? How?’ God, the Almighty and Glorious , replies, ‘ I will take from your hasanat (rewards) the equivalent of what they gave you and give them to the creditors. And if you do not have enough hasan a t, I will take from their sayyi ‘ at (penalties) and add them to yours. ’”

Sanad : Hafs-Bin-Umar viaAbdullah-Bin-Raja ‘ via Hammad-Bin-Shuayb via Mansur via Al-Shabi via Abu-Burdah-Bin-Niyar.

Source : Al-Mu ` jam Al-Awsat by Al-Tabarani.

Rating : Da ` if . [705]

Qudsi Hadith No. 678

Abu-Umamah said that God’s Messenger, may God’s peace and blessings be upon him , said, “ Whoever takes out a loan and intends to pay it back [and dies] , G od pay s it back for them on the day of resurrection . And whoever takes out a loan and does not intend to pay it back [and dies], God, the Almighty and Glorious , say s to them on the day of resurrection, ‘ You thought I wouldn’t make you pay back your debt? ’ Hasanat (rewards) will be deducted from the debtor’s record and added to the record of the creditor. If the debtor doesn’t have any hasanat, sayyi ‘ at (penalties) will be deducted from the creditor’s record and added to the record of the debtor.”

Sanad : Abu-Muslim Al-Kashi via Hajjaj-Bin-Al-Minhal via Hammad-Bin-Salamah via Ja ` far-Bin-Al-Zubayr via Al-Qasim via Abu-Umamah.

Source : Al-Mu ` jam Al-Kabir by Al-Tabarani.

Rating : Da ` if [706] .

Qudsi Hadith No. 679

Ibn- ` Abbas, may God be pleased with him and his father , said that the Prophet, may God’s peace and blessings be upon him , said that the Trustworthy Spirit (i.e. Gabriel) said that God, the Blessed and Sublime , said, “ Servants are brought [on Judgment Day] with their sayyi ‘ at (penalties) and their hasanat (rewards). Qisas {or judgment} is enforced. If the servants have any hasanat left [after qisas] they enter heaven. ”

Sanad : Al-Hasan-Bin-Qazaah via Al-Mutamir-Bin-Sulayman via Al-Hakam-Bin-Aban via Al-Ghitrif via Jabir-Bin-Zayd via Ibn- ` Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [707] .

Qudsi Hadith No. 680

Anas, may God be pleased with him , said, “ While God’s Messenger, may God’s peace and blessings be upon him , was sitting, we saw him laugh to the point where his two front teeth became visible. ` Umar asked him, ‘What made you laugh, most dear God’s Messenger?’ The Messenger replied, ‘[On Judgment Day] two people from my nation appear in front of the Almighty Lord. One of them says, “Oh, Lord! Make my companion pay for the wrongdoing that they did to me. ” God ask s the petitioner, “ What do you want to do with your companion who has no hasanat (rewards) left [to be taken away]? ” The petitioner replies, “Let the companion have some of my hasanat.”’ The Messenger cried profusely and said, ‘That day is dreadful . People need others to help them .’ The Messenger continued, ‘God says to the petitioner, “ Look up and see the gardens of heaven. ” The petitioner looks up and says, “ Oh, Lord! I see cities of gold and palaces of gold crowned with pearls. For which prophet is this? Or for which true believer is this? Or for which martyr is this?” God replies, “ This is for the one who paid the price. ” The petitioner asks, “Oh, Lord! Who owns that? ” God replies, “ You do. ” The petitioner asks, “How?” God replies, “ For pardoning your companion. ” The petitioner says, “Oh, Lord! I am pardon ing my companion.” God, the Almighty and Glorious , says to the petitioner, “ Take your companion by the hand to heaven. ”’ Then the Messenger said, ‘ “ Fear the Lord and resolve your disputes” [708] for God, the Sublime , resolves the disputes of Muslims.’”

Sanad : Abu-Mansur Muhammad-Bin-Qasim Al-Ataki via Abu-Abdullah Muhammad-Bin-Ahmad-Bin-Anas Al-Qurashi via Abdullah-Bin-Bakr Al-Sahmi viaAbbad-Bin-Shaybah Al-Habati via Sa ` id-Bin-Anas via Anas-Bin-Malik.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da ` if [709] .

Qudsi Hadith No. 681

Anas-Bin-Malik said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the day of resurrection, the people of heaven go to heaven and the people of hell go to hell and what remain are the people who need to be judged [through qisas] (i.e. people who wronged other people) . Someone (God) calls from under the throne and says , ‘ Oh, you people! Resolve your disputes among yourselves and your reward will come from me. ’”

Sanad : Suwayd-Bin-Said and Bishr-Bin-Muadh via Al-Hakam-Bin-Sinan [Al-Bahili] via Sadus { Sahib Al-Sabiri (seller of fine clothing) } via Anas-Bin-Malik.

Source : Husn Al- Zan Bil lah by Ibn-Abi-Al-Dunya.

Rating : Da` if [710] .

Qudsi Hadith No. 682

Anas said, “On the day of resurrection, a caller (an angel) says from the middle of the throne, ‘Oh, you nation of Muhammad! God, the Sublime , says, “ I am forgiving you for the wrongdoings that you committed against me and what is left are the wrongdoings that you committed again st one another [which have to be resolved through qisas]. So forgive each other and I shall have mercy on you and send you to heaven. ””

Sanad : Abu-Sa` id Ahmad-Bin-Ibrahim Al-Muqri ‘ via Anas.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [711] .

Qudsi Hadith No. 683

Anas said that God, the Sublime , said, “ When you are wronged , you may file a claim against those who wronged you. And when you wrong others, they may file a claim against you. If you wish , we can resolve your claims [through qisas]. Or if you wish, I can delay the judgment until the day of resurrection where I will forgive both of you. ”

Sanad : Al-Hakim via Ibrahim-Bin-Zayd Al-Aslami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [712] .

Qudsi Hadith No. 684

Anas-Bin-Malik said, “We were with God’s Messenger, may God’s peace and blessings be upon him , and he laughed. The Messenger asked, ‘Do you know what made me laugh?’ We replied, ‘God and God’s Messenger know best.’ The Messenger said, ‘ I laughed because of t he way a [nonbelieving] servant talks to the Lord [o n Judgment Day] . A servant asks the Lord, “Didn’t you say that you would be fair to me?” God replies, “ Yes, I did. ” The servant says, “Then I want no one to testify except my body parts.” God replies, “ Today, your body parts will testify and the gracious writers [of deeds] (i.e. the angels who recorded the servant’s deeds) will be witnesses to the testimony. ” The servant is gagged and the body parts are told [by God] , “ Talk. ” The body parts pronounce the [sinful] deeds that the servant performed. Then the servant is allowed to talk again and says to the body parts , “ Damn you! Get away! I used to fight on your behalf [and that’s how you pay me back] ! ””

Sanad : Abu-Bakr-Bin-Al-Nadr-Bin-Abi-Al-Nadr via Abu-Al-Nadr Hashim-Bin-Al-Qasim via Ubaydallah Al-Ashjai via Sufyan Al-Thawri via Ubayd Al-Muktib via Fudayl via Al-Shabi via Anas-Bin-Malik.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 685

Abu-Sa` id Al-Khudri said that God’s Messenger, may God’s peace and blessings be upon him , said, “On the day of resurrection, the nonbelievers will be shown their deeds. They will deny them and dispute them. It will be said to them [by God], ‘ These are your neighbors and they are testifying against you. ’ The nonbelievers will say, ‘They are lying.’ It will be said to them [by God], ‘ These are your relatives and tribespeople and they are testifying against you. ’ The nonbelievers will say, ‘They are lying.’ God will say to them (the neighbors, relatives, and tribespeople), ‘ Swear that you are telling the truth. ’ They will swear. Then God will gag the nonbelievers. T hen the tongues of the nonbelievers will testify [as to the sinful deeds that the nonbelievers did] . A nd then God will place the nonbelievers in hellfire.”

Sanad : Ibn-Lahiah via Darraj via Abu-Al-Haytham via Abu-Said Al-Khudri.

Source : Al-Zuhd by Asad-Bin-Musa.

Rating : Da` if [713] .

Qudsi Hadith No. 686

Al-Aswad-Bin-Sari` said , “ God’s Prophet, may God’s peace and blessings be upon him , said, ‘ On the day of resurrection, there are four types of people: The deaf, who don’t hear anything, the imbecile s , the senile s , and those who died in a period that had no messenger . The deaf say , “ Lord! Islam came and we didn’t hear anything. ” The imbecile s say , “ Lord! Islam came and the children were throwing dung at us . ” The senile s say , “ Lord! Islam came and we didn’t understand anything. ” And those who died in a period that had no messenger say , “ Lord! None of your messengers came to us [to tell us about you] . ” The y promise God that they will obey the orders of the Lord once they hear them . God orders them and says, “ E nter hell . ” [Some of them refuse to obey the order of the Lord.] ’ The Messenger said, ‘ I swear to God if they entered hell [and listened to the Lord] , they would find it to be cool and safe.’”

Ali via Muadh-Bin-Hisham via his father via Al-Hasan via Abu-Rafi` via Abu-Hurayrah reported a similar hadith but said at the end that the Messenger said, “Those who enter hell [and listen to God], find hell to be cool and safe. And those who refuse to enter hell [as instructed by God], are dragged [by the angels] and thrown in hellfire.”

Sanad : Ali-Bin-Abdullah via Muadh-Bin-Hisham via his father via Qatadah via Al-Ahnaf-Bin-Qays via Al-Aswad-Bin-Sari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [714] .

Qudsi Hadith No. 687

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, " On the day of resurrection, four [types of people] are brought [by the angels in front of the Lord] : infants, imbeciles, those who died in a period that had no messenger, and seniles. Each group gives its excuses [for not embracing Islam]. The Lord, the Blessed and Sublime , says to a section of hell, ' Rise. ' Then God says to them, ' I used to send to my servants messengers from among themselves , and I myself a messenger to you. Enter this [hell]. ' Those who have been predestinated to misery say, 'Oh, Lord! How can we enter it when we used to run away from it?' And those who have been predestinated to happiness go and enter it quickly. God, the Blessed and Sublime , says [to those who refuse to obey the Lord and enter hell], ' You are my messengers' most disbelieving and disobedient people. ' Then God puts those [who obey the Lord] in heaven and those [who disobey the Lord] in hell."

Sanad : Abu-Khaythamah Zuhayr-Bin-Harb via Jarir via Layth [Bin-Abi-Sulaym] via ` Abd-Al-Warith [Al-Ansari] via Anas-Bin-Malik.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Da` if [715] .

Qudsi Hadith No. 688

Mu` adh-Bin-Jabal said , " God's Messenger, may God's peace and blessings be upon him , said, ' On the day of resurrection, the imbeciles, those who died in a period that had no messenger, and those who died while children are brought [by the angels in front of the Lord]. The imbeciles say, " Oh, Lord! Had you given us brain, no one with brain would have been happier than us. " Those who died in a period that had no messenger say, " Oh, Lord! Had you given us a covenant, no one with a covenant would have been happier than us. " And those who died while children say, " Oh, Lord! Had you given us long life, no one with long life would have been happier than us. " The Lord, the Praiseworthy , asks them, " If I order you to do something now will you obey me? " They reply, "Yes. We swear by your Might, our Lord." God tells them, " Go and enter hell. "' The Messenger said, 'If they enter it, it won't hurt them.' The Messenger continued, 'When they get close to hell, hawkish birds come out and they think they have destroyed everything that God has ever created. So they [get scared and] return quickly. They say to God, " We swear by your Might that we went to enter hell but hawkish birds came out and we thought they destroyed ever ything you had ever created." God orders them to go there a second time and a third time but they always say what they said the first time. Then God, the Praiseworthy , says to them, " I knew what you would be doing before I created you. I know how you were created. And I know what will happen to you. " Then God says to hell, " Take them. " And hell takes them.'"

Sanad : Abu-Amr Muhammad-Bin-Ahmad-Bin-Hamdan via Al-Hasan-Bin-Sufyan via Hisham-Bin-Ammar via Amr-Bin-Waqid via Yunus-Bin-Maysarah-Bin-Halbas via Abu-Idris Al-Khawlani via Mu adh-Bin-Jabal.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Matruk [716] .

Qudsi Hadith No. 689

Al-Hasan said, " Abu-Hurayrah preached to us from the pulpit of [the mosque of] God's Messenger, may God's peace and blessings be upon him , and said, 'I heard God's Messenger say, "On the day of resurrection, God, the Sublime , tells Adam about three excuses and says, ' Oh, Adam! If I didn' t curse liars , detest lying and treachery, and punish those who do them I would have mercy today on all your children due to the severe punishment that I have prepared for them. But I have to do this (i.e. punish the wrongdoers) since I said if my messenger s were to be called liars and my orders were to be disobeyed I would fill hell with jinn and people together. ' And God, the Almighty and Glorious , says to Adam, ' Oh, Adam! Be aware that I do not put any of your descendents in hell except those who I know that if I were to return them to the world ly life they would go back to committing sin and they would not repent or amend. ' And God says, ' Oh, Adam! I have made you a judge between me and your descendents. Go to the scale and see how their deeds are being weighed. If their good deeds outweigh their bad deeds even by an atom they go to heaven. I want you to know that I do not put any of them in hell except the wrongdoers. """

Sanad : Muhammad-Bin-Yahya-Bin-Ziyad Al-Abzari Al-Basri via Abd-Al-A la-Bin-Hammad Al-Narsi via Abu-Asim Al-Abbadani Ubaydallah-Bin-Abdullah via Al-Fad l -Bin-` Isa Al-Raqashi via Al-Hasan.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Matruk. [717]

Qudsi Hadith No. 690

Hudhayfah, may God be pleased with him , said "Ashab Al-A` raf [718] are those people who have done enough good deeds to save themselves from entering hell but also have done enough bad deeds that prevent them from entering heaven. 'When they look at the people of hell, they say, "Our Lord! Do not put us with the wrongdoers. "' [719] While they are looking, the Lord sees them and tells them, ' Go and enter heaven for I am forgiving you. '"

Sanad : Abu-Al-Hasan Ali-Bin-Muhammad-Bin-Uqbah Al-Shaybani via Al-Haytham-Bin-Khalid via Ubaydallah-Bin-Musa via Yunus-Bin-Abi-Ishaq via Al-Shabi via Silah-Bin-Zufar via Hudhayfah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [720] .

Qudsi Hadith No. 691

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, deat h is brought and placed on the S irat (i.e. the Hell Bridge). Someone (God) says , ' Oh, you people of heaven! ' The people of heaven go scared and frightened because they do not want to leave their place [in heaven and die]. And someone (God) says , ' Oh, you people of he ll ! ' The people of hell go happy and joyous because they want to leave their place [in hell and die]. God asks them, ' Do you know what this is? ' They reply, 'Yes, our Lord . This is death.' God orders them (the angels) to slaughter death and death is slaughtered on the Sirat. T hen God says to the two teams (the people of heaven and the people of hell) , ' You will live forever and never die. '"

Sanad : Abdullah-Bin-Sulayman-Bin-Al-Ashath Al-Sijistani {in Baghdad} via Ali-Bin-Khashram via Al-Fadl-Bin-Musa via Muhammad-Bin-Amr via Abu-Salamah via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [721] .

Qudsi Hadith No. 692

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, death is brought like a white ram and placed between heaven and hell. Then a caller (God) calls, ' Oh, people of Heaven! ' The people of heaven re ply , ' Yes, our Lord! We are at your service .' God asks them, ' Do you know what this is? ' They reply, 'Yes, our Lord. This is death.' [Then a caller calls, ' Oh, people of Hell! ' The people of hell reply, 'Yes, our Lord! We are at your service.' God asks them, ' Do you know what this is? ' They reply, 'Yes, our Lord. This is death.'] Then death is slaughtered the way a sheep is slaughtered. And the people of heaven are secured forever in heaven and the people of hell are damned forever in hell."

Sanad : Nafi` -Bin-Khalid Al-Tahi via Nuh-Bin-Qays via Khalid-Bin-Qays via Qatadah via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Sahih [722] .

Qudsi Hadith No. 693

Abu-Sa` id said, " God's Messenger, may God's peace and blessings be upon him , said, ' On the day of resurrection, death is brought like a white ram {Abu-Kurayb added " and placed between heaven and hell " }. Someone (God) says , " Oh, people of heaven! Do you know what this is? " The people of heaven raise their heads and look and say, " Yes. This is death. " And someone (God) says , " Oh, people of he ll ! Do you know what this is? " The people of he ll raise their heads and look and say, " Yes. This is death. " Then someone (God) order s that the ram be slaughtered and the ram is slaughtered. Then someone (God) says , " Oh, people of h e aven! You shall live forever and never die! Oh, people of hell! You shall live forever and never die. "' Then the Messenger read, 'Warn them that on the da y of regret, th e matter is decided while they are inattentive and while they are unbelievers.' [723] Then the Messenger pointed with his hand to the earthly life [indicating that all people are not paying enough attention to the hereafter]."

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Abu-Kurayb via Abu-Muawiyah via Al-Amash via Abu-Salih via Abu-Sa` id.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 694

Safwan-Bin-Amr said, "I heard Ayfa-Bin-Abd-Al-Kalai say on the pulpit of Homs , 'I heard God's Messenger, may God's peace and blessings be upon him , say, " [On Judgment Day] God, the Sublime , puts the people of heaven in heaven and the people of hell in hell . Then God asks the people of heaven, ' How many years were you on earth? ' [724] They reply, ' We were there a day or part of a day (in comparison to the everlasting hereafter) .' [725] God says to them, ' You 've done good deeds on that day or part of a day. You deserve my approval and reward. Stay in heaven forever. ' And then God asks the people of hell, ' How many years were you on earth? ' They reply, 'We were there a day or part of a day.' God says to them, ' You've done bad deeds on that day or part of a day. You deserve my disapproval and punishment. Stay in hell forever. ' The people of hell say to the Lord, 'Our Lord! Take us out of it and if we ever return [to disobeying you] we shall indeed be wrongdoers.' [726] God says to them, ' Remain there , in humiliation, and say nothing to me . ' [727] Th at's the last time they talk to their Lord, the Almighty and Glorious ." ""

Sanad : Abu-Musa Muhammad-Bin-Amr {in writing} via Abu-Zakariyya ' via Muhammad-Bin-Abd-Al-Wahid Al-Muhad d ith [the hadith reporter] via Ibrahim-Bin-Amir Al-Alawi { I mam of Bistam [728] Mosque} via his father Amir-Bin-Muhammad via Abu-Bakr Ahmad-Bin-Ibrahim Al-Ismaili via Abu-Abdullah Al-Sufi via Ahmad-Bin-Al-Hasan via Al-Hakam-Bin-Musa via Al-Walid via Safwan-Bin-Amr.

Source : Usd Al-Ghabah by Ibn-Al-Athir.

Rating : Da` if [729] .

Qudsi Hadith No. 695

Mabad-Bin-Hilal Al-Anazi said, " We, a group of people from Basra, met and went to Anas-Bin-Malik. We took with us Thabit Al-Bunani so he can ask Anas for us about the intercession hadith. When we got there, Anas was in his p a lace [730] offering the Duha Salat. We asked for his permission to enter and he gave us permission while he was sitting on his bed. We said to Thabit, ' Do not ask Anas about anything before you ask him about the intercession hadith.' Thabit said, 'Oh, Abu-Hamzah! These are your brothers from Basra. They came to ask you about the intercession hadith.' Anas replied, 'Muhammad, may God's peace and blessing s be upon him , told us, " On the day or resurrection, people intermix . They come to Adam and say, ' Intercede with your Lord for us. ' Adam replies, ' I'm incapable of doing that. You should go to Abraham for he is God's friend .' They come to Abraham. Abraham tells them, 'I'm incapable of doing that. You should go to Moses for he is the one who talks to God . ' They come to Moses. Moses tells them, 'I'm incapable of doing that. You should go to Jesus for he is the one who was created by God's spirit. ' They come to Jesus. Jesus tells them, 'I'm incapable of doing that. You should go to Muhammad, may God's peace and blessing s be upon him .' They come to me and I say, ' I 'm capable of doing that.' I ask [the Lord] for permission [to intercede] , and permission is granted. God inspires me with praises , which I do not know now, to praise the Lord with and I praise the Lord with those praises and prostrate before God. God says, ' Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply , 'Oh, Lord! My nation! My n ation!' God says , ' Go and take out of there (i.e. remove from hell) anyone who h as the weight of a grain of bar l e y of faith in their heart. ' I go and do that. Then I go back and praise the Lord with those praises and prostrate before God. God says, ' Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply , 'Oh, Lord! My nation! My n ation!' God says , ' Go and take out of there anyone who has the weight of an atom or a seed of mustard of faith in their heart. ' I go and do that. Then I go back and praise the Lord with those praises and prostrate before God. God says, ' Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be

accepted. ' I reply , 'Oh, Lord! My nation! My n ation!' God says , ' Go and take out of hell anyone who has the weight of the smallest of the smallest of the smallest of the smallest seed of mustard of faith in their heart. ' I go and do that." ' When we left Anas, I said to some of our companions, 'Why don't we go and stop by Al-Hasan [Al-Basri] and tell him about what Anas-Bin-Malik told us. He is staying in the house of Abu-Khalifah . ' We came to Al-Hasa n and greeted him. He gave us permission [to enter and we did so]. We told him, 'Oh, Abu-Sa`id! We came to you from the home of your brother Anas-Bin-Malik. He told us a hadith about intercession that we ha d never heard .' Al-Hasan asked , ' Then what ?' We told Al-Hasan the hadith and told him where Anas stopped. Al-Hasan asked, 'Then what?' We told Al-Hasan, 'Anas didn't say anything else.' Al-Hasan replied, ' Anas told me the hadith twenty years ago when he was young. I don't know if he forgot or if he didn't want you to rely on what he was saying.' We said, 'Oh, Abu-Said! Then tell us the hadith.' Al-Hasan laughed and said, 'People were created hasty. I was about to tell you the hadith. Anas told me what he told you but added, "Then I go back there a fourth time. I praise the Lord with those praises and prostrate before God." God says, " Oh, Muhammad! Raise your head. Say and you will be listened to. Ask and you will be given. And intercede and your intercession will be accepted. " I reply , "Oh, Lord! Allow me [to intercede for] those who say , 'There is no god but Allah.'" God says , " I swear by my Might, Glory, Sublimity, and Greatness that I shall take out of hell those who say, 'There is no god but Allah. """"

Sanad : Sulayman-Bin-Harb via Hammad-Bin-Zayd via Mabad-Bin-Hilal Al-Anazi.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 696

Anas, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, " On the day of resurrection, believers are detained for so long that they start doubting [that they have been saved]. They say, 'Why don't we ask someone to intercede with our Lord for us so that God may relieve us from this place. ' They come to Adam and say, 'You're Adam. The people's father. God created you with the Lord's hand. God p ut you in the Lord's heaven. God made the angels prostrate before you. And God taught you the names of everything. Why don't you intercede with your Lord for us so that God may relieve us from this place of ours?' Adam replies, 'I'm not up to the task.' Adam mentions the sin that he committed , which is eating of the forbidden tree , and says, 'Go to Noah for he's the first prophet that God sent to the people of earth.' They come to Noah and Noah tells them, 'I'm not up to the task.' Noah mentions the sin that he committed [731] , which is asking his Lord about things that he doesn't know anything about, and says, ' Go to Abraham for he 's God's friend.' They come to Abraham and Abraham tells them, 'I'm not up to the task. ' Abraham mentions the three lies [732] that he told and says, ' Go to Moses for he's a servant whom God gave the Torah to, talked t o , and spoke to in secret.' They come to Moses and Moses tells them, 'I'm not up to the task.' Moses mentions the sin that he committed, which is killing a person , and says, 'Go to Jesus for he's God's servant and messenger and he was brought to life by [a breath of] God's spirit .' They come to Jesus and Jesus tells them, 'I'm not up to the task. Go to Muhammad, may God's peace and blessings be upon him , for he's a servant whom God has forgiven his past and future sins.' The y come to me. I ask [the angels] for permission to see God in the Lord's house and permission is granted. When I see the Lord, I fall in prostration. God leaves me in this position for as long as the Lord wishes and then God says, ' Muhammad! Lift up [your hea d]. Say and you will be heard. Intercede and your intercession will be accepted. And ask and you will be given. ' I lift up my head and thank the Lord with praises and prayers that I will be taught by God. Then I intercede [for some people] and God places a limit on my intercession. I go out [and take out people from hell] and place them in heaven. "

Qatadah said [that he heard Anas also say] , " I heard the Messenger say, 'I go out and take them out of hell and put them in heaven. Then I go back a second time. I ask for permission to see God in the Lord's house and permission is granted. When I see the Lord, I fall in prostration. God leaves me in this position for as long as the Lord wishes and then God says, " Muhammad! Lift up [your hea d]. Say and you will be heard. Intercede and your intercession will be accepted. And ask and you will be given. " I lift up my head and thank the Lord with praises and prayers that I will be taught by God. Then I intercede [for some people] and God places a limit on my intercess ion. I go out [and take out people from hell] and place them in heaven.'"

Qatadah said [that he heard Anas also say] , "I heard the Messe nger say, 'I go out and take them out of hell and put them in heaven. Then I go back a third time. I ask for permission to see God in the Lord's house and permission is granted. When I see the Lord, I fall in prostration. God leaves me in this position for as long as the Lord wishes and then God say s, " Muhammad! Lift up [your hea d]. Say and you will be heard. Intercede and your intercession will be accepted. And ask and you will be given. " I lift up my head and thank the Lord with praises and prayers that I will be taught by God. Then I intercede [for some people] and God places a limit on my intercess ion. I go out [and take out people from hell] and place them in heaven.'"

Qatadah said [that he heard Anas also say] , " I heard the Messenger say, 'I go out and take them out of hell and put them in heaven until no one remains in hell except those who are detained by the Qur ' an, i.e. those who have to stay in hell forever.' "

Qatadah said, " Then Anas recited this verse, ' Y our Lord may grant you a praiseworthy position , ' [733] and said, ' This is the praiseworthy position that your Prophet, may God's peace and blessings be upon him , was promised. '"

Sanad : Hajjaj-Bin-Minhal via Hammam-Bin-Yahya via Qatadah via Anas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 697

Anas says that God's Messenger, may God's peace and blessings be upon him , said, "The day of resurrection lasts for so long that some people say to each other, 'Let's go to the father of human beings Adam and ask him to intercede with our Lord, the Almighty and Glorious , for us to judge between us.' The y come to Adam and say, 'Oh, Adam! You're the one whom God created with the Lord's hand and God placed you in the Lord's heaven. Intercede with your Lord for us to judge between us.' Adam replies, 'I'm not capable of doing that. But go to Noah for he's the head of the prophets.' They come to Noah and say, ' Intercede with your Lord for us to judge between us.' Noah replies, 'I'm not capable of doing that. But go to Abraham for he's the friend of God, the Almighty and Glorious .' They come to Abraham and say, 'Intercede with your Lord for us to judge between us.' Abraham replies, 'I'm not capable of doing that. But go to Moses for he' s the one whom God, the Almighty and Glorious , c hose to deliver the Lord's message and the Lord spoke to him directly.' They come to Moses and say, 'Intercede with your Lo rd, the Almighty and Glorious , for us to judge between us.' Moses replies, 'I'm not capable of doing that. But go to Jesus for he's the one whom God created with the Lord' s spirit .' They come to Jesus and say, 'Intercede with your Lord for us to judge between us.' Jesus replies, 'I'm not capable of doing that. But go to Muhammad, may God's peace and blessings be upon him , for he's the last of the prophets. He's here today. And all his early and late sins have been forgiven.' Jesus asks, 'If there w ere food in a sealed jar, would it be possible to get the food without breaking the seal?' They reply, 'No.' Jesus says, 'Similarly, Muhammad, may God's peace and blessings be upon him , is the seal of the prophets.' Then they come to me and say, 'Oh, Muhammad! Intercede with your Lord for us to judge between us.' I reply, 'I will do so.' I come to the gate of heaven and knock and ask for permission to enter. Someone (an angel) asks,

‘Who are you?’ I reply, ‘Muhammad.’ The gate is opened. And I fall in prostration. I praise the Lord, the Almighty and Glorious , with praises that no one has ever praised the Lord with before me and no one will ever praise the Lord with after me. God says, ‘ Raise your head. Say and you will be heard. Ask and you will be given. And intercede and your intercession will be accepted. ’ I reply, ‘Oh, Lord! My people! My p eople!’ God says, ‘ Take out [from hell and put in heaven] everyone who h as the weight of a grain of bar l e y of faith in their heart. ’ I take them out. Then I fall in prostration. I praise the Lord with praises that no has ever praised the Lord with before me and no one will ever praise the Lord with after me. God says, ‘ Raise your head. Ask and you will be given. And intercede and your intercession will be accepted. ’ I reply, ‘Oh, Lord! My peo ple! My p eople!’ God says, ‘ Take out [from hell and put in heaven] everyone who has the weight of a caryopsis of faith in their heart. ’ I take them out. Then I fall in prostration and say what I said before. God replies, ‘ Take out [from hell and put in heaven] everyone who has the weight of an atom of faith in their heart. ’ I take them out.”

Sanad : `Affan via Hammad-Bin-Salamah via Thabit via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [734] .

Qudsi Hadith No. 698

Anas-Bin-Malik said that he heard God’s Messenger, may God’s peace and blessings be upon him , say, “On the day of resurrection, I’m the first person whose skull appears when the earth cracks. No bragging. I’m given the banner of praise. No bragging. On the day of resurrection, I’m the master of people. No bragging. On the day of resurrection, I’m the first one to enter heaven. No bragging. I come to the gate of heaven and knock. They (the angels) ask, ‘Who is this?’ I reply, ‘I’m Muhammad.’ They open the gate for me and I enter. I find the Almighty [God] in front of me. I prostrate before the Lord. God says, ‘ Raise your head, Muhammad. Talk and you will be heard. Say and what you say will be accepted from you. And intercede and your intercession will be accepted. ’ I raise my head and say, ‘Oh, Lord! My people! My people!’ God replies, ‘ Go to your people and if you find anyone who has in their heart the weight of a gr ain of bar l e y of faith, take them to heaven. ’ I go. I f I find anyone who has in their heart that weight, I take them to heaven. I find the Almighty [God] in front of me. I prostrate before the Lord. God says, ‘ Raise your head, Muhammad. Talk and you will be heard. Say and what you say will be accepted from you. And intercede and your intercession will be accepted. ’ I raise my head and say, ‘Oh, Lord! My people! My people!’ God replies, ‘ Go to your people and if you find anyone who has in their heart the weight of a seed of mustard of faith, take them to heaven. ’ I go. I f I find anyone who has in their heart that weight, I take them to heaven. The judgment of people ends. And the rest of my people are taken to hell with the people of hell. The people of hell ask them, ‘Why are you in hell? You were worshipping Allah and you believed in no god but Allah!’ God says, ‘ I swear by my Might that I shall free them from hell. ’ God sends to them an gels who remove them from hell only after they get burnt and become like coal . They enter the R iver of L ife and grow [quickly] like a seed grows on the bank of a stream. Between their eyes, it’s written, ‘ Emancipated by God.’ They enter heaven. The people of heaven say, ‘ These are the people of hell.’ The Almighty replies , ‘ No. These are the people who have been emancipated [from hell] by the Almighty. ’”

Sanad : Abdullah-Bin-Salih via Al-Layth via Yazid {son of Abdullah-Bin-Al-Had} via Amr-Bin-Abi-Amr via Anas-Bin-Malik.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Unrated.

Qudsi Hadith No. 69 9

Anas said that the Prophet, may God’s peace and blessings be upon him , said, “[On the day of resurrection] I continuously intercede with my Lord for people and my intercessions are continuously accepted until I finally say, ‘Oh, Lord! Accept my intercession for those who say, “There is no god but Allah.” ’ God replies, ‘ This does n’t concern you, Muhammad. It c oncerns me. I swear by my Might , Forbearance, and Mercy that I shall never leave in hell anyone {perhaps he said “ any servant ”] who says, “ There is no god but Allah. ””

Sanad : Harun-Bin-Abdullah via Hammad-Bin-Masadah via Imran Al-Ammi via Al-Hasan via Anas.

Source : Musnad Abu-Ya la by Abu-Yala Al-Mawsili.

Rating : Unrated.

Qudsi Hadith No. 700

Anas said [that the Prophet, may God’s peace and blessings be upon him , said ,] “[On the day of resurrection] I say, ‘Oh, Lord! Accept my intercession for those who say, “There is no god but Allah.” ’ God replies, ‘ This is for me to decide. ’ ”

S anad : Al-Daylami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [735] .

Qudsi Hadith No. 701

Abu-Bakr Al-Siddiq said, “One day, God’s Messenger, may God’s peace and blessings be upon him , offered the Dawn Salat and sat. When the morning came, he laughed. He kept sitting in his place until he offered the Noon Salat, the Afternoon Salat, and the Sunset Salat. He did all of that without talking. Then he offered the Evening Salat. Then he we went home. The people asked me , ‘Why don’t you ask the Messenger if there’s anything wrong. He did today something that he’s never done before.’ I asked the Messenger and he said, ‘ Yes. I saw [in a vision] what happens in life and the hereafter. [On the day of resurrection] the predecessors and successors are gathered in one level area. The people are overwhelmed by that. So they go to Adam, may peace be upon him , soaked in sweat, and say, “ Oh, Adam! You ’re the father of human beings and the choice of God, the Almighty and Glorious . Why don’t you intercede with your Lord for us? ” Adam replies, “ I’m in the same position as you are. Go to your father after your father. Go to Noah. ‘God chose Adam, Noah, the family of Abraham, and the family of `Imran over the people of the worlds. ’ [736] ” They go to Noah, may peace be upon him , and say, “Intercede with your Lord for us for you ’ve been chosen by God and God has answered your prayer for the Lord did not leave ‘ a single nonbeliev ing inhabitant on earth. ’ [737] ” Noah replies, “I’m incapable of doing that. Go to Abraham, may peace be upon him , for God, the Almighty and Glorious , took him as a friend. ” They go to Abraham. Abraham say s , “I’m incapable of doing that. But go to Moses , may peace be upon him , for God, the Almighty and Glorious , spoke to him directly.” Moses says, “I’m incapable of doing that. But go to Jesus son of Mary for he heals those who are born blind and the leper s and he bring s the dead back to life.” Jesus says, “I’m incapable

of doing that. But go to the master of the children of Adam for he's the first one to appear [from the grave] when the earth cracks on the day of resurrection. Go to Muhammad, may God's peace and blessings be upon him . He will intercede with your Lord, the Almighty and Glorious , for you. " I go [to the Lord to intercede for them] . Gabriel, may peace be upon him , comes to the Lord. God, the Almighty and Glorious , tells Gabriel, " Let the Messenger in and give him the good news that heaven awaits him. " Gabriel takes me in . I prostrate before the Lord for one w eek . God, the Almighty and Glorious , says to me , " Raise your head, Muhammad. Say and you will be heard. And intercede and your intercession will be accepted. " I raise my head. I look and see my Lord, the Almighty and Glorious , and prostrate for another week. God, the Almighty and Glorious , says to me, " Raise your head. Say and you will be heard. And intercede and your intercession will be accepted. " When I fall down to prostrate , Gabriel, may peace be upon him , holds my armpits and God, the Almighty and Glorious , inspires me with prayers the Lord has never inspired any human being with before. I say , " Oh, Lord! You created me as the master of the children of Adam. No bragging. And the first one to appear when the earth cracks on the day of resurrection. No Bragging. And m ore people will come to my basin [in heaven] than those who live between Sanaa and Aylah. " Then someone (God) says [to the angels], " Call the true believers. " The true believers intercede [for who m ever they wish]. Then someone (God) says [to the angels], " Call the prophets. " A prophet comes with a group of people [that they are interceding for], a prophet comes with five or six people, and a prophet comes with no one. Then someone (God) says [to the angels], " Call the martyrs. " The martyrs intercede for who m ever they wish. After the martyrs intercede, God, the Almighty and Glorious , says [to the interceders] , " I'm the most m erciful of all. Take to my heaven all those who believe in no god but me. " All those who believe in no god but Allah enter heaven. Then God, the Almighty and Glorious , says [to the angels], " Look in hell. Do you see anyone who has ever done any good deed? " They look and find in hell a man. God ask s him, " Have you ever done a good deed? " The man replies, "No. But I used to treat people well in selling and buying." God, the Almighty and Glorious , says [to the angels], " Treat my servant well the way he treated my servants well. " Then they (the angels) take out of hell [another] man. God asks him, " Have you ever done a good deed? " The man replies, "No. But I ordered my son s to do the following: 'When I die, burn my body in fire. Then grind me until I become like kohl . Then take me to the sea and disperse me in the wind . I swear to God that the Lord of the Worlds won't be able to get hold of me. '" God, the Almighty and Glorious , asks the man, " Why did you do that? " The man replies, "Because I feared you." God, the Almighty and Glorious , tells the man, " Look at the kingdom of the greatest king. That is yours and ten times that. " The man says [to God] , " Why are you ridiculing me? You are the King!" That's what made me laugh in the morning.'"

Sanad : Ibrahim-Bin-Ishaq Al-Talaqani via Al-Nadr-Bin-Shumayl Al-Mazini via Abu-Na`amah via Abu-Hunaydah Al-Bara ' -Bin-Nawfal via Walan Al-Adawi via Hudhayfah via Abu-Bakr Al-Siddiq.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [738] .

Qudsi Hadith No. 702

Abu-Hurayrah, may God be pleased with him , said, "God's Messenger, may God's peace and blessings be upon him , was brought some meat [to eat]. He was handed a forearm [of an animal] , which he used to like . So he took a bite. Then the Messenger said , ' I am the master of people on the day of resurrection. Do you know why that is? God gathers the predecessors and successors (i.e. all people) in one level area where they can hear a caller and can be seen. The sun comes so close to them that their problems and afflictions become intolerable and unbearable. So the people say [to each other], "Don' t you see what has happened to us ? Aren't we going to find someone to intercede with our Lord for us ?" Some people say to others, " We should go to Adam." So t hey come to Adam, may peace be upon him , and say to him, "You're the father of human beings. God created you with the Lord's hand and breathed into you of the Lord's spirit and ordered the angels to prostrate before you and they did so. Intercede with your Lord for us. Don't you see the condition we're in? Don't you see what has happened to us?" Adam replies, " God got angry today like he never had n or ever will. God forbade m e to eat of the tree but I disobeyed the Lord. My soul ! My soul! My soul! (I.e. I'm the one who needs to be interceded for!) Go to someone else. Go to Noah ." They come to Noah and say, " Oh, Noah! You're the first messenger sent to the people of earth. And God called you a 'grateful servant' [739] . Intercede with your Lord for us. Don't you see the condition we're in?" Noah replies, " M y Lord , the Almighty and Glorious , got angry today like he never had n or ever will. I made a request for my people (i.e. for my unbelieving son to be saved from the flood) [and was turned down] . My soul! My soul! My soul! Go to someone else. Go to Abraham." They come to Abraham and say, "Oh, Abraham! You're God's prophet and friend from the people of earth. Intercede with your Lord for us. Don't you see the condition we're in?" Abraham says to them, "My Lord got angry today like he never had nor ever will. I told three lies {Abu-Hayyan mentioned them in the hadith}. My soul! My soul! My soul! Go to someone else. Go to Moses." They come to Moses and say, "Oh, Moses! You're God's messenger. God gave you preference over the people for the Lord gave you a message and spoke to you. Intercede with your Lord for us. Don't you see the condition we're in?" Moses replies, "My Lord got angry today like he never had n or ever will. I killed someone whom I wasn't ordered to kill. My soul! My soul! My soul! Go to someone else. Go to Jesus son of Mary." They come to Jesus and say, "Oh, Jesus! You're God' s messenger, God's word that the Lord said to Mary (God said 'Be' [740] and Jesus came into being), and a spirit from God. And you talked to people when you were 'a child in the cradle' [741] . Intercede with your Lord for us. Don't you see the condition we're in?" Jesus replies, "My Lord got angry today like he never had n or ever will. {He didn't mention a sin} My soul! My soul! My soul! Go to someone else. Go to Muhammad." They come to Muhammad and say, "Oh, Muhammad! You're God's Messenger and the last of the prophets. And all your early and late sins have been forgiven. Intercede with your Lord for us. Don't you see the condition we're in?" [When I hear this] I leave and come under the throne [of God]. I fall in prostration before my Lord, the Almighty and Glorious . Then God inspires me with praises and thanks to the Lord that God has never inspired anyone else before. Then God says, " Oh, Muhammad! Raise you head. Ask and you will be given. And intercede and your intercession will be accepted. " I raise my head and say, "My nation! Oh, Lord! My nation! Oh, Lord! My nation! Oh, Lord!" God replies, " Oh, Muhammad! Take those of your servants who will not be judged through the rightmost gate of heaven. They will share the rest of the gates with the people. " ' Then the Messenger said, 'I swear to God that the distance between the two posts of a gate in heaven is the distance between Mecca and Himyar [742] or Mecca and Bo sra [743] . '"

Sanad : Muhammad-Bin-Muqatil via Abdullah via Abu-Hayyan Al-Taymi via Abu-Zurah-Bin-`Umar-Bin-Jarir via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 703

Abu-Nadrah said, " Ibn-`Abbas preached to us from the Basra pulpit and said, ' God's Messenger, may God's peace and blessings be upon him , said, " Each p rophet has a prayer that is answered . All prophets use their prayer in life except me. I save my prayer [until the hereafter] to intercede for my followers. On the day of resurrection, I'm the master of the children of Adam. No bragging. I'm the first one to appear [from the grave] when earth cracks. No Bragging. I hold in my hand the banner of praise. No bragging. Adam and the ones who came after him (i.e. the rest of the prophets) are under my banner. No bragging. The day of resurrection last s for so long that people say to each other, 'Let's go to Adam, the father of human beings, and ask him to intercede with our Lord, the Almighty and Glorious , for us to judge between us.' They come to Adam, may God's peace and blessings be upon him , and say, 'Oh, Adam! You're the one whom God created with the Lord' s hand. God made you live in heaven A nd God made the

Lord's angels prostrate before you. Intercede with our Lord for us to judge between us.' Adam replies, 'I'm not up to the task. I was taken out of heaven because of my sin. I don't care today about anyone but m e . But go to Noah, head of the prophets.' They come to Noah and say, 'Oh, Noah! Intercede with our Lord for us to judge between us.' Noah replies, ' I'm not up to the task. I prayed and drowned the people of earth. I don't care today about anyone but m e . But go to Abraham, God's friend.' They come to Abraham, may peace be upon him , and say, ' Intercede with our Lord for us to judge between us.' Abraham replies, 'I'm not up to the task. I lied in Islam three times.' I swear to God that Abraham told those three lies for the sake of God's religion . The three lies are when he said ' I'm sick (Abraham did this to remain behind and destroy the idols) ' [744] and when he said ' The biggest one of them , this one, did it . Ask them (the idols) if they can talk! (Abraham did this to show the nonbelievers that idols are no gods) ' [745] and when he said his wife was his sister when he came to the king [746] (Abraham did this because the king wanted Abraham's wife for himself and he would've killed her husband had he known that she was married.) Abraham continued, 'I don't care today about anyone but m e . But go to Moses, may peace be upon him , for God chose him and gave him a message and spoke to him.' They come to Moses and say, 'Oh, Moses! You're the one God chose and gave you the Lord's message and spoke to you. Intercede with our Lord for us to judge between us.' Moses replies , ' I'm not up to the task. I killed a person who didn't kill anybody. I don't care today about anyone but m e . But go to Jesus, for he's God's spirit (i.e. God breathed into him and he came to life) and God's word (i.e. God said "Be" and he was created). ' They come to Jesus and say, 'Oh, Jesus! Intercede with our Lord for us to judge between us.' Jesus replies, 'I'm not up to the task. I was taken as a god other than Allah. I don't care today about anyone but m e . But let me ask you, "If there were food in a sealed jar, would it be possible to get the food out of the jar without breaking the seal? "' They reply, 'No.' Jesus says, 'Muhammad, may God's peace and blessings be upon him , is the seal of the prophets. He's here today. And his early and late sins have been forgiven.'" The Messenger said, "So they come to me and say, 'Oh, Muhammad! Intercede with your Lord for us to judge between us.' I reply, 'I'm up to the task. I will keep interceding with God, the Almighty and Glorious , until God accepts the intercession for whoever the Lord wills and wishes. ' " The Messenger continued, " When God, the Blessed and Sublime , wants to judge between the Lord's creatures, a caller (an angel) calls, ' Where are Ahmad (i.e. Muhammad) and his followers? ' We are the first and the last. We are the last generation of nations and our nation is judged first. Other nations let us pass through. We go. Our faces are so white [from prostration] and our skin is so bright [from wudu] . Other nations say, 'All the people of this nation look like prophets!' We come to the heaven's gate. I take the door's ring and knock. Someone (an angel) asks, 'Who is this?' I reply, 'I'm Muhammad.' The door is opened for me. I come to my Lord, the Almighty and Glorious , and see God on the Lords' throne {or bed. Hammad wasn't sure}. So I fall in prostration before God. I praise the Lord with praises that no one before me praised the Lord with and no one will praise the Lord with after me. Then God says, ' Oh, Muhammad! Raise your head. Ask and you will be given. Say and you will be heard. And intercede and your intercession will be accepted. ' I raise my head and say, 'Oh, Lord! My nation! My nation!' God replies, ' Take out [of hell] who has in their heart the weight of such and such {Hammad doesn't know exactly what was said} [of faith] . ' Then I prostrate again and repeat what I said before. God says, ' Raise your head. Say and you will be heard. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply, 'Oh, Lord! My nation! My nation!' God says, ' Take out [of hell] who has in their heart the weight of such and such [of faith]. ' {Lighter weight than the first was mentioned.} Then I prostrate again and repeat what I said before. God says, ' Raise your head. Say and you will be heard. Ask and you will be given. And intercede and your intercession will be accepted. ' I reply, 'Oh, Lord! My nation! My nation!' God says, ' Take out [of hell] who has in their heart the weight of such and such [of faith]. ' {Lighter weight was mentioned.}"""

Sanad : Affan via Hammad-Bin-Salamah viaAli-Bin-Zayd via Abu-Nadrah.

Source : Musnad Ah m a d b y Ah m a d.

Rating : Sahih [747] .

Qudsi Hadith No. 704

Harb-Bin-Shurayh said, "I asked Abu-Jafar Muhammad-Bin-Ali-Bin-Al-Husayn, 'May God bless you. Do y ou see this intercession that Iraq is talk ing about? Is it true?' He asked, 'What intercession?' I replied, 'The intercession of Muhammad, may God's peace and blessings be upon him .' He said, 'Yes. I swear to God it is. I swear to God that my uncle Muhammad-Bin-Ali-Bin-Al-Hanifah told me thatAli-Bin-Abi-Talib said that God's Messenger, may God's peace and blessings be upon him , said, "I will intercede for my nation until my Lord asks me, ' Are you satisfied, Muhammad? ' I will reply, 'Yes . I'm satisfied. ' "' Then Abu-Ja` far came to me and asked, 'You say, "Oh, you people of Iraq! The most hopeful verse in the book of God is, 'Say: "Oh, my servants who have transgressed against themselves ! Do not lose hope in the mercy of God. God forgives all sins. God is the Most Forgiving, the Most Merciful."' [748] "' I replied, 'Yes. We say that.' He said, 'But we, Ahl Al-Bayt [749] , say that the most hopeful verse in the book of God is, "You r Lord shall give you , and you shall be satisfied." [750] It is [about] the intercession [of the Prophet] .'"

Sanad : Ibn-Mardawayh via Harb-Bin-Shurayh.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 705

Harb-Bin-Surayj Al-Bazzar said, "I asked Abu-Jafar Muhammad-Bin-Ali, 'Do you see this intercession that the people of Iraq are talking about? Is it true?' He asked, 'What intercession?' I replied, 'The intercession of Muhammad, may God's peace and blessings be upon him .' He said, 'Yes. I swear to God it is. I swear to God that my uncle Muhammad-Bin-Al-Han afiyyah told me that ` Ali , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, " [On the day of resurrection] I intercede for my nation until my Lord , the Blessed and Sublime , asks me, ' Are you satisfied, Muhammad? ' I reply, 'Yes, Lord. I'm satisfied."" "

Sanad : Muhammad-Bin-Yazid Al-Madhari via Amr-Bin-Asim via Harb-Bin-Surayj Al-Bazzar.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [751] .

Qudsi Hadith No. 706

Jabir [Bin-` Abdullah] , may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said, ' On the day of resurrection, God expands the earth and each one of the children of Adam has only enough space for their feet to stand on. The first one of human beings is called to be judged and they prostrate [before the Lord]. Then I'm called. I stand and say to the Lord, " Oh, God! This {pointing to Gabriel who is to the right of God. I swear to God that Gabriel has never seen the Lord before} told me that you sent him to me. " Gabriel remains silent and not talking until God says, " Yes. This is true. " Then I'm allowed to intercede. I say, " Oh, Lord! Your servants worshiped you in all corners of the world. "' This is the ' praiseworthy position ' [752] [of intercession that the Prophet has]."

Sanad : Ismail-Bin-Muhammad-Bin-Al-Fadl Al-Sharani via his grandfather via Ibrahim-Bin-Hamzah Al-Zubayri via Ibrahim-Bin-Sad via Ibn-Shihab via Ali-Bin-Husayn via Jabir.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [753] .

Qudsi Hadith No. 707

[Abdullah] Ibn-Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "[On Judgment Day] pulpits of gold are placed for the prophets. All t he prophets sit in the ir pulpits except me. I remain standing before the Lord fearing that I might be sent to heaven while my people are left behind . I say, 'Oh, God ! My people ! My people !' God, the Sublime , asks , ' What do you want me to do with your people , Muhammad ? ' I reply , 'Oh, God ! Judge them fairly . ' God calls my people and holds them to account. Some of them enter heaven because of the mercy of God and some of them enter heaven because of my intercession. I continue to intercede for as long as I continue to receive records of people who have been sent to hell and until the angel, the treasurer of hell, says, 'Oh, Muhammad! You've left no room for God's anger or resentment toward your people ! '"

Sanad : Ibrahim-Bin-Abdullah-Bin-Ayyub Al-Mukharrimi via Said-Bin-Muhammad Al-Jarmi via Abd-Al-Wahid-Bin-Wasil Abu-Ubaydah Al-Haddad via Muhammad-Bin-Thabit Al-Bunani via Ubaydallah-Bin-Abdullah-Bin-Al-Harith-Bin-Nawfal via his father via Ibn-`Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [754] .

Qudsi Hadith No. 708

`Ubadah-Bin-Al-Samit said , "God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , said, ' Oh, Muhammad! Every prophet and messenger that I sent asked me for something which I gave to them. Ask me for something, Muhammad. ' I replied, 'I ask you to accept my intercession for my people on the day of resurrection.' Abu-Bakr asked, 'What is intercession, God's Messenger?' The Messenger replied, 'I say to the Lord, "Oh, Lord! Where is my intercession that I have saved with you? " The Lord replies, " Yes. " And my Lord takes out the rest of my people from hell and puts them in heaven.'"

Sanad : Abd-Al-Wahhab-Bin-Al-Dahhak via Ismail-Bin-Ayyash via Rashid-Bin-Dawud via Abd-Al-Rahman-Bin-Hassan via Rawh-Bin-Zinba via Ubadah-Bin-Al-Samit.

Source : Al-Sunnah by Ibn-Abi-`Asim.

Rating : Matruk [755] .

Qudsi Hadith No. 709

`Ubadah-Bin-Al-Samit said, "One night [while traveling] , the sahabah [woke up in the middle of the night to pray and] discovered that the Prophet , may God's peace and blessings be upon him , was missing. The sahabah always made the Prophet [sleep] in the middle of them [for protection] . They became worried and thought that God, the Blessed and Sublime , chose for the Prophet companions other than them. So when they saw the shadow of the Prophet and then saw him , they shouted, 'Allahu Akbar!' Then they said , 'Oh, God's Messenger! We became worried and thought that God, the Blessed and Sublime , chose for you companions other than us.' The Messenger replied, ' No, absolutely not. You are my companions in life and the hereafter. God, the Sublime , woke me up and said, " Oh, Muhammad! Every prophet and messenger that I sent asked me for something which I gave to them. So ask me for something, Muhammad, and I will give it to you. " I replied, " I ask you to accept my intercession for my people on the day of resurrection. "' Abu-Bakr asked, 'Oh, God's Messenger! What is intercession?' The Messenger replied, 'I say to the Lord, "Oh, Lord! Where is my intercession that I have saved with you?" The Lord, the Blessed and Sublime , replies, " Yes. " And my Lord, the Blessed and Sublime , takes out the rest of my people from hell and puts them in heaven.'"

Sanad : Al-Hakam-Bin-Nafi via Ismail-Bin-Ayyash via Rashid-Bin-Dawud Al-Sanani via Abd-Al-Rahman-Bin-Hassan via Rawh-Bin-Zinba via `Ubadah-Bin-Al-Samit.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [756] .

Qudsi Hadith No. 710

`Ubadah-Bin-Al-Samit said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, I will be the master of people . No bragging or pretending. On the day of resurrection, all people will be under my banner waiting for relief. I will hold in my hand the banner of praise. I will walk and the people will walk with me until I reach the gate of heaven. I will ask for permission to enter. Someone (an angel) will ask, 'Who is this?' I will reply, 'Muhammad.' They (the angels) will say, 'Welcome to Muhammad.' When I see my Lord, the Almighty and Glorious , I will fall in prostration before the Lord in gratitude. The Lord will say, ' Raise your head. Ask and you will be given. And intercede and your intercession will be accepted. ' Then all those who have been burnt will leave hell due to God's mercy and my intercession."

Sanad : Al-Hakim via `Ubadah-Bin-Al-Samit.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Sahih [757] .

Qudsi Hadith No. 711

Anas [Bin-Malik] said, " God's Prophet, may God's peace and blessings be upon him , spoke to me and said, ' [On Judgment Day] while I'm waiting for my nation to cross the Sirat (the Hell Bridge), Jesus comes to me and says, "Oh, Muhammad! These prophets came to complain to you {or to gather with you} and pray to God, the Almighty and Glorious , to judge the [waiting and confined] nations [soon] due to the difficult condition that they 're in. The creatures are drown ing in sweat. For a believer, it feels

[merely] like a cold. But for a nonbeliever, it feels like death. " I tell Jesus, " Wait until I come back. " I leave and go under the throne [of God] and find what no chose n angel or sent prophet has ever found. God, the Almighty and Glorious , reveals to Gabriel, " Go to Muhammad and tell him, ' Raise your head. Ask and you will be given. And intercede and your intercession will be accepted. ' " I intercede and ask that for every ninety-nine people of my nation who are in hell, one should be taken out. I continue to intercede with my Lord, the Almighty and Glorious , for my people and my Lord, the Almighty and Glorious , continues to accept my intercession until the Lord, the Almighty and Glorious , says to me, " Oh, Muhammad! P lace in heaven from your nation, the creatures of God, the Almighty and Glorious , all those who acknowledged sincerely that there is no god but Allah even for one day and died believing in that. """

Sanad : Yunus-Bin-Muhammad via Harb-Bin-Maymun Abu-Al-Khattab Al-Ansari via Al-Nadr-Bin-Anas via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [758] .

Qudsi Hadith No. 712

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said , " God, the Almighty and Glorious , says [to the angels], ' Take out of hell those who have in their hea rt the weight of a grain of bar l e y of faith.' Then God says, 'Take out of hell those who have in their heart the weight of a seed of mustard of faith.' And then God says, ' I swear by Might and Glory that I shall never make those who believe in me for an hour, day or night, like those who do not believe in me. '"

Sanad : Muhammad-Bin-Abdus-Bin-Jarir Al-Suri {in the city of Sur [759] } via Hisham-Bin-Ammar via Marwan-Bin-Muawiyah Al-Fazari via Tarif Abu-Sufyan Al-Sadi via `Abdullah-Bin-Al-Harith via Anas-Bin-Malik.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [760] .

Qudsi Hadith No. 713

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "I asked my Lord, the Almighty and Glorious , and the Lord promised to put seventy thousand people from my nation in heaven with their faces as bright as a full moon. I asked for more and the Lord increased each one thousand to seventy thousands. I asked, ' Oh, Lord! What if that's more than the number of Muhajirun?' God replied, ' I will complete the number for you with Bedouins. '"

Sanad : Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [761] .

Qudsi Hadith No. 714

Al-Albani said [that God's Messenger, may God's peace and blessings be upon him , said], "I interceded with God, the Almighty and Glorious , for my nation. God replied, ' I will place seventy thousands of them in heaven without judgment. ' I said, 'Oh, God! Increase the number for me.' God said '[a s much as] this is for you' while God grabbing a handful [of sand] from the front side of the Lord, the right side of the Lord , and the left side of the Lord (i.e. God increased the number tremendously but by an unspecified amount.)"

Sanad : Al-Albani.

Source : Al-Silsilah Al-Sahihah by Al-Albani.

Rating : Sahih [762] .

Qudsi Hadith No. 715

Abu-Hurayrah said, " God's Messenger, may God's peace and blessings be upon him , said, 'I interceded with God, the Almighty and Glorious , for my nation. God replied, " I will place seventy thousands of them in heaven without judgment. " I said, " Oh, Lord! Increase the number for me. " God said " [as much as] this is for you" while God grabbing a handful [of sand] from the front of the Lord, the right of the Lord, and the left of the Lord. ' Abu-Bakr said, 'That's sufficient, God's Messenger.' `Umar replied , 'Let God's Messenger increase the number for us the way God, the Sublime , increased the number for us.' God's Messenger said, 'Abu-Bakr is right.'"

Sanad : Ziyad-Bin- Ay y ub via A bu-Muawiyah via Ishaq-Bin-Abi-F arwah via Said Al-Maqburi via Abu-Hurayrah T Asim via Ibn-Abi-Dhib via Al-Maqburi via his father via Abu-Hurayrah.

Source : Musnad Ibn-Al-Jad by Ibn-Al-Jad.

Rating : Unrated.

Qudsi Hadith No. 716

Aisha said, " One day, I discovered that God's Messenger, may God's peace and blessings be upon him , was missing. So I went to look for him. I found him in a room offering salat. I saw on his head three lights. When the Messenger finished praying, he asked me, 'Did you see the lights?' I replied, 'Yes.' The n the Messenger said, 'Someone came to me from my Lord and gave me the good news that God will put seventy thousand people from my nation in heaven without judgment or punishment. Then someone came to me and gave me the good news that God will put in heaven, without judgment or punishment, seventy thousand people in place of each one of the seventy thousands. Then someone came to me and gave me the good news that God will put in heaven, without judgment or punishment, seventy thousand people in place of each one of the multiplied seventy thousands. I said , " Oh, Lord! This exceeds the number of my people. " The Lord replied, " I will complete the number for you with Bedouins who do not fast or pray. " "

Sanad : Al-Kalabadhi via Aisha.

Source : Fath Al-Bari by Ibn-Hajar.

Rating : Da` if [763] .

Qudsi Hadith No. 71 7

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God gave me a choice: either have half of my people forgiven or my intercession accepted [on Judgment Day]. I chose the intercession and hoped that it would include more of my people. If it weren't for the righteous servants , I would hasten my [one and only] request [to save them]. When God saved Isaac from being sacrificed [764] [by his father Abraham], God said [to Abraham], ' Oh, father of Isaac! Make your [one and only] request and it will be fulfilled . ' He [Abraham] replied, ' If it weren't for the temptation of Satan , I wouldn't hasten my request. Oh, God! I ask that you forgive and place in heaven all those who died believing in you and you alone and performed good deeds.'"

Sanad : Muhammad-Bin-Abdullah-Bin-Umayr via Safwan-Bin-Salih via Al-Walid-Bin-Muslim via Abd-Al-Rahman-Bin-Zayd-Bin-Aslam via his father via Ata ' -Bin-Yasar via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [765] .

Qudsi Hadith No. 718

Abu-Sa` id Al-Khudri, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "[On Judgment Day] God, the Sublime , puts the people of heaven in heaven and the people of hell in hell and then says [to the angels], ' Take out of hell those who have in their heart the weight of a seed of mustard of faith. ' They come out of hell blackened. Then they 're thrown in the River of Haya (River of Rain) or the River of Hayah (River of Life) {Malik was not sure}, and they grow like a seed grows on the bank of a stream. Can't you see how it grows yellow and twisted?"

Sanad : Ismail via Malik via Amr-Bin-Yahya Al-Mazini via his father via Abu-Sa` id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 719

Abu-Sa` id [Al-Khudri] said , " God's Messenger, may God's peace and blessings be upon him , said, 'When the believers are saved by God from going to hell and become secure, your valid argument with your friends in life is not more difficult to make than the believers' argument with their Lord [in the hereafter] to save their brothers and sisters who are placed in hell. The believers say, " Oh, our Lord! Our brothers and sisters used to offer salat with us, fast with us, and make hajj with us. But you placed them in hell! " God replies, " Go and take out of hell those that you know. " They come to them and recognize them from their looks. Hell does not damage the m beyond recognition. Some of them are burnt up to the middle of their shanks and some are burnt up to their feet. They take them out of hell and say, " Oh, our Lord! We took out the ones you ordered us to take out. " Then God says to them, " Take out of hell those who had in their heart the weight of a dinar of faith. Then take out those who had in their heart the weight of a half dinar of faith. And then take out those who had in their heart the weight of a seed of mustard of faith. " ' If you don't believe this, just read the verse, ' God is never unfair by the slightest. And if there are any good deeds, God multiplies the m. And God grants great rewards.' [766] The Messenger continued, 'Then they say, "Oh, our Lord! We took out the ones you ordered us to take out. No good person is there now." God say, " The angels interceded, the prophets interceded, and the believers interceded. W hat remains is the intercession of the Most Merciful of All (i.e. God). " Then God takes a handful {or perhaps he said "two handfuls"} of people [from hell] who never did any good deed for the sake of God. They are burnt like coal. Then they're taken to water called the water of life. The water is poured over them and they grow like a seed grows on the bank of a stream. The y come out with their bodies like pearls and their necks marked with a seal that reads "Emancipated by God." God says to them, " Enter heaven . If you wish, I have something even better than this for you. " They ask, "Our Lord! What could be better than this?" God replies, " My acceptance of you where I would never be angry at you. "' "

Sanad : Abd-Al-Razzaq via Mamar via Zayd-Bin-Aslam via Ata ' -Bin-Yasar via Abu-Said.

Source : Musnad Ahmad by Ahmad .

Rating : Sahih [767] .

Qudsi Hadith No. 720

Abu-Sa` id Al-Khudri, may God be pleased with him , said , "I heard God's Messenger, may God's peace and blessings be upon him , sa y , ' [On Judgment Day] the Sirat (the bridge) is placed across hell. On it are thorns like those of the Neurada procumbens [768] plant. Some people walk it successfully [to heaven] and some people get injured and fall into the abyss. When God, the Sublime , finishes judging people, the believers do not see with them [in heaven] some of the people who used to offer salat like they did, pay zakat like they did, fast like they did, make hajj like they did, and participate in jihad like they did. So they say to God, " Our Lord! There are servants of yours who were with us in life and they offered salat like we did, paid zakat like we did, fasted like we did, made hajj like we did, and participated in jihad like we did. But we don't see them here! " God tells them, " Go to hell and take out of there anyone of them that you see. " They go and find them burnt in proportion to their misdeeds. Some are burnt up to their feet, some are burnt up to their knees, some are burnt up to their waist, some are burnt up to their breasts, and some are burnt up to their neck —all with the face still intact . They take them out of hell and p lace them in the water of life.' They (the sahabah) asked the Messenger, 'Oh, God's Prophet! What is the water of life?' The Messenger replied, 'It is the bathing water for the people of heaven.' The Messenger continued, ' Then they grow in it like a seed grows on the bank of a stream. Then the prophets intercede for all those who acknowledged sincerely that there is no god but Allah and th ose are taken out of hell. Then God shows compassion toward s all those who are in hell and the Lord take s out of there anyone who has in their heart the weight of an atom of faith . '"

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Abu-Zurah Abd-Al-Rahman-Bin-Amr Al-Dimashqi via Ahmad-Bin-Khalid Al-Wahbi via Muhammad-Bin-Ishaq via Abdullah-Bin-Al-Mughirah-Bin-Muayqib via Sulayman-Bin-Amr Al-Utwari via Layth {who was under the guardianship of Abu-Said} via Abu-Sa` id Al-Khudri.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [769] .

Qudsi Hadith No. 721

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, "[On Judgment Day] after the people of heaven are distinguished from the people of hell and the people of heaven go to heaven and the people of hell go to hell, the messengers intercede [with God] and God tells them, ' Go {or "leave"} and take out [of hell] those that you know . ' The messengers go and take them out. They find them burnt. They throw them in {or 'over'} a river called Life. Their burn s fall on the edge of the river and they come out as white as cotton [770] . Then t he messengers intercede and God tells them, ' Go {or "leave"} and take out [of hell] all those who have in their heart the weight of a carat of faith. ' The messengers go and take them out [of hell]. Then t he messengers intercede and God tells them, ' Go {or "leave"} and take out [of hell] all those who have in their heart the weight of a seed of mustard of faith . ' And t hen God, the Almighty and Glorious , says, ' I now take out [of hell] those that I know and have mercy on. ' God takes out [of hell] a lot more people than the messenger s did . It is written on their necks 'Emancipated by God, the Almighty and Glorious.' They enter heaven and they are called in it 'the Jahannamiyyin (the people of hell).'"

Sanad : Abu-Al-Nadr via Zuhayr via Abu-Al-Zubayr via Jabir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [771] .

Qudsi Hadith No. 722

Hudhayfah said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, Abrahams says, 'Oh, Lord!' The Lord replies, ' Here I am!' Abraham asks, 'Why did you burn my children?' The Lord says [to the angels], ' Take out of hell those who have in their heart the weight of a caryopsis of faith, the weight of a grain of barley of faith. '"

Sanad : Ali-Bin-Ismail Alluwayah via Surayj-Bin-Yunus via Marwan-Bin-Muawiyah via Abu-Malik Al-Ashjai via Ribi-Bin-Hirash via Hudhayfah.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 723

Some of the sahabah said that they heard God's Messenger, may God's peace and blessings be upon him , say, "On the day of resurrection, children are told [by the angels], 'Enter heaven.' They reply, ' Oh, Lord! We shall not enter heaven until our fathers and mothers enter heaven before us.' So they (the children and their fathers and mothers) come [before the Lord]. God, the Almighty and Glorious , says [to the angels], ' Why do I see them (the children) full of anger? ' The children reply, 'Oh, Lord! How about our fathers and mothers?' God replies, ' Enter heaven you and your parents. '"

Sanad : Abu-Al-Mu ghirah via Hariz via Shurahbil- B in-Shuf` ah via some of the sahabah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [772] .

Qudsi Hadith No. 724

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , raises the rank of a righteous servant in heaven. The servant asks, 'Oh, Lord! What is this for?' God replies, ' It's because your children asked for forgiveness for you. '"

Sanad : Yazid via Hammad-Bin-Salamah via `Asim-Bin-Abi-Al-Najud via Abu-Salih via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [773] .

Qudsi Hadith No. 725

Anas said, "God's Messenger, may God's peace and blessings be upon him , said, 'On the day of resurrection, the protractors and the spenders are brought . ' T he sahabah asked, 'Who are they?' The M essenger replied, 'The spenders are th ose who sacrifice their own blood while fighting for the sake of God seeking from God not to turn down any of their requests on the day of resurrection. As for the protractors, they are the children of the believers who when the gathering [of people on Judgment Day] becomes difficult for them to tolerate, they start crying. God—and God knows best— asks, " What is this noise? " Gabriel replies, " Yes, Lord! These are the voices of the children of the believers. The situation is difficult for them to tolerate. " God says to Gabriel, " Let them rest in the shade of my throne. " Then God says to Gabriel, " Oh, Gabriel! Put them in heaven and let them live in luxury. " Gabriel takes them to heaven and they start crying the way sheep cry when they're separated from their mothers. God—and God knows best—asks, " Oh, Gabriel! How are the children doing? " Gabriel replies, "Yes, Lord. They want their fathers and mothers." God, the Almighty and Glorious , says to Gabriel, " Put the fathers and mothers with their children in heaven out of my mercy. """

Sanad : Al-Daylami via Al-Tayyan via Al-Zahid via Abu-Ziyad via Aban via Anas.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Tanzih Al-Shariah by Ibn-`Iraq .

Rating : Matruk [774] .

Qudsi Hadith No. 726

Said-Bin-Jubayr said, " Ibn-Abbas, may God be pleased with him and his father , said , 'T he Prophet, may God's peace and blessings be upon him , said, "

When people enter heaven, they ask for their parents and their spouses and their children [to join them] . They are told by God, ' They haven't reached your rank because they didn't perform good deeds like you did . ' They reply, ' Oh, Lord! We performed good deeds for us and for them. ' Then it is ordered [by God] that they join them. "' Ibn-`Abbas then recited the verse, ' Those who believe and whose descendents follow them in faith , we shall unite them with their descendants [through intercession] and we shall not reduce [the number of] their [good] deeds [because of their intercession] . Each soul is responsible for what it does.' [775] "

Sanad : Abdullah-Bin-Yazid-Bin-Aban Al-Daqiqi Al-Baghdadi via Muhammad-Bin-Abd-Al-Rahman-Bin-Ghazwan Abu-Abdullah via Sharik via Salim Al-Aftas via Said-Bin-Jubayr via Ibn-`Abbas.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [776] .

Qudsi Hadith No. 727

Anas said that God's Messenger, may God's peace and blessings be upon him , said, " A person in heaven looks down at the people in hell. A person in hell asks the person in heaven, 'Oh, so-and-so! Do you know who I am?' The person in heaven replies, 'No, I swear to God I don't. Who are you, please?' The person in hell says, 'I'm the one who once gave you water to drink in the worldly life . So intercede with your Lord for me.' The person in heaven goes to God and sa ys , 'Oh, Lord! I looked down at the people in hell. A person in hell asked me , "Oh, so-and-so! Do you know who I am?" I replied, "No, I swear to God I don't. Who are you?" The person said, " I'm the one who once gave you water to drink in the worldly life. So intercede with your Lord for me. " So please Lord , accept my intercession for this person.' The Lord accepts the intercession and takes the person out of hell ."

Sanad : Rawh-Bin-Abd-Al-Mu ' min via Ali-Bin-Abi-Sarah via Thabit via Anas.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Da`if [777] .

Qudsi Hadith No. 728

Anas said that God's Messenger, may God's peace and blessings be upon him , said, " Two people traveled across a desert. One of them was a worshiper and the other was somewhat a sinner. The worshipper became thirsty and fell to the ground. The worshiper's companion, who had a wudu canteen with some water in it, looked at the worshipper lying on the ground and said, ' I swear to God that if this righteous servant dies while I'm holding water in my hand, God will neve r forgive me, and if I give this servant my water to drink, I will die of thirst myself .' The sinner relied on God, the Almighty and Glorious , and sprayed some water on the face of the worshiper and poured the rest in to the worshipper's mouth. The worshiper stood up and both made it across the desert. On the day of resurrection, the sinner is judged and ordered to be taken to hell. The angels take the sinner to hell. The sinner sees the worshiper and says, 'Oh, so-and-so! Don't you know who I am?' The worshiper replies, 'Who are you?' The sinner says, ' I'm so-and-so. I gave you my water to drink in the desert.' The worshiper replies, 'Yes, indeed. I know you.' The worshiper tells the angels, 'Stop.' The worshiper goes before the Lord and says, 'Oh, Lord! Th at sinner gave me the only water that was left. Oh, Lord! I ask you to accept my intercession for this servant.' The Lord replies, ' I am accepting your intercession. ' Then the worshipper takes the sinner to heaven by the hand."

Sanad : Al-Salt-Bin-Mas ud Al-Jahdari via Ja far-Bin-Sulayman via Abu-Zilal [Al-Qasmali] via Anas.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Da`if [778] .

Qudsi Hadith No. 729

Abdullah-Bin-Umar-Bin-Al-`As said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God selects a person in front of the people. God shows the person ninety-nine records, each record is as long as the eye can see. God asks the person, ' Do you deny any of this? Were my recorders (i.e. angels) unfair to you in any way at all ? ' The person replies, 'No, Lord' God asks, ' Do you have any excuses [for your misdeeds that are in the records]? ' The person replies, 'No, Lord.' God says, ' But we have for you a reward (hasanah) [for a deed that you performed] for today you shall not be judged unfairly . ' A card that reads 'I acknowledge that there is no god but Allah and I acknowledge that Muhammad is Allah's Messenger and servant' is taken out. God tells the person, ' Bring your scale. ' The person asks God, 'Oh, Lord! What is this card that is with the records?' God replies, ' Today you shall not be judged unfairly . ' Then the records are placed on one side of the scale and the card is placed on the other side of the scale . The card outweighs the records for there is nothing heavier than the name of God."

Sanad : Suwayd-Bin-Nasr via Abdullah via Layth-Bin-Sad via Amir-Bin-Yahya via Abu-Abd-Al-Rahman Al-Mafiri Al-Hubuli via Abdullah-Bin-Amr-Bin-Al-As.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [779] .

Qudsi Hadith No. 730

Abu-Hurayrah said [that the Prophet, may God's peace and blessings be upon him , said], " On the day of resurrection, intercession is for those from my nation who commit major sins and die that way (i.e. unrepentant) . They 're placed near the first gate of hell. The y're not blackened. Their eyes are not made blue. They 're not shackled with chains. They 're not paired with devils. They 're not hit with maces. And they 're not thrown in any of the levels of hell. Some of them stay there for an hour and then leave. Some of them stay there for a month and then leave. Some of them stay there for a year and then leave. The longest anyone stays there is the length of time from the time the world was created to the time the world ends, which is seven thousand years. When God, the Sublime , wants to take the people of tawhid (i.e. those who believe that there is no god but Allah) out of hell , God makes the people of other religions say to them, ' We and you were together in the worldly life. You believed and we disbelieved. You accepted and we rejected. And you confirmed and we denied. What good did that do to you? We and you are both equally in hell today. You're punished the way we're punished and you're living forever the way we're living forever [in hell] . ' At that moment, God becomes angry like God has never been n or will ever be . So the people of tawhid leave to a spring between heaven and the Sirat called the River of Life. Water is sprayed on them and they grow like a see d grows on the bank of a stream where the side facing the shade is green and the side facing the sun is yellow. All but one person enter heaven and it's written on their foreheads, 'Emancipated from Hell by God'. This

person stays behind for one thousand years. Then the person calls, 'Oh, Most Merciful [God] ! Oh, Most Benevolent [God] !' Then God sends an angel who goes to hell and searches for this person for seventy years but can't find the person. The angel comes back to the Lord and says, 'You sent me to take out of hell your servant so-and-so but I've been searching for seventy years and can' t find this person.' God, the Sublime , tells the angel, ' The person is in wadi such and such under a rock. Go and take the person out of hell . ' The angel goes and takes the person out of hell and puts the person in heaven."

Sanad : Al-Hakim Al-Tirmidhi via Salih-Bin-Ahmad-Bin-Abi-Muhammad via Ya` la-Bin-Hilal via Layth via Mujahid via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi and Al-Hawi Lil-Fatawi by Al-Suyuti .

Rating : Mawdu` [780] .

Qudsi Hadith No. 731

Anas said, " On the day of resurrection, God gathers Ahl Al-Ma` ruf (i.e. people who do good deeds) in one level area and says to them, ' These are your good deeds, which I have accepted from you. Take them back. ' They reply, 'Our Lord and Master! What can we do with them? You're more deserving of them than us. Take them.' God, the Almighty and Glorious , says to them , ' What can I do with them? I'm the one with the good deeds! Take them and give them to those who are soiled with sins. ' Then they meet their friends, whose sins are like mountains, and they give them some of their good deeds and they use them to enter heaven."

Sanad : Ibn-Al-Najjar via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 732

Ibn-Abbas said, "God's Messenger, may God's peace and blessings be upon him , said, 'The ones who do good deeds in life (i.e. Ahl Al-Maruf) are the ones who do good deeds in the hereafter.' The sahabah asked, 'How is that?' The Messenger replied, 'On the day of resurrection, God, the Sublime , gathers Ahl Al-Ma` ruf and says, " I have forgiven you for what you have done and made my servants beseech you. So today give [the rewards of] your good deeds to whomever [of the sinners] you wish [so they can go to heaven] for you are the ones who do good deeds in life and the ones who do good deeds in the hereafter . " ""

Sanad : Muhammad-Bin-Amr Abu-Ahmad Al-Balkhi viaAbdullah-Bin-Mansur Al-Harrani via Abdullah-Bin-Abd-Al-Rahman Al-Asfahani via Ata ' via Ibn-Abbas.

Source : Qada ' Al-Haw a 'i j by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 733

Abu-Hurayrah said, "The people asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Messenger replied, ' Do you doubt [seeing] the moon on a cloudless full- moon night?' They said, 'No, God's Messenger.' The Messenger asked, 'Do you doubt [seeing] the sun o n a cloudless day?' They replied , 'No.' The Messenger said, ' You see the Lord that way (i.e. as clearly and brightly). On the day of resurrection, people are gathered and God says to them, " Let those who were worshiping something [other than God] follow them. " So, some of them follow the sun. Some of them follow the moon. And some of them follow the idols. What's left is this nation including its hypocrites. God comes to them [in an image unrecognizable to them] and says, " I'm your Lord. " They reply, " We're staying put until our Lord comes to us . When our Lord comes we know it is the Lord. " God comes to them [in an image recognizable to them] and says, " I'm your Lord. " They reply, "You are our Lo r d." God calls them and the Sirat (bridge) is laid across hell. I 'm the first messenger to cross the bridge with their people. No one talks on that day except the messengers who say, " Oh, God! Save [them] . Save [them] ." In hell there are hooks like the thorns of the Neurada procumbens plant. Have you seen the thorns of the Neurada procumbens plant?' The people replied, 'Yes.' The Messenger said, ' They're like the thorns of the Neurada procumbens plant except that no one except God knows how big they are. People are snatched by them in accordance with their deeds. Some are destroyed and some are cut to pieces but survive. When God wants to bestow mercy on any of the people of hell, God orders the angels to take out [of hell] those who worshiped the Lord. They take them out and they recognize them from the traces of prostration. God has forbidden hell to eat up the traces of prostration. They come out of hell burnt. The water of life is poured over them and they grow like a seed grows on the bank of a stream . Then God finishes judging between the servants and what remains is a person, facing hell, between heaven and hell who is the last one of the people of hell to enter heaven. The person says, " Oh, Lord! Turn my face away from hell for it s wind has chapped my skin and its flames have burnt me." God replies, " If this is done to you, you will probably ask for more things ? " The person replies, "No. I swear by your Might." The person gives God what God wishes from promises and covenants and the Lord turns the person's face away from hell. When the person turns to heaven and sees its glamour , the person remains silent as long as the Lord wishes and then the person says, "Oh, Lord! Take me to heaven's gate." God replies, " Didn't you give promises and pledges that you wouldn't ask for anything other than what you asked for? " The person says, "Oh, Lord! [If you keep me here] I will be the most miserable of your creatures (i.e. in comparison to those who are in heaven) ." God asks, " If this is done to you, you will probably ask for more things? " The person replies, "No. I swear by your Might." The person gives God what God wishes from promises and covenants and the Lord takes the person to heaven's gate. When the person reaches heaven's gate and sees heaven's bloom and what's in heaven from wholesomeness and happiness , the person remains silent as long as the Lord wishes and then the person says, " Oh, Lord! Let me enter heaven?" God replies, " Woe to you , child of Adam! How treacherous you are! Didn't you give promises and pledges that you wouldn't ask for anything other than what you were given? " The person says, "Oh, Lord! Do not make me the most miserable of your creatures." God, the Almighty and Glorious , laughs and gives permission for the person to enter heaven and says, " Make your wish es . " The person makes all the wishes that the person wants and stops. God, the Almighty and Glorious , tells the person " [Wish] from this and that. " The Lord reminds the person [to make more wishes]. When the person is done making wishes, God, the Sublime , tells the person, " Those [wishes] are yours and a similar amount to go along with them . """

Abu-Said Al-Khudri said to Abu-Hurayrah, may God be pleased with both of them , "God said, ' Those [wishes] are yours and ten times that. '" Abu-Hurayrah said, "I only remember God's Messenger, may God's peace and blessings be upon him , saying [that God said] , ' Those [wishes] are yours and a similar amount to go along with them . ' " Abu-Said Al-Khudri] said, "I heard him (the Prophet) say [that God said] , ' Those [wishes] are yours and ten times that. '"

Sanad : Abu-Al-Yaman via Shuayb via Al-Zuhri via Saaid-Bin-Al-Musayyab and `Ata ' -Bin-Yazid Al-Laythi via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 734

Abu-Hurayrah said, "The y asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Messenger replied, 'Do you have any trouble in seeing the sun at noon on a cloudless day ?' They said, 'No, God's Messenger.' The Messenger asked, 'Do you have any trouble in seeing the moon on a cloudless full- moon night ?' They replied , 'No.' The Messenger said, ' I swear to God that you won't have any trouble in seeing your Lord the way you don't have any trouble in seeing any of those two.' The Messenger continued, ' [On Judgment Day] t he Lord meets a servant and asks , " Oh, so-and-so! Didn't I honor you, make you master, provide you with spouse s , subjugate the horses and camels for you , and leave you to lead and live in safety? " The servant replies, " Certainly. " God asks , " Did you think that you would meet me? " The servant replies, "No." God says to the servant, " I'm forgetting you the way you forgot me. " God meets a second servant and asks, " Oh, so-and-so! Didn't I honor you, make you master, provide you with spouses, subjugate the horses and camels for you, and leave you to lead and live in safety? " The servant replies, "Certainly." God asks, " Did you think that you would meet me? " The servant replies, "No." God says to the servant, " I'm forgetting you the way you forgot me. " God m eets a third servant and says to the servant what the Lord said to the other two servants before. The servant replies, "I believed in you, in your books, and in your messengers and I offered salat, fasted, and gave alms. " The servant mentions all of the servant's good deeds that the servant can. God says to the servant, " Come here then. " Then it is said to the servant [by God], " We're going to bring out our witness to testify about you. " The servant says silently, "Who is the one who is going to testify about me?" Then the servant is gagged and the servant's thighs, flesh , and bones are told [by God] , " Speak. " The servant's thighs, flesh , and bones talk about the deeds of the servant. That's done so that the servant has no excuses for that's the hypocrite and that's the one on whom God's wrath has fallen.'"

Sanad : Muhammad-Bin-Abi-`Umar via Sufyan via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 735

Abu-Sa`id Al-Khudri, may God be pleased with him , said, "At the time of the Prophet, may God's peace and blessings be upon him , some people asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Prophet replied, ' Yes. Do you have any trouble in seeing the sun at noon on a cloudless day?' They said, 'No.' The Prophet asked, 'Do you have any trouble in seeing the moon on a cloudless full-moon night ?' They replied , 'No.' The Prophet said, ' On the day of resurrection, you won't have any trouble in seeing God, the Almighty and Glorious , the way you don't have any trouble in seeing any of those two.' The Prophet continued, ' On the day of resurrection, a caller calls, " Let e ach nation follow what it used to worship. " All those who worshiped anyone other than Allah, from statues and idols, fall into hell. What remains are those who used to worship Allah, righteous or sinners, and those of the People of the Book who worshiped no one but God. The Jews are called. God asks them , " Wh om were you worshipping? " They reply, "We were worshipping Ezra , son of God." God says to them, " You're lying. God has neither a spouse nor a child. " God asks them, " What do you want? " They reply, "We're thirsty, our Lord. Give us something to drink." God points and says to them, " Don't you want this? " Then they're gathered before hell that looks like a mirage , one part crashing into the other. Then they fall into hell. Next, the Christians are called. God asks them, " Whom were you worshipping? " They reply, "We were worshipping Jesus , son of God." God says to them, " You're lying. God has neither a spouse nor a child. " God asks them, " What do you want? " The same thing happens as before until no one is left but those who used to worship Allah, righteous or sinners . The Lord of the Worlds comes to them , in an image that is closest to the one that they have seen the Lord in , and asks them, " What are you waiting for? Every nation is following what it worshipped. " They reply, "In life, we avoided [the nonbelieving] people even though we were in dire need of them. We did not take them as friends. We are waiting for our Lord. The one we used to worship." God says to them, " I am your Lord. " Then they say twice or thrice, " We believe in no god but Allah . """

Sanad : Muhammad-Bin-Abd-Al-Aziz via Abu-Umar Hafs-Bin-Maysarah via Zayd-Bin-Aslam viaAta ' -Bin-Yasar via Abu-Sa`id Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 736

Abu-Said Al-Khudri said, "We asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Messenger replied, 'Do you have any difficulty in seeing the sun or the moon on a cloudless day?' We said, 'No.' The Messenger said, 'You won't have any difficulty in seeing your Lord on that day the way you don't have any difficulty in seeing those two.' Then the Messenger said, '[On Judgment Day] a caller calls, " Let e ach nation go with what it used to worship. " So the people of the cross (i.e. Christians) go with their cross, the people of the idols go with their idols, and the people of every god go with their god. What remains are those who used to worship Allah, righteous or sinners, and those of the People of the Book who used to worship God only. Then hell is brought and presented as if it were a mirage. The Jews are asked [by God], " What were you worshipping? " They reply, "We used to worship Ezra, son of God." It is said to them [by God], " You're lying. God has neither a spouse nor a child. So what do you want? " They reply, "We want you to give us something to drink." It is said to them [by God], " Drink ," and they fall into hell. Then the Christians are asked [by God], " What were you worshipping? " They reply, "We used to worship Jesus, son of God." It is said to them [by God], " You're lying. God has neither a spouse nor a child. So what do you want? " They reply, "We want you to give us something to drink." It is said to them [by God], " Drink ," and they fall into hell. What remains are those who used to worship Allah, righteous or sinners. They're asked [by God], " What are you still doing here when all people have left? " They reply, " We avoided them (i.e. the unbelievers) [in life for the sake of God] and today we are in more need of the Lord. We heard a caller call "Let

each nation go with what it used to worship," and we're waiting for our Lord." The Almighty comes to them in an image different from the image they saw the Lord in the first time and says, " I am your Lord. " They reply, "You are our Lord." No one talks to the Lord then but the Prophets. Then God asks them, " Is there anything that you can recognize God from? " They reply, "The shank ." The Lord uncovers God's shank and all the believers prostrate before the Lord except those who used to prostate before the Lord hypocritically and pretentiously who se backs become rigid [and therefore aren't able to bend']. Then the bridge is brought and laid across hell.' We asked, 'Oh, God's Messenger? What is the bridge?' The Messenger replied, 'It's a slippery place that has on it claws and spines and flat prickles with curved thorns , like the ones found in Najd , [781] called Neurada procumbens . Some of the b elievers cross it in a blink of an eye , some of the believers cross it like lighting , some of the believers cross it like the wind , and some of the believers cross it like a racing horse or camel. Some of the people who cross the bridge survive, some of them get scratched, and some of them are thrown in hellfire. That continues until the last person is dragged. Your appeal to me to award you what rightfully belongs to you can never be as strong as the appeal of the believers to the Almighty on that day who when they are saved, they say, "Oh, our Lord! Our brothers and sisters used to offer salat with us, fast with us, and work with us." God, the Sublime , replies, " Go [to hell] and if you find anyone who has in their heart the weight of a dinar of faith , take them out of there. " God forbids hell from changing the image of its dwellers. So they come and find some of them in hellfire up to their feet and some of them in hellfire up to the middle of their shanks . They take out of hell the ones that they know and then return to God. God tells them " Go and if you find anyone who has in their heart the weight of a half dinar of faith, take them out of there. " They go and take out of hell the ones that they know and then return to God. God tells them " Go and if you find anyone who has in their heart the weight of an atom of faith, take them out of there. " They go and take out of hell the ones that they know.'" Abu-Said [Al-Khudri] said, "If you don't believe me, just read the verse, 'God is never unfair by the slightest. And if there are any good deeds, God multiplies them.' [782] " Abu-Sa`id Al-Khudri said, "The Messenger continued, ' Then the prophets, angels, and believers intercede. Then the Almighty says, " What remains is my intercession. " God takes a handful of people from hell. They come out burnt. T hey're thrown in a river at the entrance of heaven called the water of life and grow on its banks like a seed grows on the bank of a stream . Y ou've seen it next to a rock or next to a tree where the side facing the sun is green and the side facing the shade is white. They come out of the river like pearls and then their necks are branded. They enter heaven. The people of heaven say, "These people have been emancipated by the Merciful [God] . The Lord placed them in heaven without them doing a good deed or performing a righteous act." Then God says to them, " What you see [in heaven] is yours plus its equivalent to go along with it . """

Sanad : Yahya-Bin-Bukayr via Al-Layth-Bin-Sad via Khalid-Bin-Yazid via Said-Bin-Abi-Hilal via Zayd via Ata ' -Bin-Yasar via Abu-Said Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 737

Abu-Said Al-Khudri said, "At the time of the Messenger, may God's peace and blessings be upon him , some people asked, 'Oh, God's Messenger! Do we see our Lord on the day of resurrection?' The Messenger replied, 'Yes. Do you have any trouble in seeing the sun at noon on a cloudless day? And do you have any trouble in seeing the moon on a cloudless full-moon night?' They replied, 'No, God's Messenger.' The Messenger said, 'On the day of resurrection, you won't have any trouble in seeing God, the Blessed and Sublime , the way you don't have any trouble in seeing any of those two. On the day of resurrection, a caller calls, " Let each nation follow what it used to worship. " All those who worshiped anyone other than Allah, from statues and idols, fall into hell. What remains are those who used to worship Allah, righteous or sinners, and those of the People of the Book who worshiped no one but God. The Jews are called. God asks them, " Whom were you worshipping? " They reply, " We were worshipping Ezra, son of God. " God says to them, " You're lying. God has neither a spouse nor a child. " God asks them, " What do you want? " They reply, "We're thirsty, our Lord. Give us something to drink." God points and says to them, " Don't you want this? " Then they're gathered before hell that looks like a mirage, one part crashing into the other. Then they fall into hell. Next, the Christians are called. God asks them, " Whom were you worshipping? " They reply, "We were worshipping Jesus, son of God." God says to them, " You're lying. God has neither a spouse nor a child. " God asks them, " What do you want? " They reply, "We're thirsty, our Lord. Give us something to drink." God points and says to them, " Don't you want this? " Then they're gathered before hell that looks like a mirage, one part crashing into the other. Then they fall into hell. No one remains but those who used to worship Allah, the Sublime , righteous or sinners. The Lord of the Worlds , the Praiseworthy and Sublime , comes to them, in an image that is closest to the one that they saw the Lord in, and asks them, " What are you waiting for? Every nation is following what it worshipped. " They reply, " Oh, our Lord! In life, we avoided [the nonbelieving] people even though we were in dire need of them. We did not take them as friends." God says to them, " I am your Lord. " They reply " May God protect us from you for we believe in no god but Allah (.i.e. you' re not our Lord). " They say that twice or thrice to the point where some of them almost start to veer away from the truth. God asks them, " Is there any sign that you can recognize God from? " They reply, "The shank ." The Lord uncovers

God’s shank and all those who used to prostrate before the Lord sincerely are given permission by the Lord to prostrate. As for those who used to prostrate for fear of people or prostrate to show off, God makes their backs rigid so that when they try to prostrate, they fall on their backs (i.e. they aren’t able to prostrate) . When they raise their heads, they see God in the first image they saw the Lord in the first time. God says to them, “ I’m your Lord. ” They reply, “You are our Lord.” Then the bridge is laid over hell and intercession commences. They say, “Oh, our lord! Have mercy! Have mercy!” ’ They asked, ‘Oh, God’s Messenger? What is the bridge?’ The Messenger replied, ‘It’s a slippery place that has on it claws and spines and flat prickles with thorns, like the ones found in Najd, called Neurada procumbens . Some of the believers cross it in a blink of an eye, some of the believers cross it like lighting, some of the believers cross it like the wind, some of the believes cross it like birds, and some of the believers cross it like a racing horse or camel. Some of the people who cross the bridge survive, some of them get scratched, and some of them are thrown in hellfire and remain there until the believers are rescued . I swear to God that your appeal to God [in life] to award you what rightfully belongs to you [from you adversaries] can never be as strong as the appeal of the believers to God, on the day of resurrection, on behalf of their brothers and sisters who are in hell. They say , “ O ur Lord! They used to offer salat with us, fast with us, and make hajj with us.” God tells them , “ Take out [of hell] the ones that you know. ” God forbids hell from changing the image of its dwellers. So they take out a large number of creatures and find some of them in hellfire up to the middle of their shanks and some of them in hellfire up to their knees. Then they say, “Our Lord! We took out of hell all the ones that you told us to take out.” God replies, “ Go back and take out of there all those who have in their hearts the weight of a dinar of goodness. ” They take out a large number of creatures and then say, “Our Lord! We took out of hell all the ones that you told us to take out.” God replies, “ Go back and take out of there all those who have in their hearts the weight of an atom of goodness. ” They take out a large number of creatures and then say, “Our Lord! We did not leave in hell anyone who ever did a good deed .”’” Abu-Said Al-Khudri used to say, “If you don’t believe what I’m saying in this hadith, just read the verse, ‘God is never unfair by the slightest. And if there are any good deeds, God multiplies them. And God grants great rewards.’ [783] ” Abu-Sa` id Al-Khudri said, “The Messenger continued, ‘Then God, the Almighty and Glorious , says, “ The angels interceded, the prophets interceded, and the believers interceded. What remains is the intercession of the Most Merciful of All. ” Then God takes a handful of people from hell that never did any good deed. They are burnt like coal. Then God throws them in a river at the entrance of heaven called the River of L ife and they grow like a seed grows on the bank of a stream. Don’t you see it next to a stone or next to a tree where the side facing the sun is yellow and green and the side facing the shade is white?’ They said, ‘Oh, God’s Messenger! You know about this as if you were a shepherd in the desert!’ The Messenger continued, ‘ They come out [of the river] like pearls with their necks branded. [They enter heaven.] The people of heaven recognize them and say, “These people have been emancipated by God. The Lord placed them in heaven without them doing a [good] deed or performing a righteous act.” God says to them, “ Enter heaven and everything that you see is yours. ” They reply, “Our Lord! You’ve given us what you’ v e never given anyone else in the worlds .” God says to them, “ I have for you something even better than this! ” They ask, “Oh, our Lord! What could be better than this?” God replies, “ My acceptance of you where I would never be angry at you ever again. ””

Sanad : Suwayd-Bin-Said via Hafs-Bin-Maysarah via Zayd-Bin-Aslam via Ata'-Bin-Yasar via Abu-Sa` id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 738

Abu-Hurayrah said , “T he Prophet, may God’s peace and blessings be upon him , said, ‘ On the day of resurrection, people are gathered in one level area. The Lord of the Worlds appears to them and says, “ Let each nation follow what they used to worship. ” The people of the cross (i.e. Christians) see their cross, idolaters see their idols, and the people of fire (i.e. those who worshipped fire) see their fire. They follow what they used to worship. The Muslims remain. The Lord of the Worlds appears to them and says, “ Why don’t you follow the people? ” They reply, “ May God protect us from you. God is our Lord. We’re staying here until we see our Lord. ” The Lord is ordering them to follow the people and holding them steadfast. The Lord disappears and appears again and asks them, “ Why don’t you follow the people? ” They reply, “ May God protect us from you. May God protect us from you. God is our Lord. We’re staying here until we see our Lord. ” The Lord is ordering them to follow the people and holding them steadfast. ’ They (i.e. the sahabah) asked, ‘Do we see the Lord, God’s Messenger?’ The Messenger asked them, ‘ D o you have any trouble in seeing the moon on a full-moon night?’ They replied, ‘No.’ The Messenger said, ‘ Similarly, you won’t have any trouble in seeing God at that hour.’ The Messenger continued, ‘Then the Lord appears to them again and shows them that the Lord is the God that they’re waiting for and says to them , “ I’m your Lord. Follow me. ” So the Muslims follow the Lord. Then the Sirat is laid across hell and they pass it like racing horses and camels. They say while on it, “Have mercy! Have mercy!” What rema ins are the people of hell . A group of them is thrown in hell . God asks hell, “ Are you full? ” Hell replies, “Are there any more?” Another group is thrown in hell . God asks hell, “ Are you full? ” Hell replies, “Are there any more?” That continues until hell takes all of them and then the Merciful [God] places the Lord’s foot in it and then hell gathers and coalesces and says, “ Enough! Enough! Enough! ” When the people of heaven are taken to heaven and the people of hell are taken to hell, death is brought , dragged by its neck, and placed on the divider between the people of hell and the people of he aven. Then it is said [by God], “ Oh, people of heaven! ” The people of heaven look fearfully. Then it is said [by God], “ Oh, people of he ll ! ” The people of hell look happily seeking intercession. Then it is said, [by God] to the people of heaven and the people of hell , “ Do you know who that is ? ” The y both say, “ We know who that is. That’s death that was assigned to us .” Then death is laid on the divider and slaughtered. And then it is said [by God] , “ Oh, people of heaven! You shall live forever and never die! Oh, people of hell! You shall live forever and never die. ” ”

Qutaybah said in his hadith [that the Messenger said] , “ … hell gathers and coalesces. Then God says, ‘ Enough. ’ And then hell says, ‘Enough. Enough.’”

Sanad : Haytham via Hafs-Bin-Maysarah via Al-Ala ' T Qutaybah via Abd-Al-Aziz via Al-Ala ‘ via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [784] .

Qudsi Hadith No. 739

Suhayb [Al-Rumi] said that the Prophet , may God's peace and blessings be upon him , said, "When the people of heaven enter heaven, God, the Blessed and Sublime , says to them, ' Do you want anything else? ' They reply, 'Haven't you brightened our faces? Haven't you made us enter heaven and saved us from hell?' Then God removes the veil [and they see the Lord] . They have never been given anything that they like more than looking at their Lord, the Almighty and Glorious ."

Abu-Bakr-Bin-Abi-Shaybah, via Yazid -Bin-Harun via Hammad-Bin-Salamah via Thabit Al-Bunani via `Abd-Al-Rahman-Bin-Abi-Layla via Suhayb, narrated the same hadith but also said, "Then the Prophet read this verse, 'For those who d id good [in life] is the reward [of heaven] and more (i.e. they get to see the Lord as well) .' [785] "

Sanad : Ubaydallah-Bin-Maysarah viaAbd-Al-Rahman-Bin-Mahdi via Hammad-Bin-Salamah via Thabit Al-Bunani via `Abd-Al-Rahman-Bin-Abi-Layla via Suhayb.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 740

Jabir-Bin-`Abdullah , said that God's Messenger , may God's peace and blessings be upon him , said, "While the people of heaven are enjoying themselves, they see a glaring light and raise their head s . The Lord appears above them and says, ' May peace be upon you , people of heaven . ' That's the meaning of the verse, ' A word of peace from a Merciful Lord.' [786] The n Lord looks at them and they look at the Lord. They pay no attention to any of the good things [in heaven] as long as they're looking at the Lord. When the Lord disappears, the Lord's light and blessings remain with them in their homes [in heaven]."

Sanad : Muhammad-Bin-Abd-Al-Malik-Bin-Abi-Al-Shawarib via Abu-Asim Al-Abbadani via Al-Fadl Al-Raqashi via Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da`if [787] .

Qudsi Hadith No. 741

Abu-Hurayrah said , " God's Messenger , may God's peace and blessings be upon him , said, ' While the people of heaven are sitting together, they see a light that is more intense than the light of heaven, so they raise their heads and s ee the Lord, the Blessed and Sublime , above them. God says to them, " Ask me for something. " They repl y , " We ask you to be pleased with us. " God sa ys to them, " With my pleasure I have put you in my home (i.e. heaven) and awarded you my blessings. This is the time for it, so ask me for something. " They repl y , " We ask that we visit you. " Then they 're brought graceful she-camels of light —holding the reins of which are angels— whose paces are as wide as thei r ranges of vision (i.e. swif t) , and taken to the House of Happiness (Dar Al-Surur) and tinted with the light of the Merciful [God]. Then t hey hear the Lord saying, " Welcome to my loved ones and those who obey me. " Then they return to their homes [in heaven] with the [tinted] masterpieces.' Then the Prophet, may God's peace and blessings be upon him , recited the verse, ' A gift of welcome from a Forgiving and Merciful Lord .' [788] "

Sanad : Ibn-Al-Najjar via Abu-Al-Hasan Ali-Bin-Al-Husayn-Bin-Nasr-Bin-Abd-Al-Aziz-Bin-Ahmad Al-Muqri ' Al-Shirazi via Abu-Al-Husayn Muhammad-Bin-Yazid Al-Asri via Abu-Al-Qasim Sulayman-Bin-Ahmad Al-Tabarani via Bakr-Bin-Sahl Al-Dimyati via `Amr-Bin-Hashim Al-Bayruti via Sulayman-Bin-Abi-Karimah via Ibn-Jurayh via Abu-Salih via Abu-Hurayrah.

Source : Al-La 'a li ' Al-Masnuah Fi Al-Ahadith Al-Mawduah by Al-Suyuti.

Rating : Da`if [789] .

Qudsi Hadith No. 742

Abu-Hurayrah said that he heard God's Messenger , may God's peace and blessings be upon him , say, " W hen God gathers the servants in one level area [on Judgment Day] , a caller (i.e. God) calls, ' Let each nation follow what it used to worship. ' So each nation follows what it used to worship and what remains are the people [who used to worship God]. God comes to them and asks, ' What are you still doing here when all the people have left? ' They reply, ' We're waiting for our God.' God asks them, ' Can you recognize your God? ' They reply, 'When we see God, we shall know that it is the Lord.' God uncovers the Lord's shan k and they fall in prostration—that's the meaning of the verse, 'The day when the shank is uncovered and they're called to prostrate but they can't.' [790] —except the hypocrites who can't prostrate. Then God leads them (i.e. the believers) to heaven."

Sanad : Muhammad-Bin-Yazid Al-Bazzar via Yunus-Bin-Bukayr via Ibn-Ishaq via Sa`id-Bin-Yasar via Abu-Hurayrah.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Hasan [791] .

Qudsi Hadith No. 743

Abu-Al-Zubayr said, "I heard Jabir-Bin-`Abdullah being asked about the crossing [of the bridge] and he said, ' On the day of resurrection, we're gathered [on a hill] above the people. Then the nations and the idols that they used to worship are called one by one [and sent to hell] . Then the Lord comes to us after that and says, " Whom are you waiting for? " We reply, " We're waiting for our Lord. " God says to us, " I'm your Lord. " We reply, " [We shall not believe you] until we look at you. " Then God appears to us laughing. Then God takes us and gives each one, hypocrites and believers, a light. Then we follow the Lord to the bridge of hell that has on it hooks and thorns which snatch whoever the Lord wishes. Then the light of the hypocrites is extinguished and the believers survive. The first group that survives consists of seventy thousand people whose faces are as bright as a full moon and they 're not judged (i.e. they go directly to heaven). Then they're followed by a group of people whose faces are as bright as the brightest star in the sky. And so forth (i.e. one group after another based on the strength of their faith) . Then intercession takes place and they intercede until those who acknowledge that there is no god but Allah and those who have in their hearts the weight of a grain of barley of goodness are taken out of hill. Then they (i.e. the ones who are taken out of hell) are taken to the courtyard of heaven and sprayed by the people of heaven with water until they grow like a seed grows on the bank of a stream and their burns disappear. Then they're asked and given [the luxuries of] life and ten time s like it to go along with it. '"

Sanad : Ubaydallah-Bin-Said and Ishaq-Bin-Mansur via Rawh-Bin-` Ubadah Al-Qaysi via Ibn-Jurayh via Abu-Al-Zubayr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 744

Abu-Al-Zubayr said, "I heard Jabir-Bin-` Abdullah being asked about the arrival and he said, 'On the day of resurrection, we come and gather [on a hill] above the people. Then the nations and the idols that they used to worship are called one by one [and sent to hell]. Then our Lord, the Blessed and Sublime , comes to us and says, " Whom are you waiting for? " We reply, "We're waiting for our Lord." God says to us, " I'm your Lord. " Then God appears to us. I heard God's Messenger , may God's peace and blessings be upon him , saying, "[God appears] laughing."""

Sanad : Abu-Zurah Al-Razi via Ibrahim-Bin-Muhammad-Bin-Ararah via Abu-Asim via Ibn-Jurayh via Abu-Al-Zubayr.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Unrated.

Qudsi Hadith No. 745

Abu-Musa Al-Ash`ari said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , gathers the natio ns in one level area. When God , the Almighty and Glorious , wants to judge between the Lord's creatures, God presents to each nation what they used to worship [from idols] and they follow them to hell. Then our Lord, the Almighty and Glorious , comes to us while we're on a high place and asks us, ' Who are you? ' We reply, 'We're the Muslims.' God asks , ' What are you waiting for? ' We reply, 'We're waiting for our Lord, the Almighty and Glorious .' God asks, ' Can you recognize your Lord if you see your Lord? ' We reply, 'Yes.' God asks, ' How can you recognize your Lord if you've never seen your Lord? ' We reply, 'Yes. The Lord has no equal.' Then God appears to us laughing and says, ' I have good news for you, Muslims! I shall replace each one of you who are in hell by a Jew or a Christian. ' "

Sanad : Hasan-Bin-Musa and Affan via Hammad-Bin-Salamah viaAli-Bin-Zayd via Umarah via Abu-Burdah via Abu-Musa Al-Ashari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [792] .

Qudsi Hadith No. 746

Farqad-Bin-Al-Hajjaj said, "I heard Uqbah {aka Ibn-Abi-Al-Hasna'} say, 'I heard Abu-Hurayrah say, "God's Messenger , may God's peace and blessings be upon him , said, 'On the day of resurrection, when God gathers the previous and future generations, the Lord, the Blessed and Sublime , come s to the believers while they're on a heap.'"' They (the people) askedUqbah, 'What is a heap?' Uqbah replied, 'A high place.'Uqbah continued, "" Then the Lord asks them, " Can you recognize your Lord? " They reply, "If God identifies the Lord for us, we shall recognize the Lord ." The n the Lord repeats the question and smiles in their faces and they fall in prostration before the Lord. """

Sanad : Ubaydallah-Bin-Abd-Al-Majid via Farqad-Bin-Al-Hajjaj.

Source : Al-Tawhid by Ibn-Khuzaymah.

Rating : Hasan [793] .

Qudsi Hadith No. 747

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, God gathers the previous and future generations. Then God, the Blessed and Sublime , comes to the believers while they're standing up and says, ' Can you recognize your Lord? ' They reply, ' If God identifies the Lord for us, we shall recognize the Lord. ' God asks them the question three times and they reply three times 'If God identifies the Lord for us, we shall recognize the Lord.' Then God appears to them laughing."

Sanad : Abd-Al-Warith-Bin-Abd-Al-Samad-Bin-Abd-Al-Warith via his father via Farqad Abu-Nasr viaUqbah-Bin-Abi-Al-Hasna ' via Abu-Hurayrah.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Sahih [794] .

Qudsi Hadith No. 748

Ibn-` Abbas said, "God's Messenger , may God's peace and blessings be upon him , recited th is verse, ' [Moses said:] My Lord! Show [yourself] to me so that I may look at you .' [795] [Then the Messenger said that God replied to Moses saying] ' Oh, Moses! Any thing alive that sees me dies. Anything dry that see s me trundles. And anything moist that see s me spreads. The ones who see me are the people of heaven whose eyes never die and whose bodies never perish. '"

Sanad : Muhammad-Bin-Al-Husayn-Bin-Musa via Yahya-Bin-Mansur Al-Qadi via Abu-Abdullah Muhammad-Bin-Ali Al-Tirmidhi via Muhammad-Bin-Rizam Al-Ubulli via Muhammad-Bin-Ata ' via Al-Hujaymi via Muhammad-Bin-Nas r viaAta ' via Ibn-` Abbas.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da` if [796] .

Qudsi Hadith No. 749

`Umar-Bin-Al-Khattab, may God be pleased with him , said, “On the day of resurrection, people are gathered for forty years in the sun. Their eyes are fixed on the sky and all of them , righteous and sinner , wait to be judged. No one of them says anything. Then a caller calls, ‘Isn’t it only fair that your Lord who created you and formed you and blessed you , and the n you worsh iped someone else, send each nation with what it worshiped?’ They reply, ‘Certainly.’ An angel says that three times and then each nation is presented with what it used to worship [from idols] and it follows it to hellfire. What remains are the believe r s and the hypocrites. The believers fall in prostration while the hypocrites’ spinal columns merge and become one bone, like the horn of a cow , and fall on their backs. Then God, the Sublime , says to them, ‘ Raise your heads with your light in accordance with the good deeds that you performed. ’ Some raise their heads with their lights in front of them like a mountain. Some raise their heads with their light in front of them like a palace. Some raise their heads with their light in front of them like a house. And some raise their heads with their light in front of them like a tree. Then they cross the Sirat (the Hell Bridge) like swift lightning, or like the wind, or like a fast horse, or like a quick person. The last person to remain is someone whose light is on their big toe. This light is like a lamp, sometimes it shines the way for the person to move safely and sometimes it goes off and the person is burnt by fire. That continues until the person crosses the bridge. Then the person says, ‘I don’t know if anybo dy other than me survived this or if anyone experienced what I experienced. I was hit with its heat and I survived.’ Then the gate of heaven is opened for the person and the person says, ‘Oh, Lord! Let me go through this gate’ God replies, ‘ My servant. If I let you go through, you might ask me for something else. ’ The Lord lets the person go through. While the person is looking in wonder at the surroundings, another gate is opened and the person becomes dissatisfied and says, ‘Oh, Lord! Let me go through this other gate.’ God replies, ‘ Didn’t you say that you wouldn’t ask me for something else? ’ The person says, ‘I swear by your Might and Glory that if you let me go t hrough this gate I won’t ask you for anythi ng else.’ The Lord lets the person go through. This continues until the Lord lets the person go through four gates. Then the person is received by a man that looks like a light. When the person sees him, the person prostrates before him. The man says to the person, ‘What is the matter with you?’ The person replies, ‘Aren’t you my Lord!’ The man says, ‘No. I’ m a q ahraman [797] . You have a thousand qahramans in heaven in a thousand palaces. Between each two palaces is the distance of one thousand years of travel. The farthest palace can be seen as well as the nearest. Then a gate of green aquamarine is opened for the person. Inside this gate are seventy other gates and inside e ach one of them are spouses, couches, and attendants. The person sits with their spouse and the spouse hands the person a drink. The spouse tells the person, ‘You’re seventy times better than you were when I handed you this drink.’ The spouse is wearing seventy garments with different colors through which the spouse’s shank’s medulla can be seen. The person and the spouse look at each other and become one.”

Sanad : Ishaq via Jarir via Al-Amash via Al-Minhal-Bin-Amr via Qays-Bin-Al-Sakan and Abu-Ubaydah-Bin-Abdullah via Abdullah-Bin-Masud via `Umar-Bin-Al-Khattab.

Source : Al-Matalib Al-`Aliyah by Ibn-Hajar.

Rating : Sahih [798] .

Qudsi Hadith No. 750

Abu-Al-Zara' said, “ When the Antichrist was mentioned in front ofAbdullah, he said, ‘When the Antichrist comes, people split into three groups. One group follow s him. One group go es with their families to the wormwood fields [in the Syrian desert] (i.e. run awa y). And one group stay s on the shores of this Euphrates [River] and fight s him until they get killed in western Syria. Then they send a reconnai ssance group, including a blond {or spotted} horse, and they fight and not a single one of them return s (i.e. all of them get killed). {Abu-Sadiq told me that Rabiah-Bin-Najidh said that it is a blond horse. } The People of the Book claim that Jesus, may peace be upon him , comes down [from heaven] and kills the Antichrist and then comes Gog and Magog. “ They come forward from every high place. ” [799] T hen God sends against them animals like worms that penetrate their ears and noses and kill them. The earth becomes rancid because of them and the people ask for help from God, the Almighty and Glorious . God sends water that cleanses the m from the earth and sends bitter cold wind that takes the souls of all the believers. Then the [final] hour arrives to all the evildoers. Then an angel sounds the trumpet and all of God’s creatures in the heavens and on earth die as God wills . God make s the length of time between the two soundings of the trumpet as long or as short as God wishes. All of the children of Adam have something from them on earth. Then God sends water, like the semen of men, from under the throne and their flesh and bodies sprout like the earth sprouts from the ground.’ ThenAbdullah re cited the verse, ‘God is the one who sends the wind s , which stir the clouds, and thereafter we drive them to a dead land , and therewith (i.e. with rain) we bring the earth back to life after dying, and such is the resurrection [when we bring people back to life].’ [800] Abdullah continued, ‘Then an angel, between heaven and earth, sounds the trumpet and each soul goes and enters its body. They rise and come like one person (i.e. together) to the Lord of the Worlds. Then God, the Sublime , come s to the creatures in a particular form. God meets the Jews and asks, “ Who do you worship? ” They reply, “ We worship Ezra? ” God says to them, “ Do you like some water? ” They reply, “ Yes. ” Then God shows them hellfire that looks like a mirage . ’ ThenAbdullah recited the verse, ‘On that day, we present hellfire to the unbelievers clearly.’ [801] Abdullah continued, ‘Then God meets the Christians and asks, “ Who do you worship? ” They reply, “ We worship Jesus? ” God says to them, “ Do you like some water? ” They reply, “ Yes. ” Then God shows them hellfire that looks like a mirage . Th e same happens to all those who worship anyone but Allah.’ ThenAbdullah recited the verse, ‘ Stop them , for they are to be question ed .’ [802] Abdullah continued, ‘No one remains but the Muslims. God asks them, “ Who do you worship? ” They reply, “ We worship God and no other god. ” God yells at them twice or thrice, “ Who do you worship? ” They reply, “ We worship God and no other god. ” God asks them, “ Can you recognize your Lord? ” They reply, “ If God identifies the Lord for us we shall recognize the Lord . ” At that time, God uncovers the Lord’s shank and all the believers fall in prostration before the Lord. The hypocrites keep standing up as if skewers were implanted in their backs. The hypocrites say, “ Oh, our Lord! ” God tells them, “ When you were in good health [in life] you pretended to prostrate. ” Then God lays the Sirat across hell and people cross it, in groups, in accordance with the deeds that they performed. The first ones cross it like lightning. Then they’ re followed by others who cross it like the wind. Then they’ re followed by others who cross it like a bird. Then they’ re followed by others who cross it like beasts. Then a person crosses it in a hurry. T hen a person crosses it walking. And then the last person crosses it crawling on the

abdomen. The last person asks the Lord, “ Oh, Lord! Why did you slow me down? ” The Lord replies, “ I didn’t slow you down. Your [bad] deeds slowed you down. ” Then God, the Sublime , begins the intercession. The first one to intercede is the Holy Spirit of God Gabriel. Then Abraham, Moses, and Jesus intercede respectively. Then your Prophet , may God’s peace and blessings be upon him , comes and intercedes for more people than any other creature , and that’s the praiseworthy position that God, the Sublime , mentions in the verse, “ Your Lord may grant you a praiseworthy position .” [803] There is no soul that isn’t looking forward to having a home in heaven. When the people of heaven see hell, they say, “ If God didn’t bless us [with heaven we would be in great trouble]. ” Then the angels, the prophets, the martyrs, the righteous people, and the true believers intercede. And then God intercedes and says, “ I’m the most merciful of all. ” God takes o ut of hell more people than what all the creatures took out of hell combined and no good person remains in hell.’ ThenAbdullah recited the verse, ‘ [The angels ask] “ Wh at made you enter hell?” [They reply] “We weren’t offering salat. Nor were we feeding the poor. We used to go with the flow. And we used to deny Judgment Day.”’ [804] ` Abdullah continued, ‘ Do you think there is any goodness in those people? God doesn’t leave anyone with any goodness in hell. When God doesn’t want people to be taken out of hell, God changes their looks. God says to the interceders, “ Take out of hell those that you know. ” The interceders come to intercede but can’t find the ones they want to intercede for. People call t he interceders and say, “ We’re so-and-sos. ” The interceders reply, “ We don’t know you. ” At that moment, the people in hell say to the Lord, “ Our Lord! Take us out of it and if we ever return [to disobeying you] we shall indeed be wrongdoers. ” [805] God says to them, “ Remain there, in humiliation, and say nothing to me. ” [806] When God says that, hell closes on them and no one leaves. ’ ”

Sanad : Abu-Abdullah Muhammad-Bin-Abdullah Al-Zahid Al-Asbahani via Asad-Bin-Asim via Al-Husayn-Bin-Hafs via Sufyan-Bin-Said via Salamah-Bin-Kuhayl via Abu-Al-Za` ra ‘ .

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [807] .

Qudsi Hadith No. 751

Abu-Hurayrah said that the Prophet , may God’s peace and blessings be upon him , said, “When God completed the creation, God wrote above the Lord’s throne, ‘ My mercy comes before my wrath. ’”

Sanad : Abu-Al-Yaman via Shuayb via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 752

Abu-Hurayrah said that the Prophet , may God’s peace and blessings be upon him , said, “When God created the creatures, God promised in the Lord’s book , which is next to the Lord on the throne, ‘ My mercy prevails over my wrath. ’”

Sanad : Abdan via Abu-Hamzah via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 753

Abu-Hurayrah said that God’s Messenger , may God’s peace and blessings be upon him , said, “The Children of Israel asked Moses, may peace be upon him , ‘Does your Lord Pray?’ Moses became uncomfortable {or belittled}. God, the Almighty and Glorious , asked Moses, ‘ What did they say to you, Moses? ’ Moses replied, ‘They said what you heard.’ God said to Moses, ‘ Tell them that I pray and my prayer extinguishes my wrath. ’”

Sanad : Abu-Al-Qasim Zahir-Bin-Tahir via Abu-Nasr Abd-Al-Rahman-Bin-Ali-Bin-Muhammad-Bin-Musa via Abu-Al-Abbas Muhammad-Bin-Ahmad-Bin-Muhammad Al-Sulayti via Abu-Hamid Ahmad-Bin-Muhammad-Bin-Al-Hasan-Bin-Al-Sharqi viaAbdullah-Bin-Muhammad Al-Farra ‘ and Ahmad-Bin-Hafs via Hafs-Bin-` Abdullah via Ibrahim-Bin-Tahman via Al-Hajjaj-Bin-Al-Hajjaj via Qatadah via Al-Hasan via Abu-Hurayrah.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [808] .

Qudsi Hadith No. 754

Anas-Bin-Malik said, “The Children of Israel asked Moses, ‘Does your Lord pray?’ Moses replied, ‘Fear God, Oh Children of Israel!’ God asked Moses, ‘ Oh, Moses! What did your people say to you? ’ Moses replied, ‘Oh, Lord! They said what you already know. They said, “Does your Lord pray?”’ God said to Moses, ‘ Tell them that my prayer is for my mercy to prevail over my wrath. If it weren’t for that, I would destroy them. ’”

Sanad : Abu-Ghalib-Bin-Al-Banna via Abu-Muhammad Al-Jawhari via Abu-Umar-Bin-Hayyawayh via Yahya-Bin-Muhammad-Bin-Said via Al-Husayn-Bin-Al-Hasan via Said-Bin-Sulayman viaAbbad-Bin-Al-` Awwam via Al-Taymi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 755

` Ata ' said, " When the Prophet , may God's peace and blessings be upon him , was raised to the seventh heaven, Gabriel told him, 'Slow down. Your Lord is praying.' The Prophet asked, 'Does the Lord pray?' Gabriel replied, 'Yes.' The Prophet asked, 'What does the Lord says?' Gabriel replied, 'The Lord says, " Praiseworthy and Holy. The Lord of the angels and the spirit. My mercy comes before my wrath. """

Sanad : Abu-Umar Al-Hasan-Bin-Uthman Al-Waiz via Abu-Al-Abbas Ahmad Al-Saqti via Abu-Bakr Muhammad-Bin-Yahya Al-Haffar via Said-Bin-Yahya Al-Umawi via his father via Ibn-Jurayh via Ata ' .

Source : Al-La 'a li ' Al-Masnuah Fi Al-Ahadith Al-Mawduah by Al-Suyuti.

Rating : Da` if [809] .

Qudsi Hadith No. 756

Jabir-Bin-` Abdullah, may God be pleased with him and his father , said, "The Prophet , may God's peace and blessings be upon him , came to us and said, 'My friend Gabriel came to me earlier and said, " Oh, Muhammad! I swear to God that the Lord has a servant who worshi p ped God, the Sublime , for five hundred years on the top of a mountain, measuring thirty arms-lengths in length and thirty arms-lengths in width, surrounded by four thousand parasangs [810] of sea water from all sides . God provided the servant with fresh spring water , emanated from an opening the size of a finger near the bottom of the mountain , and a pomegranate tree that produced one pomegranate every night which fe d the servant for a day. In the evening, the servant went down the mountain and performed wudu and took that pomegranate and ate it and then offered salat. The servant asked the Lord, the Almighty and Glorious , to take the servant's life, when the time for the servant to die c omes , while the servant was prostrating. The servant also asked the Lord to make the servant live a sinless life until the time of resurrection. God accepted the servant's requests. We (the angels) see this servant while we ascend to and descend from heaven and we have come to know that this servant stands in front of God, the Almighty and Glorious , on the day of resurrection, and then God says [to the angels], ' Take this servant to heaven due to my mercy. ' The servant replies, 'Oh, Lord! I want to go to heaven due to the [good] deeds that I performed.' The Lord says, ' Take this servant to heaven due to my mercy. ' The servant replies, 'Oh, Lord! I want to go to heaven due to the [good] deeds that I performed.' The Lord says, ' Take this servant to heaven due to my mercy. ' The servant replies, 'Oh, Lord! I want to go to heaven due to the [good] deeds that I performed.' Then God, the Almighty and Glorious , tells the angels, ' Measure my blessings against the deeds that the servant performed. ' The angels find that the blessing of eyesight weighs more than worshiping for five hundred years. The servant remains indebted for the body. God says, ' Take the servant to hell. ' The servant is dragged to hell and then the servant says, 'Lord! Make me enter heaven due to your mercy!' God says, ' Bring the servant back. ' The servant is brought in front of the Lord. God asks the servant, ' Oh, my servant! Who created you when you were nothing? ' The servant replies, 'You, Lord.' The Lord asks, ' Did you do that or was that done due to my mercy? ' The servant replies, 'Due to your mercy.' The Lord asks, ' Who gave you the strength to worship for five hundred years? ' The servant replies, 'You, Lord.' The Lord asks, ' Who put you on a mountain in the middle of a sea and provided you with fresh water from salt water and gave you a pomegranate every night, when pomegranates bear fruit only in season, and took you r life while prostrating as you'd requested? ' The servant replies, 'You, Lord.' Then God, the Almighty and Glorious , says, ' That's my mercy and due to my mercy I make you enter heaven. Take my servant to heaven. You were a good servant of mine. ' Then God makes the servant enter heaven." Gabriel, may peace be upon him , said, "Oh, Muhammad! Things (blessings) are done (granted) due to the mercy of God, the Sublime ."""

Sanad : Ahmad-Bin-Muhammad-Bin-Salamah Al-Anazi via Uthman-Bin-Said Al-Darimi via Abdullah-Bin-Salih Al-Muqri ' via Sulayman-Bin-Harim Al-Qurashi via Ali-Bin-Hamshadh Al-Adl via Ubayd-Bin-Sharik via Yahya-Bin-Bukayr via Al-Layth-Bin-Sad via Sulayman-Bin-Harim via Muhammad-Bin-Al-Munkadir via Jabir-Bin-` Abdullah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [811] .

Qudsi Hadith No. 757

Ibn-` Abbas, may God be pleased with him and his father , said, "When God finished creating Adam and instilled a soul in him, Adam sneezed and said, ' Al-Hamdu Lillah (Praise be to God).' The Lord replied, ' May your Lord have mercy on you. '"

Sanad : Abu-Bakr Muhammad-Bin-Al-Mu'ammal via Al-Hasan-Bin-Isa via Al-Fadl-Bin-Muhammad Al-Sharani via Al-Nufayli via Muhammad-Bin-Salamah via Khusayf-Bin-Abd-Al-Rahman via Ikrimah via Ibn-` Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [812] .

Qudsi Hadith No. 758

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him and his family , said, "When God, the Almighty and Glorious , created Adam and blew a soul in to him, Adam sneezed and said, ' Al-Hamdu Lillah (Praise be to God).' Adam praised the Lord with permission from the Lord. The Lord said to Adam, ' May God have mercy on you, Adam. '"

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Bakkar-Bin-Qutaybah Al-Qadi {in Egypt} via Safwan-Bin-Isa via Al-Harith-Bin-Abd-Al-Rahman via Ibn-Abi-Dhubab via Sa` id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [813] .

Qudsi Hadith No. 75 9

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam and Adam sneezed, the Lord inspired Adam to say, ' Al-Hamdu Lillah (Praise be to God).' The Lord replied, ' May God have mercy on you . ' That's how God's mercy came before God's wrath."

Sanad : Abu-Arubah via Yahya-Bin-Muhammad-Bin-Al-Sakan via Habban-Bin-Hilal via Mubarak-Bin-Fadalah via Ubaydallah-Bin-Umar via Khubayb-Bin-Abd-Al-Rahman via Hafs-Bin-` Asim via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [814] .

Qudsi Hadith No. 760

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When God blew the soul into Adam , the soul reached Adam's head and he sneezed. Adam said, ' Alhamdu li llahi rabi al` alamin (Praise be to God, Lord of the W orlds) .' God, the Blessed and S ublime , replied, ' Yarhamuka allah (may God have mercy on you). '"

Sanad : Al-Hasan-Bin-Sufyan via Hudbah-Bin-Khalid via Hammad-Bin-Salamah via Thabit via Anas-Bin-Malik.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [815] .

Qudsi Hadith No. 761

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam and blew into him the soul, Adam sneezed and said, ' Al-Hamdu Lillah (Praise be to God).' Adam praised God with permission from God. The Lord replied, ' May God have mercy on you, Adam. Go to those angels. Some of them are sitting. ' Adam went to them and greeted them and said, ' Al- s a lam u a laykum (Peace be upon you).' They replied, ' Wa alaykum u al-s alam u war ahma tu allah i (And peace be upon you and God's mercy).' Then Adam went back to the Lord. God said to Adam, ' That's your greeting and that's how your children are to greet each other. ' God, the Almighty and Sublime , closed the Lord's hand s and asked Adam, ' Choose anyone you wish. ' Adam replied, 'I choose the Lord's right hand.' But since both of the Lord's hands are right hands, the Lord opened both hands and in them were Adam and his descendents. Adam asked, 'Oh, Lord! Who are these people?' God replied, ' These are your descendents. ' Each one of them had their life span written between their eyes. Among them there was a man who shined more than anybody else {or was one of the people who shined the most } and whose life span was written as forty years. Adam asked, 'Oh, Lord? Who is this?' God replied, ' Th is is your son David. ' His life span was written as forty years. Adam said to the Lord, 'Oh, Lord! Increase his life span.' God replied, ' That's what I've written for him. ' Adam said to God, 'Take sixty years of my life span and add them to his.' God replied, ' Done. ' God said to Adam, ' Stay in heaven. ' Adam stayed there until he was taken down [to earth]. Adam was counting his years. When the angel of death came to Adam [to take his life], Adam asked, 'It's too soon. I'm supposed to live for a thousand years.' The angel of death replied, 'That's true except that you gave sixty years of your life span to David.' That's how Adam denied the truth and so did his descendents. And t hat's how Adam forgot and so did his descendants. That's why [on Judgment Day] what has been written in the book [of predestination] and the witnesses will be called [to testify]."

Sanad : Muhammad-Bin-Ishaq-Bin-Khuzaymah via Muhammad-Bin-Bashar via Safwan-Bin-Isa via Al-Harith-Bin-Abd-Al-Rahman-Bin-Abi-Dhubab via Sa`id Al-Maqburi via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [816] .

Qudsi Hadith No. 762

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "There was a servant [of God] in hell who called for a thousand years , '[Oh, Lord!] T he Merciful! T he Benef icent !' God, the Almighty and Glorious , said to Gabriel, may peace be upon him , ' Go and bring that servant to me. ' Gabriel went and found the people of hell crying.' Gabriel went back to God and told the Lord what he saw. God said to Gabriel, ' Bring the servant to me. The servant is in such and such place. ' Gabriel br ought the servant and placed the servant in front of the Lord, the Almighty and Glorious . God ask ed the servant, ' How did you find your place and abode [in hell] to be? ' The servant replied, 'Oh, Lord! I found it to be the worst place and the worst abode.' God said [to the angels], ' Take my servant back [to hell] . ' The servant said to God, 'Oh, Lord! I was hoping that once you t ook me out [of hell] you'd keep me out [of hell].' God said [to the angels], ' Keep my servant out [of hell] . '"

Sanad : Hasan-Bin-Musa via Sallam {aka Ibn-Miskin} via Abu-Zilal (Hilal-Bin-Maymun) via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Da ` if [817] .

Qudsi Hadith No. 763

Fadalah-Bin-Ubayd and Ubadah-Bin-Al-Samit said, " God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, when God, the Sublime , finishes judging the creatures, two persons remain. God orders them to be taken to hell. [On the way to hell] one of them looks back. The Almighty [God] tells the angels, " Bring the person who looked back to me. " God asks the person, " Why did yo u look back? " The person replies , " I was hoping that you'd make me enter heaven. " God orders this person to be taken to heaven. The person says, " This is a gift from my Lord for if I were to feed all the people of heaven that wouldn't decrease what I have at all. "' Whenever the Messenger , may God's peace and blessings be upon him , mentioned this hadith, happiness was seen in his face."

Sanad : Rishdin-Bin-Sad via Abu-Hani ' Al-Khawlani via Amr-Bin-Malik Al-Janbi via Fadalah-Bin-Ubayd and Ubadah-Bin-Al-Samit.

Source : Musnad Ibn-Al-Mubarak by `Abdullah-Bin-Al-Mubarak .

Rating : Da`if [818] .

Qudsi Hadith No. 764

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "Two of the people who entered hell cried loudly, so the Lord, the Almighty and Glorious , said [to the angels], 'Take them out [of hell] . ' When they were taken out, the Lord asked them, ' Why were you crying loudly? ' They replied, 'We did that in order for you to have mercy on us.' God told them, ' My mercy for you is that you go and throw yourselves back in hell. ' They went . One of them jump ed in hell and God ma de hell for th is person a place of coolness and peace. The other person d idn't jump. The Lord, the Almighty and Glorious , ask ed this person, ' Why didn' t you throw yourself in hell like your friend? ' The person replied, ' Oh, Lord! I was hoping that you wouldn't put me back in hell after you let me out.' God told th e person, ' You're given what you

hoped for. ' Then the two people enter ed heaven due to God's mercy."

Sanad : Suwayd-Bin-Nasr via Ab dullah via Rishdin [Bin-Sad] via Ibn-Anum [Al-Afriqi] via Abu-Uthman via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Da` if [819] .

Qudsi Hadith No. 765

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "Four people are taken out of hell and brought in front of the Lord, the Almighty and Glorious . God orders them to be taken back to hell. [On the way to hell] one of them looks back and says, 'Oh, Lord! I was hoping that once you t ook me out [of hell] you wouldn't return me back .' God replies, ' We shall not return you back [to hell]. '"

Sanad : Hasan via Hammad via Thabit Al-Bunani and Abu-` Imran Al-Jawni via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [820] .

Qudsi Hadith No. 766

Rafi-Bin-Umayr said, "I heard God's Messenger , may God's peace and blessings be upon him , say, 'God said to David, may peace be upon him , " Build a home (i.e. a temple) for me on earth. " David built a home for himself before he built the home God asked him to build. God, the Almighty and Glorious , revealed to David, " Oh, David! You built your home before mine. " David replied, " Oh, Lord! You're the one who said, ' Owners are selfish! '" Then David started building the masjid [821] . When David finished building the wall around the temple, two-thirds of the temple collapsed. David complained to God, the Almighty and Glorious , and God revealed to David, " You are not fit to build my home. " David asked, " Oh, Lord! Why? " God replied, " Because your hands are soaked in blood. " David said, " Oh, Lord! Didn't I do that for you r sake and love? " God replied, " Certainly. But those are my servants and I have compassion for them. " Tha t became difficult for David to handle, so God revealed to him, " Don't be sad. I will make your son Solomon complete building the temple. " When David died, Solomon started building the temple. When Solomon finished building the temple, he offered immolations and sacrifices and gathered the Children of Israel. God, the Almighty and Glorious , revealed to Solomon, " I see how happy you are to build my home, therefore ask me for things and I shall give them to you. " Solomon said, " I ask you to grant me three characteristics: a judgment that agrees with yours, a kingdom bigger than any kingdom that comes after me , and to forgive all the sins of those who come to this home only to pray. " ' God's Messenger , may God's peace and blessings be upon him , said, 'Two of Solomon's wishes were granted and I hope he was granted the third wish as well.'"

S anad : Muhammad-Bin-Al-Hasan-Bin-Qutaybah Al-Asqalani via Muhammad-Bin-Ayyub-Bin-Suwayd via his father via Ibrahi m-Bin-Abi-Ablah via Abu-Al-Zahi riyyah via Rafi-Bin-Umayr.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Mawdu` [822] .

Qudsi Hadith No. 767

Salim Abu-Al-Nadr said, "When the number of Muslims increased during the time of Umar, the mosque (i.e. the Prophet's Mosque) didn't fit them. SoUmar bought everything around the mosque (to enlarge it) except the house of Al-Abbas-Bin-Abd-Al-Muttalib and the rooms of the Mothers of the Believers (i.e. the Prophet's wives). Umar said to Al-Abbas, 'Oh, Abu-Al-Fadl! The mosque of the Muslims has become too small to fit them. I bought the homes around the mosque so we can enlarge the mosque for the Muslims. The only thing left are your house and the rooms of the Mothers of the Believers. The rooms of the Mothers of the Believers we can't take . S ell us your house and we'll give you as much money as you want from the Muslim's treasury so we can enlarge the mosque.' Al-Abbas replied, 'I'm not selling.'Umar told Al-Abbas, ' Choose one of three options : sell your house to us and we'll give you as much money as you want from the Muslim's treasury, we 'll relocate you and build a house for you anywhere you wish in Medina and pay for it from the Muslim's treasury, or donate your house to the Muslims so we can enlarge the mosque.' Al-Abbas replied, 'None of them.' Umar told Al-Abbas, 'Choose any arbiter you wish [to resolve our dispute].' Al-Abbas replied, 'Ubayy-Bin-Kab.' So they went to Ubayy and told him the story. Ubayy said, 'If you we wish, I can tell you a story that the Prophet, may God's peace and blessings be upon him , mentioned.' They replied, 'Tell us the story.' Ubayy said, ' I heard God's Messenger , may God's peace and blessings be upon him , say , "God revealed to David, ' Build for me a house where I can be worshipped. ' God showed David the location in Jerusalem where the temple should be built. On that location stood the home of one of the men of the Children of Israel. David asked the man to sell him his home but the man refused. David thought about taking the man's home by force. God revealed to David, ' Oh, David! I ordered you to build a house for me where I can be worshipped but you wanted to take the man's home by force. I do not approve of coercion. My punishment for you is that you shall not build the house. ' David replied, 'Oh, Lord! How about my son [can he build it] ?' God said to David, ' Your son will build it. '" ' Umar grabbed Ubayy by his clothes and told him, 'I came to ask you for something and you tell me otherwise. You will go back on your word.' ThenUmar took Al-Abbas to the mosque where a meeting of the sahabah, including Abu-Dharr, was taking place.Umar said, 'I asked a man for something and he mentioned a hadith where God orders David to build a temple in Jerusalem.' Abu-Dharr replied, 'I also heard it from the Messenger.' Another man said, 'I also heard it.' So Umar asked for Ubayy to be brought. Ubayy came. Ubayy toldUmar, 'Are you accusing me of making up hadith?' Umar replied, 'Oh, Abu-Al-Mundhir! I swear to God that I 'm not . I just thought the hadith was misinterpreted.' Umar told Al-Abbas, 'Go. You don't have to sell me your house.' Al-Abbas replied, 'Since you're doing that, I'm donating my house to the Muslims so that the mosque can be enlarge d . I can't do such a thing when you're fighting with me.' SoUmar enlarged the mosque and made it the way it is today. `Umar paid for the construction from the Muslim's treasury."

Sanad : Yazid-Bin-Harun via Abu-Umayyah-Bin-Yala (aka Ismail-Bin-Ya`la Al-Thaqafi) via Salim Abu-Al-Nadr.

Source : Al-Tabaqat Al-Kubra by Ibn-Sa`d.

Rating : Matruk [823] .

Qudsi Hadith No. 768

Anas [Bin-Malik] said that the Prophet, may God's peace and blessings be upon him , said, "On the day of the resurrection, three records are taken out for each one of the children of Adam: a record of their good deeds, a record of their sins, and a record of God's blessings that were bestowed on them. God says to the smallest blessing {I thought he said 'in the record of blessings ' }, ' Remove your equivalent of the good deeds. ' The blessing turns and says to the Lord, 'I swear by your Might that there aren't enough good deeds to equal me.' What remains are the sins and the blessings. The good deeds have been exhausted. When God wants to have mercy on a servant, God says to the servant, ' Oh, my servant! I have multiplied your hasanat (i.e. the rewards for your good deeds) and forgiven your sins {and I thought he said "and bestowed on you my blessings"}. '"

Sanad : Isma**il-Bin-Abi-Al-Harith via Dawud-Bin-Al-Muhabbar via Salih Al-Murri via Ja**far-Bin-Zayd Al-`Abdi via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da`if [824] .

Qudsi Hadith No. 769

Al-Ghazali said that God, the Almighty and Glorious , said, " I created the creatures in order for them to benefit from me and not for me to benefit from them. "

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [825] .

Qudsi Hadith No. 770

Al-Fat ani said [that the Prophet, may God's peace and blessings be upon him , said] , " [On Judgment Day] every one of my followers from this nation will bring to hell a Jew or a Christian and say, 'This is the ransom that redeem s me from hell.' God replies, ' I created the creatures for their benefits and not mine. '"

Sanad : Al-Fatani.

S ource : Tadhkirat Al-Mawdu `at by Al-Fatani.

Rating : Matruk [826] .

Qudsi Hadith No. 771

Ibn-`Umar said, " God's Messenger , may God's peace and blessings be upon him , said, '[On Judgment Day] a servant stands in front of God. God makes the servant stand for a long time and the servant becomes very troubled. The servant says to the Lord, "O h, Lord! Have mercy on me today. " God replies, " Did you have mercy on any of my creatures for my sake so I can have mercy on you? Show me if you had mercy on anyone, even a bird! " ' That's why the companions of the Prophet, may God's peace and blessings be upon him , and the predecessors of this nation used to buy birds and free them."

Sanad : Muhammad-Bin-Mahdi Al-Misri via **Amr via Sadaqah via Talhah-Bin-Zayd via Musa-Bin-**Ubaydah via **Abdullah-Bin-Dinar via Ibn-**Amr.

Source : Musnad Al-Ruyani by Al-Ruyani.

Rating : Matruk [827] .

Qudsi Hadith No. 772

Abu-Al-Darda ' said that he heard the Prophet, may God's peace and blessings be upon him , say, "A caller in hellfire calls, 'Oh, Merciful [God]! Oh, Beneficent [God]! Save me from hellfire.' God orders an angel to t ake the servant out of hellfire and the servant stands in front of the Lord. God says to the servant, ' Did you have mercy on anyone so I can have mercy on you? Did you have mercy on a bird? '"

Sanad : Yusuf-Bin-Ya**qub-Bin-Ishaq-Bin-Buhlul via Ahmad-Bin-**Abd-Al-Jabbar-Bin-Muhammad via his father via Sa**id-Bin-**Abd-Al-Jabbar Al-Zubaydi via Safwan-Bin-**Amr Al-Saksaki via Shurayh-Bin-**Ubayd via Abu-Al-Darda ' .

Source : Al-Targhib Fi Fada 'i l Al-A`mal by Ibn-Shahin.

Rating : Da`if [828] .

Qudsi Hadith No. 773

Al-Dahhak said, " When Ibn-**Abbas was asked about the verse, 'The Lord granted you outer and inner blessings,' [829] he said, 'I asked God's Messenger , may God's peace and blessings be upon him , about this. I said, "Oh, God's Messenger! What are these blessings?" The Messenger replied, " The outer blessings are Islam, the appropriate forms that humans have, and the livelihood that has been provided to them. The inner blessings are the bad deeds that people do and God conceal s from other people. Oh, Ibn-**Abbas! God, the Almighty and Glorious , says, ' I 've given believers three things: I 've made the believers offer salat (F uneral Salat) for them when they die, I've given believers the opportunity to donate up to one-third of their wealth to charity after they die to expiate their offences, and I've concealed the bad deeds of believers for if I were to reveal them they'd be shunned by their families. ' " "

Sanad : Ahmad-Bin-Hamdan-Bin-**Abd-Al-**Aziz Al-Khutulli via Muhammad-Bin-**Uthman-Bin-Abi-Shaybah Al-**Absi via Ibrahim-Bin-Muhammad-Bin-Maymun via **Amr-Bin-Hashim Abu-Malik Al-Janbi via Juwaybir [Bin-Sa**id Al-Balkhi] via Al-Dahhak.

Source : Al-Jalis Al-Salih by Al-Mu`afa.

Rating : Da`if [830] .

Qudsi Hadith No. 774

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God says, " Whoever helps a weak creature of mine who can't pay them back, I shall pay them myself. "

Sanad : Al-Atiqi via Ahmad viaIsa-Bin-Yaqub-Bin-Jabir via Dinar [Bin-Abdullah] via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [831] .

Qudsi Hadith No. 775

Safwan-Bin-`Assal said , " God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, faith and polytheism kneel in front of the Lord. God says to faith, " Go to heaven you and your people. " And God says to polytheism, " Go to hell you and your people. " ' Then God's Messenger , may God's peace and blessings be upon him , recited '" Whoever comes with a good deed," [832] i.e. acknowledging that there is no god but Allah, " is given better than it . And whoever comes with a bad deed , " [833] i.e. follow ing polytheism, is thrown in hell.'"

Sanad : Abu-Ahmad Al-Hakim via Safwan-Bin-`Assal.

Source : Al-Durr Al-Manthur by Al-Suyuti .

Rating : Unrated.

Qudsi Hadith No. 776

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "A man, who never did a single good deed in his life, told his family to burn his body when he dies and throw half of it on land and half at sea. The man said that if God get s hold of him, the Lord will punish him a punishment unlike any other punishment the Lord w ill inflict on anybody else in the world. When the man died, his family did what he'd requested. The Lord ordered the land to collect the man's remains and ordered the sea to collect the man's remains. Then t he Lord asked the man, ' Why did you do that? ' The man replied, ' Oh, Lord! I did that because I feared you. You know that.' So the Lord forgave the man."

Sanad : Abu-Al-Zinad via Al-A`raj via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [834] .

Qudsi Hadith No. 777

Abu-Hurayrah, may God be pleased with him , said that the Prophet, may God's peace and blessings be upon him , said, "There was a profligate man. When he was about to die, he told his sons, 'When I die, b urn my body, grind it, and scatter it in the air. For I swear to God that if the Lord were to get hold of me, the Lord would punish me a punishment unlike any other punishment the Lord has inflicted on anybody else .' When the man died, his request was fulfilled. The Lord commanded the earth and said, ' Collect the remains of the man that you have. ' The earth complied and the man came into being. God asked the man, ' Why did you do what you did? ' The man replied, 'Oh, Lord! I feared you.' So God forgave him." {Someone else (i.e. another narrator) reported [that the man replied,] "Fear of you, oh Lord!"}

Sanad : Abdullah-Bin-Muhammad via Hisham via Mamar via Al-Zuhri via Humayd-Bin-`Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 778

Mamar said, "Al-Zuh ri said to me, 'Shall I tell you two amazing hadiths? Hamid-Bin-Abd-Al-Rahman told me that Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said, "There was a profligate man. When he was about to die, he told his sons, ' When I die, burn my body, grind it, and scatter me in the wind at sea. For I swear to God that if the Lord were to get hold of me, the Lord would punish me a punishment unlike any other punishment the Lord has inflicted on anybody else.' [When the man died,] the sons did what their father had instructed them to do. [Then God told the earth,] ' Bring back what you took, ' and the man came back to life and stood [before the Lord]. God asked the man, ' Why did you do what you did? ' The man replied, ' F ear of you, oh Lord! {or perhaps the man said " Y our awesomeness !"}' And God forgave the man because of th is ." ' Al-Zuhri said, 'And Hamid told me that Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " A woman was t hrown in hell because she tied a cat until the cat starved to death. She neither fed the cat nor allowed the cat to eat from the vermin and insects of the earth."' Al-Zuhri said, ' These [two hadiths] show that people should not be too confident or too hopeless [of entering heaven].'"

Sanad : Muhammad-Bin-RafiandAbd-Bin-Humayd via Abd-Al-Razzaq via Mamar.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 779

Abu-Hurayrah and Al-Hasan and Ibn-Sirin said that the Prophet , may God 's peace and blessings be upon him , said, " Before your time, t here was a man who did nothing good except believing that Allah is the only god. When the man was about to die, he told his family, 'When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it in the air on a windy day.' When the man d ied, the family did what he had instructed them to do. Then God held the man in the Lord's hand . God, the Almighty and Glorious , asked the man, ' Oh, son of Adam! What made you do what you did? ' The man replied, ' Oh, Lord! Fear of you. ' So God forgave the man because of this and the man had never done anything go o d excepting believing that Allah is the only god ."

Sanad : Abu-Kamil via Hammad via Thabit via Abu-Rafi` via Abu-Hurayrah T more than one person via Al-Hasan and Ibn-Sirin .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [835] .

Qudsi Hadith No. 780

Abu-Sa`id [Al-Khudri] , may God be pleased with him , said that the Prophet, may God 's peace and blessings be upon him , said, "Before your time, there was a man whom God made wealthy. When the man was about to die, he asked his sons, 'How was I as a father to you?' They replied, 'You were the best of fathers.' The man told his sons, 'I didn't do any good deeds whatsoever. So when I die, burn my body, grind it , and scatter it on a tempestuous day.' The sons did what their father had instructed them to do. God, the Almighty and Glorious , gathered the [ashes of the] man [and brought him back to life] and asked him, ' What made you do what you did? ' The man replied, 'Fear of you.' So God bestowed mercy on him."

Sanad : Abu-Al-Walid via Abu-Awanah via Qatadah via Uqbah-Bin-Abd-Al-Ghafir via Abu-Said.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 781

Abu-Sa`id Al-Khudri said that the Prophet, may God 's peace and blessings be upon him , said [to the sahabah], "Before your time, there was a man whom God blessed with wealth and sons. The man told his sons, 'Do what I'm ordering you to do; otherwise I'll keep you out of my will . When I die, burn my body {and to the best of my knowledge, he said "then grind me and throw me in the wind because I didn't do any good deeds for the sake of God and if God gets hold of me God will punish me " }.' The man took a pledge from his sons and they did what he asked them to do. I swear. Then God asked the man [after bringing him back to life], ' What made you do what you did? ' The man replied, 'Fear of you.' And God forgave him because of this only ."

Sanad : Ubaydallah-Bin-Mu adh Al-Anbari via his father via Shubah via Qatadah via Uqbah-Bin-Abd-Al-Ghafir via Abu-Sa`id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 782

Abu-Sa`id said that the Prophet, may God 's peace and blessings be upon him , said, "There was a man before your time whom God blessed with wealth and sons. When he was about to die, the man asked his sons, 'How was I as a father to you?' They replied, 'You were the best of fathers.' The man said to his sons, 'I didn't do any good deeds for the sake of God and if God were to get hold of me God would punish me. So when I die, burn my body, and when it becomes like coal grind it and scatter it in the wind {at sea} on a tempestuous day.' The man took pledges from his sons and they did what he told them to do. I swear to God. They scattered him (i.e. his ashes) on a tempestuous day. Then God said to the [ashes of the] man , ' B e , ' and the man came into being. God asked the man, ' Oh, my servant! What made you do what you did? ' The man replied, 'Fear of you {or "Your awesomeness"}.' God bestowed mercy on the man [and saved him] because of this only. {The Prophet repeated} Because of this only."

Sanad : Abdullah-Bin-Abi-Al-Aswad via Mutamir via his father via Qatadah via Uqbah-Bin-Abd-Al-Ghafir via Abu-Sa`id.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 78 3

Abu-Sa`id said that God's Messenger, may God 's peace and blessings be upon him , said, "There was a man who entered heaven without doing a single good deed. The man said to his family when he was about to die, 'When I die, burn my body, grind it, and scatter half of it at sea and half on land. ' God commanded the land and the sea to gather the man and they did. God asked the man, ' Why did you do what you did? ' The man replied, 'Fear of you.' So God forgave the man because of this."

Sanad : Muawiyah-Bin-Hisham via Shayban-Bin-Muawiyah via Firas-Bin-Yahya Al-Hamdani via Atiyyah Al-Awfi via Abu-Sa`id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [836] .

Qudsi Hadith No. 784

Hudhayfah said that the Prophet, may God 's peace and blessings be upon him , said, "Before your time, there was a man who thought that he committed sinful deeds. So he said to his family, 'When I die, take my body and leave it at sea on a hot day [so it can disintegrate]. ' Then God gathered him (i.e. his disintegrated body) [and brought him back to life] and asked him, ' What made you do what you did? ' The man replied, 'The only thing that made me do what I did is my fear of you.' So God forgave him."

Sanad : Uth man-Bin-Abi-Shaybah via Jarir via Mansur via Ribi via Hudhayfah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 785

Hudhayfah said that God's Messenger, may God 's peace and blessings be upon him , said, "Before your time, there was a man who thought that he committed bad deeds. So when he was about to die he said to his family, ' When I die, burn my body, grind it, and scatter it at sea because if God gets hold of me, the Lord will never forgive me.' Then God, the Almighty and Glorious , commanded the angels and they received the man's soul. God asked the man, ' What made you do what you did? ' The man replied, 'Oh, Lord! I did that only because I was afraid of you.' So God forgave the man."

Sanad : Ishaq-Bin-Ibrahim via Jarir via Mansur via Rib ` i via Hudhayfah.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : S ahih [837] .

Qudsi Hadith No. 786

Rib i-Bin-Hirash said, "Uqbah told Hudhayfah, 'Why don' t you tell us a hadith that you heard from the Prophet, may God 's peace and blessings be upon him .' Hudhayfah replied, 'I heard the Prophet say, " There was a man who became hopeless in life [because he committed so many sins and though t he would never enter heaven]. So when he was about to die, the man told his family, ' When I die, gather a lot of wood and start a fire. Burn my body until my flesh is gone and my bones are bare . Then take them and grind them and scatter them at sea on a hot {or windy} day. ' Then God collected the remains of the man [and brought him back to life] and asked him, ' Why did you do that? ' The man replied, ' I was afraid of you. ' So God forgave the man. """

Sanad : Musaddad via Abu-Awanah via Abd-Al-Malik-Bin-Umayr via Rib i-Bin-Hirash.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 787

Rib i-Bin-Hirash said, "Uqbah-Bin-Amr told Hudhayfah, 'Why don't you tell us something that you heard from God's Messenger, may God 's peace and blessings be upon him .' Hudhayfah replied, 'I heard the Messenger say, "When the Antichrist comes , he brings with him water and fire. What looks to people like fire is cool water and what looks to people like cool water is burning fire. Whoever of you who will be around at that time, should plunge in what they see as fire because it is fresh cool water. "' Hudhayfah also said, 'I heard the Messenger say, "Before your time, there was a man whom the angel [of death] came to take his life. The angel asked him, ' Did you do any good deeds? ' The man replied, ' I don't know. ' The angel told the man, 'Think about it . ' The man said, ' The only thing I know is that I used to trade with people in life and reward them. I gave a grace period [for payment] to the rich and forgave the poor (i.e. cancelled their debt). ' So God p ut the man in heaven."' Hudhayfah also said, 'I heard the Messenger say, "There was a man who became hopeless in life [because he committed so many sins and though t he would never enter heaven]. So when he was about to die, the man told his family, 'When I die, gather a lot of wood and start a fire. Burn my body until my flesh is gone and my bones are burnt. Then take them and grind them and wait for a windy day and scatter them at sea.' The family did that. Then God collected the remains of the man [and brought him back to life] and asked him, ' Why did you do that? ' The man replied, 'I was afraid of you.' So God forgave the man." 'Uqbah-Bin- ` Amir said, 'I also heard him (i.e. the Messenger) say that and that the man [in the third hadith] was someone who used to disinter the bodies of the dead [and steal their shrouds] . ' "

Sanad : Musa-Bin-Isma il via Abu-Awanah via Abd-Al-Malik via Rib i-Bin-Hirash.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 788

Abu-Mas ` ud Al-Ansari and Hudhayfah said that God's Messenger, may God 's peace and blessings be upon him , said, "Before your time, there was a man who used to commit a lot of sin. When he was about to die, he told his family, 'When I die, burn my body, grind it, and scatter it at sea on a windy tempestuous day.' When the man died, his family did what he'd requested. Then God, the Almighty and Glorious , gathered the [remains of the] man in the Lord's hand [and brought him back to life] and asked him, ' What made you do what you did? ' The man replied, ' Fear of you.' God told the man, ' I have forgiven you . '"

Sanad : Abu-Mu awiyah via Abu-Malik Al-Ashja i via Rib i-Bin-Hirash via Abu-Mas ud Al-Ansari and Hudhayfah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [838] .

Qudsi Hadith No. 789

Abdullah-Bin-Mas ud, may God be pleased with him , said, " T here was a man who did nothing good except believing that Allah is the only god. When the man was about to die, he told his family, 'When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it at sea on a windy day.' When the man died, the family did what he 'd requested . Then God held the man in the Lord's hand . God, the Almighty and Glorious , asked the man, ' What made you do what you did? ' The man

replied, ‘Fear of you.’ So God forgave the man.”

Sanad : Yahya-Bin-Ishaq via Hammad-Bin-Salamah via Asim-Bin-Bahdalah via Abu-Wa ' il viaAbdullah-Bin-Mas`ud.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [839] .

Qudsi Hadith No. 790

Abu-Bakr Al-Siddiq said, “One day, God’s Messenger, may God’s peace and blessings be upon him , offered the Dawn Salat and sat. When the morning came, he laughed. He kept sitting in his place until he offered the Noon Salat, the Afternoon Salat, and the Sunset Salat. He did all of that without talking. Then he offered the Evening Salat. Then he we went home. The people asked me, ‘Why don’t you ask the Messenger if there’s anything wrong. He did today something that he’s never done before.’ I asked the Messenger and he said, ‘Yes. I saw [in a vision] what happens in life and the hereafter. [On the day of resurrection] the predecessors and successors are gathered in one level area. The people are overwhelmed by that. So they go to Adam, may peace be upon him , soaked in sweat, and say, “Oh, Adam! You’re the father of human beings and the choice of God, the Almighty and Glorious . Why don’t you intercede with your Lord for us?” Adam replies, “I’m in the same position as you are. Go to your father after your father. Go to Noah. ‘God chose Adam, Noah, the family of Abraham, and the family of `Imran over the people of the worlds.’ [840] ” They go to Noah, may peace be upon him , and say, “Intercede with your Lord for us for you’ve been chosen by God and God has answered your prayer for the Lord did not leave ‘a single nonbelieving inhabitant on earth.’ [841] ” Noah replies, “I’m incapable of doing that. Go to Abraham, may peace be upon him , for God, the Almighty and Glorious , took him as a friend.” They go to Abraham. Abraham says, “I’m incapable of doing that. But go to Moses, may peace be upon him , for God, the Almighty and Glorious , spoke to him directly.” Moses says, “I’m incapable of doing that. But go to Jesus for he heals those who are born blind and the lepers and he brings the dead back to life.” Jesus says, “I’m incapable of doing that. But go to the master of the children of Adam for he’s the first one to appear [from the grave] when the earth cracks on the day of resurrection. Go to Muhammad, may God’s peace and blessings be upon him . He will intercede with your Lord, the Almighty and Glorious , for you.” I go [to the Lord to intercede for them]. Gabriel, may peace be upon him , comes to the Lord. God, the Almighty and Glorious , tells Gabriel, “ Let the Messenger in and give him the good news that heaven awaits him. ” Gabriel takes me in. I prostrate before the Lord for one week. God, the Almighty and Glorious , says to me, “ Raise your head, Muhammad. Say and you will be heard. And intercede and your intercession will be accepted. ” I raise my head. I look and see my Lord, the Almighty and Glorious , and prostrate for another week. God, the Almighty and Glorious , says to me, “ Raise your head. Say and you will be heard. And intercede and your intercession will be accepted. ” When I fall down to prostrate, Gabriel, may peace be upon him , holds my armpits and God, the Almighty and Glorious , inspires me with prayers the Lord has never inspired any human being with before. I say, “Oh, Lord! You created me as the master of the children of Adam. No bragging. And the first one to appear when the earth cracks on the day of resurrection. No Bragging. And more people will come to my basin [in heaven] than those who live between Sanaa and Aylah.” Then someone (God) says [to the angels], “ Call the true believers. ” The true believers intercede [for whomever they wish]. Then someone (God) says [to the angels], “ Call the prophets. ” A prophet comes with a group of people [that they are interceding for], a prophet comes with five or six people, and a prophet comes with no one. Then someone (God) says [to the angels], “ Call the martyrs. ” The martyrs intercede for whomever they wish. After the martyrs intercede, God, the Almighty and Glorious , says [to the interceders], “ I’m the most m erciful of all. Take to my heaven all those who believe in no god but me. ” All those who believe in no god but Allah enter heaven. Then God, the Almighty and Glorious , says [to the angels], “ Look in hell. Do you see anyone who has ever done any good deed? ” They look and find in hell a man. God asks him, “ Have you ever done a good deed? ” The man replies, “No. But I used to treat people well in selling and buying.” God, the Almighty and Glorious , says [to the angels], “ Treat my servant well the way he treated my servants well. ” Then they (the angels) take out of hell [another] man. God asks him, “ Have you ever done a good deed? ” The man replies, “No. But I ordered my son s to do the following: ‘When I die, burn my body in fire. Then grind me until I become like kohl. Then take me to the sea and disperse me in the wind.’” God, the Almighty and Glorious , asks the man, “ Why did you do that? ” The man replies, “Because I feared you.” God, the Almighty and Glorious , tells the man, “ Look at the kingdom of the greatest king. That is yours and ten times that. ” The man says [to God], “Why are you ridiculing me? You are the King!” That’s what made me laugh in the morning.’”

Sanad : Isa-Bin-Ahmad Al-Asqalani Al-Balkhi and Muhammad-Bin-Raja ‘ -Bin-Al-Sindi and Said-Bin-Masud Al-Marwazi via Al-Nadr-Bin-Shumayl-Bin-Kharashah Al-Mazini Abu-Al-Hasan via Abu-Naamah via Abu-Hunaydah Al-Bara ' -Bin-Nawfal via Walan Al-Adawi via Hudhayfah-Bin-Al-Yaman via Abu-Bakr Al-Sid diq.

Source : Musnad Abu-Awanah by Abu-Awanah.

Rating : Sahih [842] .

Qudsi Hadith No. 791

Mu`awiyah-Bin-Haydah said that he heard God’s Messenger, may God ’s peace and blessings be upon him , say, “ There was a man who was totally irreligious. When his life was approaching its end and he knew that he didn’t do any good deeds for the sake of God [to deserve going to heaven], he called his sons and asked them, ‘How am I as a father?’ They replied, ‘You’re a good father.’ The man told his sons, ‘ I will not leave any money for you unless you do what I’m asking you to do.’ The sons promised their father that they would do what he wanted them to do. I swear to God. The man told his sons, ‘When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it in the wind.’ I swear to God that when the man died, his sons did what their father had asked them to do. Then the man was brought back to life and looked better than ever before. And then he was brought in front of the Lord. God asked the man, ‘ Why did have your body burnt? ’ The man replied, ‘Fear of you, oh Lord! I’ve heard that you’re terrifying.’ So the man was forgiven. ”

Sanad : Al-Nadr-Bin-Shumayl via Bahz-Bin-Hakim [Bin-Muawiyah-Bin-Haydah] via his father [Hakim] via his grandfather [Muawiyah] .

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Sahih [843] .

Qudsi Hadith No. 792

Mu`awiyah-Bin-Haydah said that he heard God’s Prophet, may God ’s peace and blessings be upon him , say, “There was a servant of God, the Almighty and Glorious , whom the Lord blessed with wealth and sons. The man was totally irreligious. When the man’s life was approaching its end and he knew that he didn’t do any good deeds for the sake of God [to deserve going to heaven], he called his sons and asked them, ‘How am I as a father?’ They replied, ‘You’re the best of f ather s .’ The man told his sons, ‘I will not leave any money for you unless you do what I’m ordering you to do.’ The sons promised their father that they would do what he wanted them to do. I swear to God. The man

told his sons, 'When I die, take my body and burn it until it becomes like coal. Then grind it and scatter it in the wind. That way, God, the Blessed and Sublime , may not be able to find me. ' W hen the man died, his sons did what their father had ordered. I swear to God they did . Then the man was brought back to life and looked better than ever before. And then he was brought in front of the Lord , the Blessed and Sublime . God asked the man, ' Why did have your body burnt? ' The man replied, 'Fear of you, oh Lord! I've heard that you're terrifying.' So the man was forgiven."

Sanad : Ismail via Bahz-Bin-Hakim-Bin-Muawiy ah [Bin-Haydah] via his father [Hakim] via his grandfather [Mu`awiyah] .

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [844] .

Qudsi Hadith No. 793

Abu-Hurayrah said , " God's Messenger, may God 's peace and blessings be upon him , said that God, the Almighty and Glorious , said, ' I have prepared for my righteous serv ants what no eye has ever seen or ear has ever heard or human mind has ever imagined . ' If you wish (i.e. if you want to confirm that) , you can read [the Qur ' anic verse] , ' No soul knows what has been hidden for them (i.e. the believers) from nice things as a reward for what they were doing [from righteous deeds].' [845] "

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Al-Humaydi by Al-Humaydi.

Rating : Sahih [846] .

Qudsi Hadith No. 794

Abu-Hurayrah said, " God's Messenger, may God 's peace and blessings be upon him , said that God, the Blessed and Sublime , said, ' I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. '" Abu-Hurayrah said, "If you wish, you can read [the Qur 'a nic verse] , ' No soul knows what has been hidden for them from nice things as a reward for what they were doing.' [847] "

Sanad : Ali-Bin-Abdullah via Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al- Bukhari.

Rating : Sahih.

Qudsi Hadith No. 795

Abu-Hurayrah said that t he Prophet , may God 's peace and blessings be upon him , said , " God, the Almighty and Glorious , said, ' I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. ' Forget what God has shown you from rewards for what is in store [for the believers] is even much better ."

Sanad : Harun-Bin-Said Al-Ayli via Ibn-Wahb via Malik via Abu-Al-Zinad via Al-Araj via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 79 6

Abu-Hurayrah , may God be pleased with him , said, "The Prophet , may God 's peace and blessings be upon him , said , ' God, the Sublime , sa ys , " I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. " Forget what you've been shown from rewards for what is in store [for the believers] is even much better. '" Then he (Abu-Hurayrah) read [the Qur ' anic verse] , "No soul knows what has been hidden for them from nice things as a reward for what they were doing. " [848]

Sanad : Ishaq-Bin-Nasr via Abu-Usamah via Al-A` mash via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 79 7

Abu-Hurayrah said that God's Messenger, may God 's peace and blessings be upon him , said, "God, the Almighty and Glorious , said, ' I have prepared for my righteous servants what no eye has ever seen or ear has ever heard or human mind has ever imagined. ' If you wish, you can read [the Qur 'a nic verse], 'No soul knows what has been hidden for them from nice things as a reward for what they were doing.' [849] And i n heaven there is a tree that one can walk in its shade for a hundred years without crossing it. If you wish , you can read [the Qur ' anic verse], 'And an extended shade.' [850] And a place for a whip (i.e. a tiny place) in heaven is better than life and what's in it. If you wish , you can read the [Qur ' anic verse], ' Whoever is moved away from hell and placed in h e aven has succeeded . For the worldly life is nothing but vanity food.' [851] "

Sanad : Abu-Kurayb via Abdah-Bin-Sulayman andAbd-Al-Rahim-Bin-Sulayman via Muhammad-Bin-` Amr via Abu-Salamah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [852] .

Qudsi Hadith No. 798

Abu-Hurayrah said that God's Messenger, may God 's peace and blessings be upon him , said that God, the Sublime , said, " I have prepared for my righteous servants what no

eye has ever seen or ear has ever heard or human mind has ever imagined. ”

Sanad : Ahmad-Bin-Al-Mualla Al-Dimashqi Al-Qadi via Abdullah-Bin-Yazid-Bin-Rashid Al-Dimashqi Al-Muqri ‘ via Sadaqah-Bin-Abdullah via Said-Bin-Abi-` Arubah via Qatadah via Muhammad-Bin-Sirin via Abu-Hurayrah.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Da` if [853] .

Qudsi Hadith No. 799

Ibn-` Abbas said that God’s Messenger, may God ’s peace and blessings be upon him , said, “When God created Garden of Eden, the Lord created in it what no eye has ever seen or ear has ever heard or human mind has ever imagined. Then God said to Garden of Eden, ‘ Speak . ’ Garden of Eden replied, ‘The believers have succeeded .’ [854] ”

Sanad : Ahmad-Bin-Ali via Hisham-Bin-Khalid via Baqiyyah via Ibn-Jurayh via Ata ‘ via Ibn-` Abbas.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [855] .

Qudsi Hadith No. 800

Abu-Sa` id said that the Prophet , may God ’s peace and blessings be upon him , said, “God, the Blessed and Sublime , created heaven from a brick of gold , a brick of silver , and grout of musk. Then God said to heaven ‘ Speak . ’ Heaven replied, ‘The believers have succeeded.’ [856] Then the angels said to heaven, ‘How nice you are! H ome of the kings.’”

Sanad : Bishr-Bin-Adam via Yunus-Bin-Ubaydallah Al-Umari via Adiyy-Bin-Al-Fadl via Al-Jurayri via Abu-Nadrah via Abu-Said.

Source : Kashf Al-Astar by Al-Haythami.

Rating : Da` if [857] .

Qudsi Hadith No. 801

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger, may God ’s peace and blessings be upon him , said, “God created Garden of Eden and planted its trees with the hand of the Lord. Then God said to Garden of Eden, ‘ Speak . ’ Garden of Eden replied, ‘The believers have succeeded.’ [858] ”

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Al-Abbas-Bin-Muhammad Al-Duri via Ali-Bin-` Asim via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [859] .

Qudsi Hadith No. 802

Anas said , “ God’s Messenger, may God ’s peace and blessings be upon him , said, ‘ God, the Almighty and Glorious , created Garden of Eden with God’s hand from a brick of white margarite , a brick of red ruby, a brick of gree n aquamarine, and grout of musk . The G arden’s grass is saffron crocus, its pebbles are pearls, and its sand is ambergris. Then God said to Garden of Eden, “ Speak . ” Garden of Eden replied, “ The believers have succeeded. ” [860] God, the Almighty and Glorious , said, “ I swear by my Might and Glory that no miserly person shall reside in you and be come my neighbor. ”’ Then God’s Messenger, may God ’s peace and blessings be upon him , recited [the Qur ‘ anic verse], ‘ Those who are guarded against the miserliness of their souls are the successful one s .’ [861] ”

Sanad : Muhammad-Bin-Al-Muthanna Al-Bazzar via Muhammad-Bin-Ziyad Al-Kalbi via Bishr-Bin-Husayn [Al- Asbahani] via Said-Bin-Abi-Arubah via Qatadah via Anas.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Matruk [862] .

Qudsi Hadith No. 803

Anas said, “ When God, the Almighty and Glorious , created heaven , the Lord made its plants: ‘ Praise be to the Lord ,’ ‘ Thanks be to the Lord ,’ ‘ There is no god but Allah ,’ ‘ God is the greatest ,’ and ‘ No power or strength except through God .’ Then God told heaven, “‘ The believers have succeeded.” [863] Speak my heaven. ’ Heaven replied, ‘You’re God. There is no god but you. You’re the Living and Everlasting. Happiness comes to those who enter me.’ God, the Almighty and Glorious , said, ‘ I swear by my M ight and Loftiness above my S ervants that I shall prevent from entering you all habitual fornicators, wine addicts, and calumniators {i.e. slanderers}. ’”

Sanad : Al-Shirazi via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 804

Anas said, “When God created Garden of Eden, which is the first thing that God created, God said to the Garden, ‘ Speak . ’ The Garden replied, ‘There is no god but Allah. Muhammad is Allah’s Messenger. “The believers have succeeded.” [864] The successful ones are the ones who enter me and the failed ones are the ones who enter hell.’”

Sanad : Abu-Tahir Muhammad-Bin-Abd-Al-Wahid and Al-Rafi i via Anas.

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 805

`Ali said, “God, the Sublime , created only three things with the hand of the Lord. For the rest, God said, ‘ Be , ’ and they came into being. God created the pen, Adam, and Firdaws with Lord’s hand. God said to Firdaws, ‘ I swear by my Might and Glory that no miserly person shall reside in you and become my neighbor and no cuckold shall smell your fragrance. ’”

Sanad : Al-Daylami via `Ali.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [865] .

Qudsi Hadith No. 806

Ibn-` Umar said, “When God created heaven, the Lord said to it, ‘ Speak. ’ Heaven replied, ‘Happiness comes to those who enter me.’ The Glorious Almighty [God] said, ‘ I swear by my Might and Glory that eight kinds of people shall never reside in you: wine addicts, habitual fornicators, calumniators {i.e. slanderers}, cuckolds, accomplices, transsexuals, family abandoners, and those who break a swear to God . ’”

Sanad : Al-Ghazali via Ibn-` Umar.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [866] .

Qudsi Hadith No. 807

Al-Harith-Bin-Nawfal said, “God’s Messenger, may God ’s peace and blessings be upon him , said, ‘God, the Blessed and Sublime , created three things with the Lord’s hand. God created Adam, may God’s peace and blessings be upon him , with the Lord’s hand. God wrote the Torah with the Lord’s hand. And God planted Firdaws with the Lord’s hand. Then God said, “ I swear by my Might that no wine addict or cuckold shall enter Firdaws. ”’ People asked the Messenger, ‘Oh, God’s Messenger! We know what a wine addict is, but what is a cuckold?’ The Messenger replied, ‘ Those who allow their families to engage in immoral activity.’”

Sanad : Ali-Bin-Dawud Al-Qantari viaAbdullah-Bin-Salih via Abu-Mashar [Najih-Bin-Abd-Al-Rahman Al-Sindi] via Ubaydallah-Bin-Abdullah-Bin-Al-Harith-Bin-Nawfal via `Abdullah-Bin-Al-Harith via his father [Al-Harith-Bin-Nawfal].

Source : Masawi ‘ Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [867] .

Qudsi Hadith No. 808

God, the Sublime , say s , “ This is {i.e. heaven} [is] my mercy. I bestow it on whomever I wish. ”

Sanad : Al-Madani { via Al-Bukhari and Muslim } .

Source : Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 80 9

Salamah-Bin-` Abdullah said that God’s Messenger, may God ’s peace and blessings be upon him , said, “God swept the courtyard of the heaven of Firdaws with the Lord’s hand and built it from a brick of pure gold and a brick of fine musk. Then God planted in it the best fruit s and fragrant herbs and ca used rivers to gush forth therein. When finished, God sat on the Lord’s throne and looked at Firdaws and said, ‘ I swear by my Might that no wine addict or habitual fornicator shall enter you. ’”

Sanad : Muhammad-Bin-Ibrahim via Al-Hasan-Bin-Muhammad-Bin-Hammad via Sulayman-Bin-Umar-Bin-Khalid via Wahb-Bin-Rashid via Thawr-Bin-Yazid viaAmr -Bin-Salamah via his father [Salamah-Bin-` Abdullah].

Source : Ma` rifat Al-Sahabah by Al-Asbahani.

Rating : Da` if [868] .

Qudsi Hadith No. 810

Abu-Hurayrah, may God be pleased with him , said, “A man asked, ‘Oh, God’s Messenger! I’m a man who loves to hear nice sound ; is there nice sound in heaven?’ The Messenger, may God ’s peace and blessings be upon him , replied, ‘Yes, I swear to God there is . God reveals to a tree in heaven, “ Say something to my servants who were busy worshiping me and remembering me and stayed away from the playing of lutes and flutes. ” The tree produces a sound like no creature has ever heard from the praising and glorification of the Lord. ’ ”

Sanad : Al-Hakim Al-Tirmidhi via Abu-Hurayrah.

Source : Al-Durr Al-Manthur by Al-Suyuti .

Rating : Da` if [869] .

Qudsi Hadith No. 811

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "When God created heaven and hell, God sent Gabriel and said, ' Look at heaven and see what I have prepared for its dwellers. ' Gabriel went and looked at heaven and what God prepared for its dwellers. Gabriel returned to the Lord and said, 'I swear by your Might that anyone who hears about it will want to enter it.' So God made it difficult to enter heaven [by requiring its dwellers to perform righteous deeds and refrain from performing sinful deeds.] Then God told Gabriel, ' Go back and l ook at heaven and see what I have prepared for its dwellers. ' Gabriel went back and saw how difficult it was to enter heaven. Gabriel returned to the Lord and said, 'I swear by your Might that I'm fearful that no one will be able to enter it.' Then God said to Gabriel, ' Go to hell and see what I have prepared for its dwellers. ' Gabriel went to hell and saw its dwellers stacked one above the other. Gabriel returned to the Lord and said, 'I swear by your Might that no one who hears about it will want to enter it.' So God made it easy to enter hell [by seducing its dwellers to perform sinful deeds and refrain from performing righteous deeds.] Then God told Gabriel, ' Go back [and look at he ll and see what I have prepared for its dwellers] . ' Gabriel went [back and saw how easy it was to enter hell] . Gabriel [returned to the Lord and] said, ' I swear by your Might that I'm fearful that no one will be able to resist not entering it.'"

Sanad : Abu-Kurayb via Abdah-Bin-Sulayman via Muhammad-Bin-Amr via Abu-Salamah via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi .

Rating : Sahih [870] .

Qudsi Hadith No. 812

Abu-Sa ` id said [that the Prophet, may God's peace and blessings be upon him , said] , " Prophet Moses said, 'Oh, Lord! You make life difficult for your believing servants in the worldly life!' God opened to Moses one of the gates of heaven and said, ' This is what I have prepared for the believers. ' Moses said, 'Oh, Lord! I swear by your Might and Glory and Sublimity that if a servant of yours were without arms and legs and were dragged on the face, from birth to the day of resurrection, that reward would make the servant forget all of those troubles .' Then Moses said, 'Oh, Lord! You make life easy for your disbelieving servants in the worldly life!' God opened to Moses one of the gates of hell and said , ' This is what I have prepared for the disbelievers. ' Moses said, 'Oh, Lord! I swear by your Might that if you gave a servant of yours all of the good things in life , from birth to the day of resurrection, that punishment would make the servant forget all of those luxuries ."

Sanad : Al-Daylami via Abu-Sa` id.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [871] .

Qudsi Hadith No. 813

Jabir said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says to heaven every day, ' Be pleasant to your residents, ' and heaven becomes more pleasant. The coolness that people find before daybreak is from that."

Sanad : Ahmad-Bin-Jafar-Bin-Fatik Al-Tustari via Yusuf-Bin-Musa Abu-Ghassan Al-Sukkari Al-Razi via Amr-Bin-Abd-Al-Ghaffar Al-Fuqaymi via Al-Amash via Abu-Sufyan via Jabir.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [872] .

Qudsi Hadith No. 814

Abu-Hurayrah said, "One day, in the presence of a Bedouin, the Prophet, may God's peace and blessings be upon him , said, ' A man in heaven asked the Lord for permission to farm. God asked the man, " Don't you have what you want ? " The man replied, " Certainly. But I like to farm. " The man quickly sowed and in the blink of an eye the seeds became plants that grew to fruition and were harvested and piled in heaps like mountains. God said, " Take it, son of Adam, for nothing satisfies you . "' The Bedouin said to the Messenger, 'Oh, God's Messenger! This man must have been from the Quraysh tribe or from the Ansar because they're farmers and we' re not! ' God's Messenger laughed."

Sanad : Muhammad-Bin-Sinan via Fulayh via Hilal via ` Ata ' -Bin-Yasar via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 815

Muhammad-Bin-Ali-Bin-Al-Husayn said that God's Messenger, may God's peace and blessings be upon him , said, "In heaven, there is a tree called Tuba (i.e. bliss). A horseman can ride in its shade for a hundred years. Its leaves a nd dates are green gowns . Its flowers are big and yellow. Its racemes are silk and brocade. Its fruit s are garbs. Its resin is ginger and honey. Its pebbles are re d rubies and green emeralds and its sand is musk and ambergris. Its camphor is yellow and its gras s is fully-grown saffron crocus . Its burning incense shines without fuel. From it, the Salsabil [873] , Main [874] , and Rahiq [875] rivers originate. It's one of the places where the people of heaven congregate. They gather there and talk. One day, while they were in its shade tal king, the angels came to them on graceful she-camels — created from rubies with soul s blown into them afterwards — . They were drawn together with chains of gold. Their faces were like lamps full of freshness, beauty, and glamour. Their fur was a mixture of damask and soft white cotton, which the onlookers ha d never seen before. They were submissive without humiliation and graceful without training. On them were howdahs whose walls are of margarite and ruby decorated with pearl and coral and whose seats are of red gold c overed with purple tapestry . The angels sat the she-camels for the people of heaven and said to them, ' Your Lord sends greetings of peace to you and is asking you to visit God so that God may look at you and you may look at God and so that God may talk to you and you may talk to God and so that God may greet you and you may greet God and so that God may bestow more of the Lord's grace on you for God's mercy is immense and the Lord's grace is vast. ' Each one of them

mounted a she-camel and they move d in a straight line where no one got ahead of another and no ear of a she-camel surpassed the ear of another she-camel. Each tree in heaven they pass ed offer ed them its fruit and moved out of their way so that it d id not misalign their movement or separate them one from another . When they were raised to the Omnipotent [God], the Almighty and Glorious , God uncovered the Lord's face for them and the ultimate greatness of the Lord appeared to them. God offered them greetings of peace. They replied, ' Our Lord! You're peace and peace emanates from you. And you 're the owner of Majesty and Honor .' God said to them, ' I ' m peace and peace emanates from me. An d I 'm the owner of M ajesty and Honor. So welcome to my servants who kept my commandments, fulfilled my covenant, feared me without seeing me, and in every situation had a reverential awe of me. ' They replied, 'We swear by your Might and Glory and Highness that we didn't recognize you sufficiently and we didn't offer you what you deserve. So allow us to prostrate before you.' The Lord said to them, ' I've relieved you from the difficulty of worshiping me and rested your bodies. You stood for me long enough and kept your faces in submission to me for a long time. But now you've made avail able to me my soul, mercy, and generosity . So ask me for anything you want and I will give it to you and request from me anything you wish and I will make your wishes come true for today I shall not compensate you based on you r deeds but based on my mercy, capacity, majesty, highness, and greatness. ' They continued to ask and wish for grants and gifts to the point where the smallest wish was equal to the entire worldly life from the time God, the Almighty and Glorious , created it to the time the Lord destroyed it. The Lord said to them, ' You haven't asked for enough things and you've settled for less than you deserve so I' m given you what you've asked for and what you've wished and more. Look at the gifts that your Lord is giving you. ' Then in heaven appeared divine domes . And rooms , built from pearl and coral , whose gates are of gold, beds are of ruby, mattresses are of silk and brocade, and pulpits — whose gates and courtyards emanate light like sunlight or like the visible light of a shining star in daylight —are of light . And high palaces in the highest place of ` Illiyyin built from glowing ruby . Such was an unfathomable s cene to witness. Palaces of white ruby were furnished with white silk. Palaces of red ruby were furnished with red tapestry. Palaces of green ruby were furnished with green silk. And palaces of yellow ruby w ere furnished with yellow fabric decorated with green aquamarine, red gold, and white silver. The palaces' bases and pillars were of ruby and their balconies were domes of pearl and their towers were rooms of c oral . When the people of heaven headed to what the Lord gave them, horses of white ruby, with souls, came to them. Next to the horses were immortal youths. Each one of them was holding in the hand the horse's curb, bridle, and rein, which were of white silver adorned with pearl and ruby. Their saddles were woven seats of silk and brocade. The horses moved around showing their riders the gardens of heaven. When the people of heaven reached their homes, they found everything that they asked for and wished from the Lord. At every gate of those palaces were four gardens : t wo gardens had spreading branches and two gardens had dark green plants . In the gardens, there were two gushing springs and two kinds (fresh and dry) of every fruit and houris secluded in pavilions. When the people of heaven sat in their palatial homes and rested, the Lord, the Sublime , asked them, ' Have you found what your Lord had truly promised you? ' They replied, 'Yes, we' re pleased. So be pleased with us.' God told them, ' Because I'm pleased with you, I've made you reside in my home, look at my face, and embrace my angels. So congratulations on an everlasting gift void of disconcertment or belittlement. ' Then they said, ' P raise be to God who freed us from anxiety for our Lord is forgiving and grateful. God , out of the grace of the Lord, gave us a n everlasting abode where we never tire or travail. ' [876] "

Sanad : Ibn-Musa Ishaq-Bin-Musa Al-Harawi via Al-Qasim-Bin-Yazid Al-Jarmi Al-Mawsili via Abu-Ilyas [Idris-Bin-Sinan] via Muhammad-Bin-`Ali-Bin-Al-Husayn.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Da` if [877] .

Qudsi Hadith No. 816

Sayfi Al-Yamami said, "I asked Abd-Al-Aziz-Bin-Marwan about the coming of the people of heaven and he said, 'They come to God, the Almighty and Glorious , every Thursday. Couches are placed for them and every one of them knows their couch better than you know this couch of yours that you're sitting on now. {Sayfi swore that this happened.} When they sit on their couches, and everyone else does the same, The Blessed and Sublime [God] says [to the angels], " These are my servants, creatures, neighbors, and guests. Give them food to eat. " They' re served white birds that look like Khorasani camels. They eat from them as much as they wish. Then the Blessed and Sublime says, " My servants, creatures, neighbors, and guests have been fed. Give them something to drink. " They're brought containers of many different colors and they drink from them. Then God says, " My servants, creatures, neighbors, and guests have bee n fed and given something to drink. Give them fruit to eat. " They're given fruit from dangling trees and they eat from them as much as they wish. Then God says, " My servants, creatures, neighbors, and guests have been fed and given something to drink and fruit to eat. Give them something to wear. " The products of trees of all colors including yellow, green, and red are brought. These trees bear nothing but garments. {Sayfi swore that these trees bear nothing else.} They're given gowns and shirts to wear. Then God says, " My servants, creatures, neighbors, and guests have been fed and given something to drink and fruit to eat and clothes to wear . Perfume them. " Musk is sprayed on them like the drizzles of rain . Then God says, " My servants, creatures, neighbors, and guests have been fed and given something to drink and fruit to eat and clothes to wear and they have been perfumed. Now I shall reveal myself to them so they can look at me. " When God appears to them and they look at the Lord, their faces shine. And then God says to them, " Go back to your homes. " [They go back to their home s and] t heir spouses say to them, " When you left us you looked a certain way and now y ou look different." They reply, "That's because God, the Almighty and Glorious , appeared to us. We looked at the Lord and our faces shined.""

Sanad : Azhar-Bin-Marwan via Abdullah-Bin-Aradah Al-Shaybani via `Abd-Al-Rahman-Bin-Yazid via his father via Sayfi Al-Yamami.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Da` if [878] .

Qudsi Hadith No. 817

Sa` id-Bin -Al-Musayyab said, "I met Abu-Hurayrah and he said to me , 'I ask God to unite us in the market of heaven.' I asked, 'Is there a market in heaven?' Abu-Hurayrah replied, 'Yes. God's Messenger, may God's peace and blessings be upon him , told me, " P eople enter heaven based on [the quantity and quality of] their good deeds. On Friday, they visit God, the Almighty and Glorious . The throne of God appears and the Lord becomes visible to them in one of the gardens of heaven. Then placed for them are chairs of light, chairs of pearl, chairs of ruby, chairs of aquamarine, chairs of gold, and chairs of silv er . The least faithful ones of them— and there are no unfai thful ones amongst them—sit on dunes of musk and camphor and they do not begrudge the more faithful ones the ir chairs ." I asked the Messenger, "Oh, God's Messenger! Do we see our Lord [on the day of resurrection] ?" The Messenger replied, "Yes. Do you doubt the visibility of the sun and moon on a full-moon night?" We (the Sahabah) replied, "No." The Messenger said, "Similar ly , you won't doubt the visibility of your Lord, the Almighty and Glorious ." The Messenger continued, "God , the Almighty and Glorious , talks to each and everyone who is present. God says, ' Oh, so-and-so ! Do you remember when you did such and such deed? ' God re minds them of some of their treachery in life. The person replies, 'Oh, Lord! Didn't you forgive me?' God says, ' Certainly. Because of my forgiveness you are where you are. ' Then a cloud comes above them and they're showered with perfume the like of which they've never smelled before. Then God says to them, ' Let's go to what I have prepared for you out of my generosity and take whatever you desire. ' They go to a market that is surrounded by angels and the market contains things the like of which no eye has ever seen or ear has ever heard or mind has ever imagined. They take whatever they wish. Nothing in the market is bought or sold. In the market, the people of heaven meet with each other. People of high er rank s come and meet with those of lower rank s . There are no low people amongst them. People of low er ranks are amazed by the clothes that the people of high er ranks wear . As

soon as that amazement sinks in, the people of lower ranks see themselves wearing better clothing than those of the people of higher ranks. That's because in heaven there is no sadness . Then they go back to their homes. Their spouses tell them, ' Welcome. You loo k better and smell nicer than when you left us. ' They reply, ' Today we sat with our Omnipotent Lord, the Almighty and Glorious . It's only natural that something like this would happen to us."""

Sanad : Hisham-Bin-Ammar via Abd-Al-Hamid-Bin-Habib-Bin-Abi-Al-Ishrin via Abd-Al-Rahman-Bin-Amr Al-Awzai via Hassan-Bin-Atiyyah via Said-Bin-Al-Musayyab.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [879] .

Qudsi Hadith No. 818

Abu-Sa` id Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , says to the people of heaven, ' Oh, people of heaven! ' They reply, 'Yes, our Lord. We're at your service.' God asks them, ' Are you pleased? ' They reply, 'Why wouldn't we be pleased when you gave us what you haven't given anyone else of your creatures?' God says to them, ' I will give you something even better. ' They ask, 'Oh, Lord! What is better than that?' God replies, ' Me b ei ng pleased with you where I won't be angry at you ever again. ' "

Sanad : Mu adh-Bin-Asad via Abdullah via Malik-Bin-Anas via Zayd-Bin-Aslam via Ata'-Bin-Yasar via Abu-Said Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 819

Jabir-Bin-` Abdullah said that God's Messenger, may God's peace and blessings be upon him , said, "When the people of heaven enter heaven, God, the Almighty and Glorious , ask s them, ' Do you want more things so I can give them to you? ' They reply, 'Our Lord! What things could we possibly need more than what you've given us.' God says to them, ' My acceptance is more important. '"

Sanad : Abu-Qutaybah Salm-Bin-Al-Fadl Al-Adami {in Mecca} via Musa-Bin-Harun via Salamah-Bin-Shabib via Al-Firyabi via Sufyan Al-Thawri via Muhammad-Bin-Al-Munkadir via Jabir-Bin-` Abdullah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [880] .

Qudsi Hadith No. 820

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, " Gabriel brought to me something that looked like a white mirror with a speckle on it . I asked, ' Oh, Gabriel! What is this?' Gabriel replied, 'This [shiny mirror] represents the day of Friday. God has made it a holiday for you and your nation. You're before the Jews [whose holiday is Saturday] and the Christians [whose holiday is Sunday]. There is an hour on Friday where all good prayers to God are answered. ' I asked, 'What is this b l ack speckle?' Gabriel replied, 'This is the day of resurrection. It takes place on Friday. We call it Yawm Al-Mazid (Day of Excess).' I asked , ' What is Yawm Al-Mazid?' Gabriel replied, ' God has in heaven a fragrant wadi that has in it dunes of white musk . On Friday, God goes there. High seats of gold are brought for the prophets and high seats of pearl are brought for the martyrs. Houris come down from the rooms and praise and glorify God. Then God says, " Give my servants something to wear. " The servants are given something to wear. God says, " Feed my servants. " The servants are fed. God says, " Give my servants something to drink. " The servants are given something to drink. God says, " Perfume my servants. " The servants are perfumed. Then God asks them, " What do you want? " They reply, " Our Lord. We want you to be pleased with us. " God says to them, " I am pleased with you. " Then God commands them to leave and they do so. And then the houris ascend to the rooms, which are made of green emerald and red ruby.'"

Sanad : Shayban-Bin-Farrukh via Al-Saq-Bin-Hazn via Ali-Bin-Al-Hakam Al-Bunani via Anas-Bin-Malik.

Source : Musnad Abu-Ya la by Abu-Yala Al-Mawsili.

Rating : Hasan [881] .

Qudsi Hadith No. 821

Al-Ghazali sa id , " God, the Sublime , appears to the believers and says , ' Ask me for anything you want. ' They reply, '[We want your] acceptance.'"

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [882] .

Qudsi Hadith No. 822

Mu` adh-Bin-Jabal said, " God's Messenger, may God's peace and blessings be upon him , said , 'If you want , I can tell you the first thing that God, the Almighty and Glorious , says to the believers and the first thing that the believers say to God on the day of resurrection.' We replied, 'Yes, God's Messenger! Tell us.' The Messenger said, 'God, the Almighty and Glorious , says to the believers, " D o you like meeting me? " They reply, " Yes, our Lord! " God asks them, " Why? " They reply, " We hope for your pardon and forgiveness. " God says to them, " You've earned my forgiveness. " "

Sanad : Ali-Bin-Ishaq via Abdullah via Yahya-Bin-Ayyub via Ubaydallah-Bin-Zahr via Khalid-Bin-Abi-Imran via Abu-Ayyash via Muadh-Bin-Jabal.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [883] .

Qudsi Hadith No. 823

Abdullah [Bin-Masud] said, "The Prophet , may God's peace and blessings be upon him , said, 'I know the last person of the people of hell to leave hell and the last person of the people of heaven to enter heaven. It is a man who leaves hell crawling facedown. God says to him , " Go and enter he aven . " The man comes to heaven and heaven appears to him as if i t were full. The man goes back and says, " Oh, Lord! I found heaven full. " God says to him , " Go and enter heaven. " The man comes to heaven and heaven appears to him as if it were full . The man goes back and says, " Oh, Lord! I found heaven full. " God says to him , " Go and enter heaven. The equivalent of the worldly l ife and ten times as much is your s {or ' the equivalent of ten times the worldly life is yours ' } . " The man says to God, " Are you ridiculing me { or 'laughing at me'} and you're the King ? "' I saw God's Messenger, may God's peace and blessings be upon him , laughing to the point where his molars became visible. The Messenger used to say, 'That person has the lowest rank of the people of heaven.'"

Sanad : Uthman-Bin-Abi-Shaybah via Jarir via Mansur via Ibrahim viaUbaydah via `Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 824

Anas-Bin-Malik said, " God's Messenger, may God's peace and blessings be upon him , said, 'The last one to enter heaven is a man who sometimes walks, sometimes crawls facedown, and sometimes is surrounded by hellfire. When he crosses hell, he says, "Blessed is the Lord who saved me from hell . God has given me something that the Lord has never given to any predecessor or successor. Then a tree is raised for him. The man says , 'Oh, Lord! Let me rest in the shade of this tree and drink from its water.' God replies, ' Oh, son of Adam! If I gave you that you might ask me for something else? ' The man says, 'No, Lord!' The man promises God that he won't ask the Lord for anything else. God excuses the man because the man sees something that he can't wait to have. So God places the man in the shade of the tree. The man rests in the shade of the tree and drinks from its water. Then a tree, better than the first, is raised for him. The man says, 'Oh, Lord! Let me rest in the shade of this tree and drink from its water and I will not ask you for anything else.' God replies, ' Son of Adam! Didn't you promise me that you wouldn't ask me for anything other than what I gave you? If I made you rest in its shade, you might ask me for something else. ' The man promises God that he won't ask the Lord for anything else. God, the Almighty and Glorious , excuses the man because the man sees something that he can't wait to have. So God places the man in the shade of the tree. The man rests in the shade of the tree and drinks from its water. Then a tree, better than the first two, is raised for him near heaven's gate. The man says, 'Oh, Lord! Let me rest in the shade of this tree and drink from its water and I will not ask you for anything else.' God replies, ' Son of Adam! Didn't you promise me that you wouldn't ask me for anything other than what I gave you? ' The man says , ' Certainly, oh Lord! Grant me that and I will not ask you for anything else.' God replies, ' If I made you rest in the shade of the tree, you might ask me for something else. ' The man promises God that he won't ask the Lord for anything else. God excuses the man because the man sees something that he can't wait to have. So God places the man in the shade of the tree. While the man is resting in the shade of the tree, he hears the voices of the people of heaven. The man says, 'Oh, Lord! Let me enter heaven.' God replies, ' Oh, son of Adam! You never stop asking. Would you be satisfied if I gave you twice the worldly life? ' The man says, ' Oh, Lord! Are you ridiculing me and you're the Lord of t he Worlds? "" Ibn-Masud laughed and asked, 'Aren't you going to ask me why I'm laughing?' The people said, 'Why are you laughing?' Ibn-Masud replied, 'That's how God's Messenger, may God's peace and blessings be upon him , laughed. The Messenger asked, "Aren't you going to ask me why I'm laughing?" The people said, "Why are you laughing, God's Messenger?" The Messenger replied, " I'm laughing because the Lord laughed when the man said 'Are you ridiculing me and you're the Lord of the Worlds?' God said to the man, ' I'm not ridiculing you. But I'm capable of doing whatever I wish. """

Sanad : `Affan via Hammad via Thabit via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [884] .

Qudsi Hadith No. 825

Masruq-Bin-Al-Ajdasaid, "Abdullah-Bin-Masud said, ' The Prophet , may God's peace and blessings be upon him , said, " God gathers the predecessors and successors on a specific day for forty years. The people look up at the sky and wait to be judged. God, the Almighty and Glorious , descends in the shade of clouds from the Lord's throne to the Lord's chair. A caller calls, ' Oh, people! Do you approve of your Lord , who created you and blessed you and commanded you to wo rship God and God alone, making each group of you follow what it used to worship? Isn't that only fair and justice from your Lord? ' The people reply, ' Certainly. ' Each group of people follows what it used to worship in life. Replicas of what they used to worship are shown to them and they follow them. Some of them follow the sun. Some of them follow the moon. And some of them follow the idols and statues that they used to worship. A replica of Jesus in the form of the devil of Jesus is shown to those who used to worship Jesus. And a replica of Ezra in the form of the devil of Ezra is shown to those who used to worship Ezra. What remains are Muhammad, may God's peace and blessings be upon him , and his nation. The Lord, the Almighty and Glorious , comes to them in a form and asks, ' Why haven't you left like the rest of the people? ' They reply, ' We haven't seen our Lord yet. ' God asks them, ' Can you recognize your Lord? ' They reply, ' We and the Lord have agreed on a signal. When we see that signal, we shall know that it is the Lord. ' The Lord asks, ' What is this signal ? ' They reply, ' God will uncover the Lord's shank. ' At that moment, God uncovers the Lord's shank and all the people prostrate except those who have stiff backs like the horns of cows. They try to prostate but can't. They were told to prostate when they were healthy but refused. Then God says to them, ' Raise you heads. ' They raise their heads and God gives each one a light based on the ir deeds. Some of them are given a light , like a mountain , in front of

them. Some of them are given a smaller light than that . Some of them are given a light, like a palm tree, in their right hand. Some of them are given a smaller light than that. That continues until a man is given a light on his toe s . The light shine s once and darken s once. When the light shine s , the man moves his foot and proceeds. And when the light darken s , the man stands still. The Lord is in front of them. God sees them cross hell on a bridge that is sharp as the edge of a sword and is slipper y and slithery. God tells them, ‘ Cross. ’ The speed at which they cross the bridge is proportionate to the amount of light they have. Some of them cross in the blink of an eye. Some of them cross like lightning. Some of them cross like the clouds. Some of them cross like the stars. Some of them cross like the wind. Some of them cross like horses. And s ome of them cross like humans. That continues until the man who was given his light on his toes passes through . The man crosses the bridge crawling on his face, hands, and legs. One leg moves and the other gets stuck. The man gets burnt from the sides. The man continues to move across the bridge until he gets to the other side. Then the man stand s and says, ‘ Praise be to God. The Lord has given me something that the Lord has never given to anyone else. The Lord has saved me from hell after I’ve witnessed it. ’ Then the man is taken to a brook near heaven’s gate. The man bathes and his smell and color become similar to those of the people of heaven. The man sees what is in h e aven through the gates and says to the Lord, ‘ Lord! Let me enter heaven. ’ God replies, ‘ You’re asking for heaven when I just saved you from hell? ’ The man says, ‘ Make a divider between me and heaven and I won’t hear anything from it. ’ The man enters heaven. Then the man sees a fascinating house and says to the Lord, ‘ Lord! Let me have that house. ’ God replies, ‘ If I gave it to you, you might ask me for something else. ’ The man says, ‘ I swear by your Might that I won’t ask you for anything else. What other house could be better than it ?’ The man sees in front of that house another fascinating house and says, ‘ Let me have that house. ’ God, the Glorious and Sublime , replies, ‘ If I gave it to you, you might ask me for something else. ’ The man says, ‘ I swear by your Might that I won’t ask you for anything else. What other house could be better than it ? ’ God gives the house to the man and the man stays in the house and remains silent. God, the Almighty and Glorious , asks the man, ‘ Why aren’t you asking for anything else? ’ The man replies, ‘ Lord! I’ve asked you so many times and I’ve become ashamed. I swear to you that I’ve become ashamed. ’ God, the Sublime , asks the man, ‘ Would you be satisfied if I gave you the equivalent of the worldly life, from the time I created it to the time I destroyed it, and ten times as much? ’ The man says to God, ‘ Are you ridiculing me and you’re the God of Might? ’ The Lord, the Almighty and Glorious , laughs because of that. ”’ I sawAbdullah-Bin-Masud laugh whenever he reached this point of the hadith. A man asked Ibn-Masud, ‘Oh, Abu-Abd-Al-Rahman! I’ve heard you tell this hadith many times and every time you reach this point of the hadith, you laugh.’ Ibn-Masud replied, ‘ I heard God’s Messenger, may God’s peace and blessings be upon him , tell this hadith many times and every time he reached this point of the hadith he laughed to the point where his molars became visible.’ Ibn-Masud continued with the hadith and said that he heard the Messenger say, ‘Then God, the Almighty and Glorious , says to the man, “ But I’m capable of doing that. Ask me for anything. ” The man replies, “Let me follow the people.” God says to the man, “ Follow the people. ” The man goes trotting to heaven. When he gets near the people, God raises for him a palace of pearl. The man falls in prostration. God says to the man, “ Raise your head. What is the matter with you? ” The man replies, “I saw my Lord.” God says to the man, “ No. This is your house. ” Then the man sees a person and starts to prostrate. The person tells the man, “ What’s wrong with you? Why are you doing th is ?” The man replies, “I thought you were an angel.” The person says, “No. I’m one of your secretaries. I’m one of your servants. You have a thousand qahraman s like me.” The qahraman gets a head of the man and opens the palace for him. Its walls, gates, locks, and keys are of pearl. In front of the man is a green gem inside of which is a red gem. Each gem leads to another gem of a different color. In every gem, there are couches and spouses and maids, the lowest of which are houris wearing seventy pieces of jewelry . The medullas of their shanks are visible through their jewelry. The man and his spouses unite and become one. When the man avoids his spouses, they become seventy times more lovable than before. And when the man’s spouses avoid him, he becomes seventy times more lovable than before. The man says to his spouses, “I value you seventy times more than I did before.” And the spouses say to the man, “ We value you seventy times more than we did before. ” The man is told, “Welcome. This is your property. It takes a hundred years to cross it. And it’s beyond what an eye can see.”’Umar said, ‘Don’t you hear what the son of Umm-Abd is telling us about the lowest ranking people of heaven, Kab? How about the highest ranking people ? ’ Kab replied, ‘Oh, Commander of the Faithful! It’ s something no eye has ever seen or ear has ever heard. God, the Almighty and Glorious , made a house and placed in it whatever the Lord wanted from spouses, fruits, and drinks and then closed it. God never showed it to any of the Lord’s creatures. Not Gabriel or any of the angels. ’ Then Kab read [the Qur ‘a nic verse], ‘No soul knows what has been hidden for them (i.e. the believers) from nice things as a reward for what they were doing [from righteous deeds].’ [885] Kab continued, ‘ And God created next to the house two gardens and decorated them with anything the Lord wishes. The Lord shows them to anyone of the Lord’s creatures the Lord w ants . People who have their records inIlliyyin come down to that house which no one has ever seen. They walk in their property and enter every tent in heaven because of their shining face s and nice smell. The people of heaven say, “ What a nice smell! T hese people are from the people of Illiyyin! The y came out to walk in their property. ”’Umar said, ‘ Oh, Kab! Our souls can’t wait!’ Kab replied, ‘I swear to God that on the day of resurrection there is a sigh. Every close angel and sent messenger falls on their knees. Even Abraham, God’s friend, says, “ My Lord! Save me. Save me. ” Even if you ’ve done the righteous deeds of forty prophets, you still think you won’t be saved from hell.’”

Sanad : Ali-Bin-Abd-Al-Aziz via Abu-Ghassan viaAbd-Al-Salam-Bin-Harb via Abu-Khalid Al-Dalani via Al-Minhal-Bin-Amr T Muhammad-Bin-Al-Nadr Al-Azdi viaAbdullah-Bin-Ahmad-Bin-Hanbal and Al-Hadrami via Ismail-Bin-Ubayd-Bin-Abi-Karimah Al-Harrani via Muhammad-Bin-Salamah Al-Harrani via Abu-Abd Al-Rahim via Zayd-Bin-Abi-Unaysah via Al-Minhal-Bin-Amr via Abu-Ubaydah-Bin-Abdullah via Masruq-Bin-Al-Ajda` .

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Sahih [886] .

Qudsi Hadith No. 826

Abu-Said Al-Khudri said that God's Messenger, may God's peace and blessings be upon him , said, "The lowest ranking person of the people of heaven is a man whom God saved from hell. God showed the man something in the form of a tree , and the man said, 'Oh, Lord! Let me rest in the shade of th is tree.' " {Abu-Said narrated a hadith similar to the hadith of Ibn-Masud but didn't mention " Oh, son of Adam! You never stop asking ," to the rest of the hadith. Instead, Abu-Said said that the Messenger said, "God reminds the man to ask for this and that and when the man has no more wishes, God tells him, ' What you asked for is yours and ten times as much. ' Then the man enters his home. His houri wives come to him and say , 'Praise be to God who created you for us and created us for you.' The man replies, 'No one has been given what I've been given.'"}

Sanad : Abu-Bakr-Bin-Abi-Shaybah via Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Suhayl-Bin-Abi-Salih via Al-Numan-Bin-Abi-Ayyash via Abu-Sa`id Al-Khudri.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 827

Abu-Said Al-Khudri said, " [God's Messenger, may God's peace and blessings be upon him , said ,] ' People are made to cross the Hell Bridge . On the bridge there are thorns, hooks, and grapples that grab people. Some people cross the bridge like lightning, others cross it like the wind, others cross it like a fast horse, others cross it trotting, others cross it walking, others cross it crawling, and others cross it creeping. The people in hell neither die nor are they brought to life. Some people are burnt because of their sins until they become like coal. Then God commences the intercession. They're found compressed like a stack of files. They're thrown in a river and grow like a seed grows on the bank of a stream. ' The Messenger asked, 'H ave you seen the Sabgha ' plant [that grows on the bank of a stream]? ' The Messenger continued, 'Next to hell, there are three trees. A man comes out of hell and stands on its edge. The man says to God, "Oh, Lord! Save me from hell." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees a tree and says, "Oh, Lord! Let me rest in the shade of this tree and eat of its fruit." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees a better tree than the first one and says, "Oh, Lord! Let me move to this tree to rest in its shade and eat of its fruit." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees a third tree and says, "Oh, Lord! Let me move to this tree to rest in its shade and eat of its fruit." God tells the man, " Do you promise me and swear to me that you won't ask me for anything else? " Then the man sees people and hears their voices and say s , " My Lord! Let me enter heaven."'" {Abu-Said and one of the sahabah gave different reports. One said, "The man enters heaven and is given the worldly life and its equivalent as well." The other one said, "The man enters heaven and is given the worldly life and ten times that as well."}

Sanad : Yahya-Bin-Said viaUthman-Bin-Ghiyath via Abu-Nadrah via Abu-Sa`id Al-Khudri.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [887] .

Qudsi Hadith No. 828

Abu-Said Al-Khudri and Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "The last people to come out of hell are two men. God asks one of them, ' Oh, son of Adam! What have you prepared for this day? Have you done any good deeds or asked me for anything ? ' The man replies, 'No, Lord.' God orders the man to be taken back to hell. And he's the most regretful of all the people of hell. God asks the other man, ' Oh, son of Adam! What have you prepared for this day? Have you done any good deeds or asked me for anything? ' The man replies, 'Yes, Lord. I asked that if you took me out of hell to not return me back there.' Then a tree is raised for the man. The man says to God, 'Oh, Lord! Let me go to th is tree and stay in its shade and eat of its fruit and drink of its water. ' The man promises God that he won't ask the Lord for anything else. God lets the man stay under the tree. Then a better tree with more water than the first is raised for the man. The man says to God, 'Oh, Lord! Let me go to th is tree and stay in its shade and eat of its fruit and drink of its water. I won't ask you for anything else.' God says to the man, ' Oh, son of Adam! Didn't you promise me that you wouldn't ask me for anything else? ' The man replies, 'Oh, Lord! Do that for me and I won't ask you for anything else.' God lets the man stay under the tree and the man promises God that he won't ask the Lord for anything

else. Then a better tree with more water than the first two is raised for the man next to heaven's gate . The man says to God, 'Oh, Lord! Let me go to that tree and stay in its shade and eat of its fruit and drink of its water. I won't ask you for anything else.' God says to the man, ' Oh, son of Adam! Didn't you promise me that you wouldn't ask me for anything else? ' The man replies, 'Oh, Lord! Do that for me and I won't ask you for anything else.' God lets the man stay under the tree and the man promises God that he won't ask the Lord for anything else. The man hears the voices of the people of heaven and can't restrain himself and says, 'Oh, Lord! Let me enter heaven.' Then the Blessed and Sublime [God] says to the man, ' Ask for anything you want and wish for anything you desire. ' The man asks and wishes and the Lord tells the man to ask and wish for more. The man keeps asking and wishing for three earth days and then God says to the man, ' Son of Adam! What you asked for is yours. '" {Abu-Said Al-Khudri reported, " What you asked for is yours and its equivalent as well. " Abu-Hurayrah reported, " What you asked for is yours and ten times that as well. "}

Sanad : Hasan-Bin-Musa via Hammad-Bin-Salamah via Ali-Bin- Zayd via Said-Bin-Al-M usayyab via Abu-Sa` id Al-Khudri and Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [888] .

Qudsi Hadith No. 829

Al-Mughirah-Bin-Shu`bah said, " [God's Messenger, may God's peace and blessings be upon him , said,] ' Moses asked the Lord, " Who is the lowest ranking person of the people of heaven? " The Lord replied, " It's a man who comes after I place the people of heaven in heaven. " God says to the man, " Enter heaven. " The man replies, " Oh, Lord! How can I enter heaven when the people of heaven have already taken their places in heaven and claimed their rewards? " God says to the man, " Would you like to have a kingdom similar to the kingdoms of the kings of earth? " The man replies, " Yes, Lord. I would. " God tells the man, " That is yours and a similar one and a similar one and a similar one and a similar one. " After the fifth one, the man says, " I accept, oh Lord! " God says to the man, " That is your s and ten times as much. And also yours is whatever your soul wishes and whatever your heart desires. " The man says, " I accept, oh Lord! " The man asks God, " Oh, my Lord! So what do you have for the highest ranking persons of the people of heaven? " God replies, " Those are the ones I 've chosen. I 've prepared their rewards with my hands and sealed them. I have for them what no eye has ever seen or ear has ever heard or human mind has ever imagined. "' This is confirmed in the book (the Qur ' an) of God, the Almighty and Glorious , 'No soul knows what has been hidden for them (i.e. the believers) from nice things as a reward for what they were doing [from righteous deeds].' [889] "

Sanad : Said-Bin-Amr Al-Ashathi via Sufyan-Bin-Uyaynah via Mutarrif and Ibn-Abjar via Al-S h a bi T Ibn-Abi-Umar via Sufyan via Mutarrif-Bin-Tarif and Abd-Al-Malik-Bin-Said via Al-Shabi T Bishr-Bin-Al-Hakam via Sufyan-Bin-Uyaynah via Mutarrif and Ibn -Abjar via Al-Shabi via Al-Mughirah-Bin-Shubah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 830

` Awf-Bin-Malik said, "One day, the Prophet , may God's peace and blessings be upon him , said, 'I know the last person of the people of heaven to enter heaven. The person used to ask God to save him from hell but didn't ask God to place him in heaven. When the people of heaven entered heaven and the people of hell entered hell , the man remained between heaven and hell. The man asked God, "Oh, Lord! Why am I here?" God replied, " That's what you used to ask me for, son of Adam. " The man said, "Certainly, oh, Lord!" While the man was in this state, a tree appeared to him, through the gate of heaven, inside heaven. The man said to God, "Oh, Lord! Let me stay in the shade of this tree and eat of its fruit." God replied, " Oh, son of Adam! You weren't asking me to give you things before. " The man said, "Oh, Lord! But y ou're like no other." The man kept seeing better and better things and asking for them and God was telling him, " Go. To you belong what your eyes have seen and what your heart desired. " The man finally pointed and said, " Let me have this and this ." God replied, " That is yours and its equivalent as well. " The man was pleased and God gave him what the Lord gave to no one else of the people of heaven. The man said, "If I were permitted, I'd bring into heaven food, drinks, and clothes to the peo ple of heaven and that wouldn't decease what I have at all.""

Sanad : Ubayd-Bin-Ghannam via Abu-Bakr-Bin-Abi-Shaybah via Zayd-Bin-Al-Hubab via Musa-Bin-Ubaydah [Al-Rabadhi] via Muhammad-Bin-Kab via Awf-Bin-Malik.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [890] .

Qudsi Hadith No. 831

Abu- Umamah, may God be pleased with him , said , " God's Messenger, may God's peace and blessings be upon him , said, ' The last person to enter heaven is a man who rolls over , on the Sirat (the bridge in hell), from back to tummy , like a kid who tries to flee when whipped by his father, but can't go far because he didn't perform good deeds. The man says, " Oh, Lord! Let me enter heaven and save me from hellfire. " God, the Sublime , reveals to the man, " My servant! If I save you from hellfire and let you enter heaven, will you confess to me y our sins and misdeeds? " The man replies, " Yes, oh Lord! If you save me from hellfire, I will confess to you my sins and misdeeds. " The man crosses the bridge. The man says to himself, " If I confess to God my sins and misdeeds, the Lord will return me to hellfire. " God reveals to the man, " My Servant! Confess to me your sins and misdeeds and I will forgive you and let you enter heaven. " The man replies, " No. I swear by your Might that I didn't commit any sins and I didn't perform any misdeeds. " God reveals to the man, " My servant! I have witnesses against you. " The man looks to the left and right and doesn't see anybody and says, " Oh, Lord! Show me your witnesses! " God makes the man's skin talk about the terrible deeds that the man did. When the man sees that, the man says, " Oh, Lord! I have indeed made major mistakes. " God , the Almighty and Glorious , reveals to the man, " My servant! I know them better than you do. Confess and I will forgive you and let you enter heaven. " The man confesses his sins and enters heaven.' Then God's Messenger, may God's peace and blessings be upon him , laughed to the point where his molars became visible and said, 'If this is the lowest ranking person of the people of heaven, how about the ones above him?'"

Sanad : Abdullah-Bin-Sad-Bin-Yahya Al-Raqqi via Abu-Farwah Yazid-Bin-Muhammad-Bin-Yazid-Bin-Sinan Al-Rahawi via his father [Muhammad-Bin-Yazid-Bin-Sinan] via his father [Yazid-Bin-Sinan] via Abu-Yahya Al-Kala`i via Abu-Umamah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [891] .

Qudsi Hadith No. 832

Abu-Dharr said, " God's Messenger, may God's peace and blessings be upon him , said, 'I know the last person of the people of heaven to enter heaven and the last person of the people of hell to leave hell. It's a man who is brought [in front of the Lord] on the day of resurrection and God says [to the angels], " Show this man his minor sins and remove his major sins. " The man is shown his minor sins and is told [by the a ngels], " On such and such a day you did this and on such and such a day you did this " The man replies, "Yes." The man can't deny his deeds and he's afraid from being shown his major sins. God says to the man, " Each one of your misdeeds will be replaced with a good deed. " The man replies, "Lord! I've done some deeds that I don't see here!"' I saw God's Messenger, may God's peace and blessings be upon him , laugh to the point where his molars became visible."

Sanad : Muhammad-Bin-Abdullah-Bin-Numayr via his father via Al-Amash via Al-Ma`rur-Bin-Suwayd via Abu-Dharr.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 833

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "The lowest ranking person in heaven is one who is told [by God], ' Make your wish es . ' The person makes a wish after a wish. God asks the person, ' Have you made you r wish es ? ' The person replies, 'Yes.'. God says to the person, ' What you wished for is yours and its equivalent as well. '"

Sand : Muhammad-Bin-Rafi via Abd-Al-Razzaq via Ma`mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 834

Ibn-Mas`ud said, "One of the last people to enter heaven is a man whom God passes by and says to him , ' Stand up and enter heaven. ' The man comes to the Lord frownin g and says, ' Have you left anything for me?' God replies, ' Yes. For you is what the sun never sets on (i.e. the entire worldly life). '"

Sanad : Ali-Bin-Abd-Al-Aziz via Abu-Nuaym via Yunus-Bin-Abi-Ishaq via Abu-Ishaq via Hubayrah-Bin-Yarim via Ibn-Mas`ud.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [892] .

Qudsi Hadith No. 835

Abu-Hurayrah, may God be pleased with him , said , "T he Prophet , may God's peace and blessings be upon him , said, ' When God finished creating the creatures, the womb [893] held the loin of the Merciful [God]. God asked the womb , " What's wrong? " The womb replied, " I seek refuge with you from those who sever their ties of kinship . " God asked the womb , " Would you like me to keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship ? " The womb replied , "Certainly, oh Lord." God said , " I shall do so. "' If you wish you can read [the Qur ' anic verse], 'I f you were to leave [the word of God] might you not cause corruption on earth and sever your ties of kinship?' [894] "

Sanad : Khalid-Bin-Makhlad via Sulayman via Muawiyah-Bin-Abi-M uzarrid via Saaid-Bin-Ya sar via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 836

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, " The womb is a derivative [895] of the Merciful [God]. The womb says to the Lord, 'Oh, Lord! My ties of kinship have been severed. Oh, Lord! My ties of kinship have been wronged. Oh, Lord! My ties of kinship have been mistreated. Oh, Lord! Oh, Lord!' God, the Almighty and Glorious , replies, ' Would you be pleased if I kept ties with those who keep their ties of kinship and severed ties with those who sever their ties of kinship? '"

Sanad : Muhammad-Bin-Jafar and Hajjaj andAffan via Shubah via Muhammad-Bin-Abd-Al-Jabbar via Muhammad-Bin-Ka`b via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [896] .

Qudsi Hadith No. 837

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "The womb is a derivative of the Merciful [God]. God said, ' I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. '"

Sanad : Khalid-Bin-Makhlad via Sulayman via `Abdullah-Bin-Dinar via Abu-Salih via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 838

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I am the Merciful and it is the womb. I derived it (the womb) from my name. I keep ties with those who keep their ties of kinship and cut and server ties with those who sever their ties of kinship. "

Sanad : Yazid via Muhammad via Abu-Salamah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [897] .

Qudsi Hadith No. 839

Aisha, wife of the Prophet, may God be pleased with her , said that the Prophet , may God's peace and blessings be upon him , said [that God said], " The womb is a derivative [of the Lord]. I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. "

Sanad : Sa**id-Bin-Abi-Maryam via Sulayman-Bin-Bilal via Mu**awiyah-Bin-Abi-Muzarrid via Yazid-Bin-Ruman via `Urwah via Aisha.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 840

Abdullah-Bin-Qariz said, "I went to visit Abd-Al-Rahman-Bin-`Awf when he was sick and he told me, ' You've kept your ties of kinship. The Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I'm the Merciful. I created the womb and derived it (i.e. the word ' womb') from my name. I shall keep ties with those who keep their ties of kinship and cut and sever ties with those who sever their ties of kinship {or perhaps he (the narrator) said 'and sever ties with those who sever their ties of kinship'} . """

Sanad : Yaz id-Bin-Harun via Hisham Al-Dasta wa ' i via Yahya-Bin-Abi-Kathir via Ibrahim-Bin-`Abdullah-Bin-Qariz via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [898] .

Qudsi Hadith No. 841

Abu-Salamah said, "When Abu-Al-Raddad Al-Laythi became ill, **Abd-Al-Rahman-Bin-**Awf [aka Abu-Muhammad] went to visit him. Abu-Al-Raddad said to Ibn-**Awf, ' Y ou're the best one and the one with the strongest kinship ties I know, Abu-Muhammad.' Ibn-**Awf replied, 'I heard God's Messenger , may God's peace and blessings be upon him , say that God said, " I'm Allah and I'm the Merciful. I created the womb and derived it from my name. I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. """

Sanad : Ibn- Abi-**Umar and Sa**id-Bin-**Abd-Al-Rahman Al-Makhzumi via Sufyan-Bin-**Uyaynah via Al-Zuhri via Abu-Salamah [**Abdullah-Bin-**Abd-Al-Rahman-Bin-`Awf].

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [899] .

Qudsi Hadith No. 842

Abu-Salamah-Bin-**Abd-Al-Rahman said, "When Abu-Al-Raddad got sick,**Abd-Al-Rahman-Bin-**Awf went to visit him. Abu-Al-Raddad said, 'The best one I know and the one who keeps the strongest kinship ties is Abu-Muhammad.' Ibn-**Awf replied, 'I heard God's Messenger , may God's peace and blessings be upon him , say that God sa ys , " I'm Allah and I'm the Merciful. I created the womb and derived for it a name from my name . So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. """

Sanad : Sufyan via Al-Zuhri via Abu-Salamah-Bin-`Abd-Al-Rahman.

Source : Musnad Al-Humaydi by Al-Humaydi.

Rating : Sahih [900] .

Qudsi Hadith No. 843

Abu-Salamah said, "When Abu-Al-Raddad got sick, **Abd-Al-Rahman went to visit him. Abu-Al-Raddad said, 'You're the best one and the one with the strongest kinship ties I know, Abu-Muhammad.'**Abd-Al-Rahman replied, 'I heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " I'm Allah and I'm the Merciful. I created the womb and derived it from my name. I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. """

Sanad : Abu-Bakr-Bin-Ishaq Al-Imam and **Ali-Bin-Hamshadh Al-**Adl via Bishr-Bin-Musa via Al-Humaydi via Sufyan via Al-Zuhri via Abu-Salamah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [901] .

Qudsi Hadith No. 844

Abd-Al-Rahman-Bin-Awf said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " I'm the Merciful. I created the womb and derived from my name a name for it. So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. "

Sanad : Abd-Al-Razzaq via Mamar via Al-Zuhri via Abu-Salamah-Bin-Abd-Al-Rahman via Abu-Al-Raddad Al-Laythi via Abd-Al-Rahman-Bin-` Awf.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [902] .

Qudsi Hadith No. 845

Anas said that the Prophet , may God's peace and blessings be upon him , said, " The womb has a hook attached to the throne [of the Lord]. The womb says to the Lord in a silver-tongued manner, 'Oh, Lord! Keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship.' God, the Blessed and Sublime , replies, ' I'm Allah, the Merciful and the Compassionate. I derived the womb from my name. So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. '"

Sanad : Ahmad-Bin-Malik Al-Qushayri via Za ' idah-Bin-Abi Al-Ruqad via Ziyad Al-Numayri.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [903] .

Qudsi Hadith No. 846

Jarir, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "Before creating the heavens and the earth, God wrote in Umm-Al-Kitab, ' I 'm the Merciful and the Compassionate. I created the womb and derived for it a name from my name. So I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. '"

Sanad : Jafar-Bin-Muhammad Al-Firyabi via Muhammad-Bin-Yazid Al-Bakri Al-Juzajani via Abu-Muti Al-Balkhi Al-Hakam-Bin-Abdullah via Shubah via Sulayman Al-A` mash via Abu-Zabyan via Jarir.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [904] .

Qudsi Hadith No. 847

Umm-Salamah [wife of the Prophet] said that God's Messenger , may God's peace and blessings be upon him , said, " The womb is a derivative [of God] that clings to the loin of the Lord and asks God for its rights. God replies, ' Would you like me to keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship? Those who keep their ties of kinship keep ties with me and those who sever their ties of kinship sever ties with me. '"

Sanad : Ubayd-Bin-Ghannam via Abu-Bakr- Bin-Abi-Shaybah via Zayd-Bin-Al-Hubab via Musa-Bin-Ubaydah [Al-Rabadhi] via Al-Mundhir-Bin-Al-Jah m Al-Aslami via Nawfal-Bin-Musahiq via Umm-Salamah .

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [905] .

Qudsi Hadith No. 848

Amir-Bin-Rabiah said that the Prophet , may God's peace and blessings be upon him , said that God say s , " The womb is a derivative [of me]. I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. "

Sanad : Abu-Muhammad-Bin- Al-Akfani via Abd-Al-Aziz Al-Kattani via Abu-Al-Hasan Ali-Bin-Muhammad Al-Baghdadi via {Judge} Abu-Muhammad Abdullah-Bin-Muhammad Al-Akfani via Al-Husayn-Bin-Ismail via Ahmad-Bin-Uthman-Bin-Hakim via Ali-Bin-Qadim via Sharik via Asim-Bin-Ubaydallah via Abdullah-Bin-Amir-Bin-Rabiah via his father.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [906] .

Qudsi Hadith No. 849

Ibn-Abbas said that the Prophet , may God's peace and blessings be upon him , said, "The womb is a derivative [of God] that clings to the loin of the Lord. It keeps ties with those who keep their ties of kinship and severs ties with those who sever their ties of kinship. The womb is a derivative of God . It resides in Al-Bayt Al-Atiq [907] . On the day of resurrection, it holds the loin of God and says, 'The is the place for those who seek refuge with you.' God asks, and the Lord knows best, ' From what? ' The womb replies, 'From those who sever their ties of kinship.' The womb is a derivative [of God] that clings to the loin of the Lord. It keeps ties with those who keep their ties of kinship and severs ties with those who sever their ties of kinship."

Sanad : Uqbah-Bin-Mukram and Muhammad-Bin-Bakkar via Abu-Asim via Ibn-Jurayh via Ziyad via Salih {mawla of Al-Taw ' amah} via Ibn-` Abbas.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Hasan [908] .

Qudsi Hadith No. 850

Abdullah-Bin-Umar-Bin-Al-` As said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says, " I 'm the Merciful and it is the womb. I made it a derivative of me. I keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship. On the day of resurrection, it (the womb) speaks fluently and say s whatever it wishes [about those who sever their ties of kinship] . "

Sanad : Abu-Muawiyah via Hajjaj [Bin-Arta h] viaAmr-Bin-Shuayb via his father [Shuayb-Bin-Muhammad-Bin-Abdullah] via his grandfather [Abdullah-Bin-Umar-Bin-Al-As].

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Da` if [909] .

Qudsi Hadith No. 851

Ibn-` Abbas said, "God, the Blessed and Sublime , said to the womb, ' I created you with my hands and derived [for] you [a name] from my name and placed you close to me. I swear by my Might and Glory that I shall keep ties with those who keep their ties of kinship and sever ties with those who sever their ties of kinship and I shall never be pleased until you are pleased. ' "

Sanad : Al-Hakim via Ibn-` Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 852

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , says on the day of resurrection, ' Where are the ones who love each other for my sake? Today I shall shade them in my shad e on the day when there is no sha de but mine. '"

Sanad : Abdullah-Bin-Abd-Al-Rahman-Bin-Mamar via Abu-Al-Hubab Said-Bin-Yasar via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [910] .

Qudsi Hadith No. 853

Abu-Idris Al-Khawlani said, " I entered the Mosque of Damascus and saw a cheerful young man with a group of people. When they disagreed on something, they asked him and listened to what he said. I asked about this man and I was told , 'This is Mu` adh-Bin-Jabal. ' Next morning, I went [to the mosque] to pray early and he was already there. I found him praying so I waited until he finished. Then I approached him from the front. I greeted him and then said, 'I swear to God that I love you for the sake of God.' He said, ' Do y ou swear to God?' I replied, ' Yes, I do.' He said, 'Do you swear to God?' I replied, 'Yes, I do.' He said, 'Do you swear to God?' I replied, 'Yes, I do.' Then he grabbed the middle of my robe and pulled me towards him and said, ' I have good news for you. I heard God's Messenger , may God's peace and blessings be upon him , say that God, the Blessed and Sublime , said, " It's incumbent upon me to love those who love each other for my sake, sit with each other for my sake, visit each other for my sake, and support each other for my sake. """

Sanad : Abu-Hazim-Bin-Dinar via Abu-Idris Al-Khawlani.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [911] .

Qudsi Hadith No. 854

Mu` adh said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " It 's incumbent upon me to love those who love each other for my sake, sit with each other for my sake, and support each other for my sake. "

Sanad : Abdullah via his father via Husayn-Bin-Muhammad via Abu-Mashar [Najih-Bin-Abd-Al-Rahman] via Muhammad-Bin-Qays via Abu-Idris Al-Khawlani via Muadh.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [912] .

Qudsi Hadith No. 85 5

Mu` adh-Bin-Jabal said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " For those who love one another for my sake are pulpits of light and they're the envy of the prophets and the martyrs. "

Sanad : Ahmad-Bin-Manivia Kathir-Bin-Hisham via Jafar-Bin-Burqan via Habib-Bin-Abi-Marzuq via Ata ' -Bin-Abi-Rabah via Abu-Muslim Al-Khawlani via Muadh-Bin-Jabal.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [913] .

Qudsi Hadith No. 856

Abu-Idris Al-Khawlani said, “I entered the Mosque of Homs and joined a halqah consisting of thirty-two men of the sahabah. One of them sa id ‘I head God’s Messenger , may God’s peace and blessings be upon him , say ’ and t old a hadith. Another o ne sa id ‘I head God’s Messenger , may God’s peace and blessings be upon him , say’ and t old a hadith. Amongst them was a man with sparkling white teeth and black eyes. When the sahabah disagree d on something, they asked him and accepted his answer. I have never been to such a halqah before or after. The people dispersed and I didn’t know the name of any of them or where they lived. Next morning, I went to the mosque and saw the man who m the sahabah were asking questions. He was kneeling in front of some of the columns of the mosque and praying. I sat next to him. When he finished praying, I said to him, ‘Oh, servant of God! I swear to God that I love you for the sake of God, the Blessed and Sublime .’ He grabbed my robe and pulled me close to him and asked, ‘Do you love me for the sake of God?’ I replied, ‘ Yes. I swear to God that I love you for the sake of God.’ He said, ‘ I heard God’s Messenger , may God’s peace and blessings be upon him , say, “Those who love each other for the sake of God are kept in the shade of God and the shade of God’s throne on the day when there is no shade but the shade of God.”’ When I left , I saw one of the sahabah who were with him [in the halqah]. I told him, ‘The man told me a hadith.’ He replied, ‘The man says nothing but the truth.’ I told him what the man had told me. He replied, ‘I heard that and I heard something better. I heard God’s Messenger , may God’s peace and blessings be upon him , say that God, the Blessed and Sublime , said, “ It’s incumbent upon me to love those who love each other for my sake, support each other for my sake, and visit each other for my sake. ” ’ I asked him, ‘Who are you? May God have mercy on you!’ He replied, ‘I’m Ubadah-Bin-Al-Samit.’ I asked, ‘And who is the man?’ He replied, ‘Muadh-Bin-Jabal.’”

Sanad : Abdullah via Abu-Salih Al-Hakam-Bin-Musa via Hiql {aka Ibn-Ziyad} via Al-Awzai via a man { at the gathering of Yahya-Bin-Abi-Kathir} via Abu-Idris Al-Khawlani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [914] .

Qudsi Hadith No. 857

Ibn-Idris Al-Khawlani said, “ Muadh-Bin-Jabal said that he heard God’s Messenger , may God’s peace and blessings be upon him , say, ‘ Those who love each other for the sake of God are kept in the shade of the throne of God on the day when there is no shade but the shade of God. The people are terrified but they are not. And the people are scared but they are not. ’ I left Muadh and went to Ubadah-Bin-Al-Samit. Ubadah said, ‘I heard something better than th is . I heard God’s Messenger , may God’s peace and blessings be upon him , say [that God said], “ It is incumbent upon me to love those who love each other for my sake, sit with each other for my sake, and visit each other for my sake. ”””

Sanad : Hafs-Bin-Umar-Bin-Al-Sabbah Al-Raqqi via Abdullah-Bin-Jafar Al-Raqqi via Abdullah-Bin-`Abd-Al-Rahman-Bin-Abi-Husayn via Shahr-Bin-Hawshab via Abu-Idris Al-Khawlani.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Sahih [915] .

Qudsi Hadith No. 858

Abu-Musli m Al-Khawlani said, “I entered the Mosque of Homs and saw approximately thirty middle-aged companions of the Prophet, may God’s peace and blessings be upon him . Amongst them was a young man with pitch- black eyes and sparkling white teeth. He was silent. When the people doubted the accuracy of something, they went and took his opinion. I asked one of the people I was sitting with, ‘Who is this?’ He replied, ‘This is Muadh-Bin-Jabal.’ I liked this man. I stayed with them until they left. [Later on] I went to the mosque early to pray. I found Muadh-Bin-Jabal praying next to a po le. He was silent and didn’t talk to me. I prayed and sat down. I donned my robe. He was silent. He didn’t talk to me and I didn’t talk to him. Then I said to him, ‘I swear to God that I love you.’ He asked, ‘You love me for the sake of what?’ I replied, ‘I love you for the sake of God, the Blessed and Sublime .’ He grabbed my robe and pulled me close to him quickly and said, ‘I have good news for you if you’re truthful. I heard God’s Messenger , may God’s peace and blessings be upon him , say [that God says], “ For those who love one another for my sake are pulpits of light and they’re the envy of the prophets and the martyrs. ”’ Then I left and found Ubadah-Bin-Al-Samit. I told him, ‘Oh, Abu-Walid! Shall I tell you a hadith that I heard from Muadh-Bin-Jabal about those who love each other?’ `Ubadah replied, ‘Let me tell you a hadith. God’s Messenger , may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , said, “ It is incumbent upon me to love those who love each other for my sake, visit each other for my sake, support each other for my sake, and keep in touch with each other for my sake. ” ””

Sanad : Abdullah via his father via Kathir-Bin-Hisham via Jafar {aka Ibn-Burqan} via Habib-Bin-Abi-Marzuq via `Ata ‘ -Bin-Abi-Rabah via Abu-Muslim Al-Khawlani.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [916] .

Qudsi Hadith No. 859

Abu-Muslim said, “I entered the Mosque of Homs and found a halqah consisting of thirty-two men of the sahabah. Among them was a young man with black eyes and sparkling white teeth and wearing a robe. When they disagreed on something, they asked him and accepted his answer. I asked, ‘Who is this?’ They replied, ‘This is Muadh-Bin-Jabal.’ I went to pray and when I finished I wanted to meet some of them but I couldn’t because all of them had already left. Next morning, I entered the mosque and saw Muadh praying next to a pole. I prayed next to him. When I finished I sat next to the pole. Muadh was sitting on the other side of the pole. I put on my robe. An hour passed by and I didn’t talk to him and he didn’t talk to me. Then I told him, ‘I swear to God

that I l ove you neither for a worldly gain nor a kinship.' He asked, 'What do you love me for?' I replied, 'I Love you for the sake of God, the Blessed and Sublime .' He grabbed my robe and said, 'I have good news for you if you're telling the truth. I heard God's Messenger , may God's peace and blessings be upon him , say, "Those who love each other for the sake of God are kept in the shade of the throne on the day when there is no shade but the shade of God. They're envied for their place by the prophets and the martyrs."' Then I left and foundUbadah-Bin-Al-Samit. I told Ubadah the hadith that Muadh had told me. `Ubadah replied, ' I heard God's Messenger , may God's peace and blessings be upon him , say that God , the Blessed and Sublime , said , " It is incumbent upon me to love those who visit each other for my sake and it is incumbent upon me to love those who support each other for my sake. They're on pulpits of light and they're the envy of the prophets and the true believers for their place. " ""

Sanad : Abdullah via Abu-Ahmad Makhlad-Bin-Al-Hasan-Bin-Abi-Zumayl via Al-Hasan-Bin-Amr-Bin-Yahya Al-Fazari {aka Abu-Abdullah; aka Abu-Al-Malih; aka Al-Raqqi} via Habib-Bin-Abi-Marzuq viaAta ' -Bin-Abi-Rabah via Abu-Muslim.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [917] .

Qudsi Hadith No. 860

`Ubadah-Bin-Al-Samit said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , said, " I love those who love each other for my sake. I love those who keep in contact with each other for my sake. I love those who visit each other for my sake. And I love those who support each other for my sake. "

Sanad : Ahmad-Bin-Masud via Muhammad-Bin-Kathir via Al-Awzai via Yunus-Bin-Maysarah via Abu-Idris via `Ubadah-Bin-Al-Samit.

Source : Musnad Al-Shamiyyin by Al-Tabarani.

Rating : Sahih [918] .

Qudsi Hadith No. 861

`Ubadah-Bin-Al-Samit said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Sublime , says, " I love those who love each other for my sake. I love those who visit each other for my sake. I love those who support each other for my sake. And I love those who advise each other for my sake. Those who love each other are on pulpits of light and they're envied for their place by the prophets, true believers, and martyrs. "

Sanad : Abu-Jafar Muhammad-Bin-Ahmad via Fatimah-Bint-Abdullah via Muhammad-Bin-Ridhah via Sulayman-Bin-Ahmad Al-Tabarani via Ahmad-Bin-Al-Nadr Al-Askari via Saiid-Bin-Hafs Al-Nufayli via Abu-Al-Malih via Habib-Bin-Abi-Marzuq via Ata ' -Bin-Abi-Rabah via Abu-Muslim Al-Khawlani viaUbadah-Bin-Al-Samit.

Source : Al-Ahadith Al-Mukhtarah by Al-Diya ' Al-Maqdisi.

Rating : Sahih [919] .

Qudsi Hadith No. 862

Al-`Irbad-Bin-Sariyah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Those who love each other for my sake are in the shad e of my throne on the day when there is no shad e but mine. "

Sanad : Haytham-Bin-Kharijah via Ibn-Ayyash {aka Ismail} via Safwan-Bin-Amr viaAbd-Al-Rahman-Bin-Maysarah via Al-`Irbad-Bin-Sariyah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [920] .

Qudsi Hadith No. 863

Abu-Zabyah [aka Abu- Taybah] Said, "Shurahbil-Bin-Al-Simt called Amr-Bin-Abasah Al-Sulami and asked him, 'Oh, Ibn-Abasah! Do you want to t ell me a hadith that you heard from God's Messenger , may God's peace and blessings be upon him , that is void of any additions or lies and one that you heard directly and not via someone else? 'Amr-Bin-`Abasah replied, 'Yes. I heard God's Messenger , may God's peace and blessings be upon him , say that God, the Almighty and Glorious , says, " It's incumbent upon me to love those who love each other for my sake. It's incumbent upon me to love those who befriend each other for my sake . It's incumbent upon me to love those who visit each other for my sake. It's incumbent upon me to love those who support each other for my sake. And it's incumbent upon me to love those who help each other for my sake. """

Sanad : Hashim via `Abd-Al-Hamid via Shahr via Abu-Zabyah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [921] .

Qudsi Hadith No. 864

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "If two servants [of God], one in the East and one in the West, love each other for the sake of God, the Almighty and Glorious , the Lord will unite them on the day of resurrection and say to them, ' This is the one you used to love for my sake. '"

Sanad : Abu-Zakariy ya -Bin-Abi-Ishaq via Abu-Sahl Ahmad-Bin-Muhammad-Bin-Abdullah-Bin-Ziyad Al-Qattan via Ismail {aka Ibn-Al-Fadl Al-Balkhi} via Al-Muafa {aka Ibn-Sulayman Al-Harrani} via Hakim-Bin-Nafi via Al-A`mash via Abu-Salih via Abu-Hurayrah.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Da ` if [922] .

Qudsi Hadith No. 865

A man from [the] Quraysh [tribe] and others said that the Prophet , may God's peace and blessings be upon him , said that God said, " My most favorite servants are those who love each other for the sake of the religion, those who build mosques, and those who ask God for forgive ness late at night . When I want to punish my creatures and remember these servants , I desist. "

Sanad : Ma ` mar via a man from Quraysh and others.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rat ing : Unrated.

Qudsi Hadith No. 866

Abd-Al-Rahman-Bin-A ' idh said, "Shurahbil-Bin-Al-Simt said to Amr-Bin-Abasah, ' Do you want to tell me a hadith that you heard from God's Messenger , may God's peace and blessings be upon him and his family , that is complete and accurate? ' Amr-Bin-Abasah replied, 'Yes. I heard God's Messenger , may God's peace and blessings be upon him and his family , say that God, the Sublime , says, " It's incumbent upon me to love those who befriend each other for my sake and it's incumbent upon me to love those who support each other for my sake. " And God, due to God's mercy, shall place in heaven every believer who loses three children of their offspring before the y reach the age of puberty . '"

Sanad : Maslamah-Bin-Jabir Al-Lakhmi Al-Dimashqi via Muna b bih-Bin-Uthman via Al-Wadin-Bin-Ata ' via Mahfuz-Bin-Alqamah viaAbd-Al-Rahman-Bin-` A ' idh.

Source : Al-Mu ` jam Al-Saghir by Al-Tabarani.

Rating : Sahih [923] .

Qudsi Hadith No. 867

Abu-Mas ` ud said that God's Messenger , may God's peace and blessings be upon him , said, "Before your time, a man was judged [by God]. The man had done nothing good except that he was a rich merchant who told his boys to be lenient with the poor . God, the Almighty and Glorious , said [to the angels], ' We are more lenient than he is. Forgive the man's sins '"

Sanad : Yahya-Bin-Yahya and Abu-Bakr-Bin-Abi-Shaybah and Abu-Kurayb and Ishaq-Bin-Ibrahim via Abu-Muawiyah via Al-Amash via Shaqiq via Abu-Mas ` ud.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 868

Hudhayfah said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , " Before your time, the angels received the soul of a man and asked him, 'Did you do any good deeds [in the worldly life]? ' The man replied, 'No.' The angels told the man, 'See if you can remember.' The man said 'I used to lend [money] to people and order my boys to give enough time for the poor to pay and give a grace period for payment to the rich . ' God, the Almighty and Glorious , said [to the angels] , ' Ignore the sins of this man. '"

Sanad : Ahmad-Bin-Abdullah-Bin-Yunus via Zuhayr via Mansur via Ribi-Bin-Hirash via Hudhayfah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 869

Ribi-Bin-Hirash said, "Hudhayfah and Abu-Masud met. Hudhayfah said [that God's Messenger , may God's peace and blessings be upon him , said] , 'A man met his Lord [on Judgment D ay]. God asked him, " What [good] deeds did you do [in your lifetime]? " The man replied, " I didn't do any good deeds except that I was a wealthy man and I used to ask for my money [that I lent to people] back and I used to take my money back from the rich and erase the debt of the poor. " God said [to the angels], " Erase the sins of this servant of mine. "' Abu-Mas ` ud said, 'I also heard God's Messenger , may God's peace and blessings be upon him , say th is . '"

Sanad : Ali-Bin-Hujr and Ishaq-Bin-Ibrahim via Jarir via Al-Mughirah via Nuaym-Bin-Abi-Hind via Rib ` i-Bin-Hirash.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 870

Hudhayfah said [that God's Messenger , may God's peace and blessings be upon him , said] , "A servant of the Lord was brought in front of God [on Judgment Day]. The servant was wealthy. God asked the servant , ' What deeds did you do in the worldly life? ' The servant replied — ' and no one can hide anything from God ' [924] —, ' Oh, Lord! You made me rich and I was a merchant. I was lenient with people. I gave a grace period for payment to the rich and enough time for the poor to pay me back. ' God said [to the servant] , ' I am more lenient than you are, ' and said [to the angels] ' i gnore the sins of this servant of mine. '" Uqbah-Bin-Amir Al-Juhani and Abu-Mas ` ud Al-Ansari said, "That's how we heard God's Messenger , may God's peace and blessings be upon him , say it (i.e. the hadith) ."

S anad : Abu-Said Al-Ashajj via Abu-Khalid Al-Ahmar via Sad-Bin-Tariq via Rib`i-Bin-Hirash via Hudhayfah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 871

Hudhayfah said, "God brought a man in front of the Lord [on Judgment Day]. God asked the man, ' What [good] deeds did you do in the worldly life? ' The man replied, 'I didn't do an atom' s weight of good (i.e. I didn't do any good deeds whatsoever) for your sake .' God mentioned the question to the servant three times, and the third time the servant said, 'You blessed me with wealth in the worldly life and I was a merchant. It was my habit to be lenient with people who owed me money. I gave a grace period for payment to the rich and enough time for the poor to pay me back.' God said [to the servant], ' We are more lenient than you are, ' and said [to the angels] ' ignore the sins of this man . ' And t he man was forgiven. {Abu-Masud said, ' That's what I heard God's Messenger , may God's peace and blessings be upon him , say. ' } There was another man who orde red his family, when he dies, to burn him and grind him and scatter his ashes on a windy tempestuous day. They did that. The man's ashes were collected [and he was bought back to life]. The man was brought in front of the Lord, the Almighty and Glorious . God asked the man, ' What ma de you do this? ' The man replied, 'Oh, Lord! There was no servant more sinful than me and I wanted to escape [from your punishment].' God said [to the angels], ' Ignore the sins of this man. ' And the man was forgiven [because he feared the Lord] . {Abu-Masud said, 'That's what I heard God's Messenger , may God's peace and blessings be upon him , say.'}"

Sanad : Yazid-Bin-Harun via Abu-Malik via Rib`i-Bin-Hirash via Hudhayfah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [925] .

Qudsi Hadith No. 872

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "There was a man who did n't do any good deed s at all . The man used to lend money to people. The man used to say to his messenger, 'Take from those who can pay and for go the payment of those who can't pay for hopefully God will for go our sins.' When the man died, God, the Almighty and Glorious , asked him, ' Did you do any good deeds at all? ' The man replied, 'No, except that I used to lend money to people and when I sent my boy for collection I told him, "Take from those who can pay and forgo the payment of those who can't pay for hopefully God will forgo our sins."' God said to the man, ' I've forgone your sins. '"

Sanad : Isa-Bin-Hammad via Al-Layth via Ibn-Ajlan via Zayd-Bin-Aslam via Abu-Salih via Abu-Hurayrah.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : Sahih [926] .

Qudsi Hadith No. 873

`Abd-Al-Rahman-Bin-Abi-Bakr said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , calls a borrower and the borrower appears in front of the Lord. God asks the borrower , ' Oh, my servant! What did you do with the people's property ? ' The borrower replies, 'Oh, my Lord! You know that I didn't destroy it. The property was drowned , burnt, stolen, or lost .' Then God, the Almighty and Glorious , asks f or something (extra hasanat) to be brought and the Lord places it on the scale of the servant and the servant's good deeds outweigh the servant's bad deeds."

Sanad : Yazid via Sadaqah-Bin-Musa via Abu-Imran Al-Jawni via Qays-Bin-Yazid via the judge of the two cities {the judge is Shurayh and the two cities are Basra and Kufa} viaAbd-Al-Rahman-Bin-Abi-Bakr.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [927] .

Qudsi Hadith No. 874

`Abd-Al-Rahman-Bin-Abi-Bakr said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, God calls a borrower and the borrower stands in front of the Lord. God asks the borrower , ' Oh, child of Adam! What did you do with the property that you borrowed? And how did you squander the people's wealth? ' The borrower replies, 'Oh, my Lord! You know that I borrowed it and I did n't use it to eat, drink, or clothe myself and I didn't squander it but it was burnt, stolen, or lost.' God, the Almighty and Glorious , says, ' My servant told the truth. I have more right than anyone else to compensate you today. ' Then God asks for something (extra hasanat) to be brought and the Lord places it in the pan of the scale of the servant and the servant's good deeds outweigh the servant's bad deeds and the servant enters heaven due to the mercy of the Lord."

Sanad : Abd-Al-Samad via Sadaqah via Abu-Imran via Qays-Bin-Zayd via the judge of the two cities via `Abd-Al-Rahman-Bin-Abi-Bakr.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [928] .

Qudsi Hadith No. 875

`Abd-Al-Rahman-Bin-Abi-Bakr said, "On the day of resurrection, a borrower is brought. God asks the borrower, ' How did you destroy the people's property? ' The borrower replies, 'Oh, my Lord! You know that the property was burnt or drowned (i.e. I didn't destroy it).' God says to the borrower, ' I shall make up for your loss today . ' And God makes up for the borrower's loss ."

Sanad : Al-Tabarani via ` Abd-Al-Rahman-Bin-Abi-Bakr.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 876

Al-Qasim says that he was told that God's Messenger , may God's peace and blessings be upon him , said, "When someone takes out a loan and intends to pay it back but dies before it is paid back, God compensates the creditor and forgives the borrower. And when someone takes out a loan and does not intend to pay it back and dies before the loan is paid back, God says to the borrower, ' Did you think that we wouldn't compensate the creditor? ' Then hasanat (rewards) are taken from the record of the borrower and added to the record of the creditor. If the borrower doesn't have any hasanat, then sayyi ' at (penalties) are removed from the record of the creditor and added to the record of the borrower."

Sanad : Abu-Bakr-Bin-Al-Hasan and Abu-Zakariyya-Bin-Abi-Ishaq via Abu-Al-Abbas Al-Asamm via Ibn-Wahb via Al-Layth-Bin-Said via Sulayman-Bin-Abd-Al-Rahman via Al-Qasim {mawla of Muawiyah} .

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 877

Abu-Sinan said, "I buried my son Sinan while Abu-Talhah Al-Khawlani was sitting on the edge of the grave. When I wanted to exit [the grave], Abu-Talhah held my hand and said, 'Shall I give you some good news, Abu-Sinan?' I replied, ' Definitely .' Abu-Talhah said that Al-Dahhak-Bin-Abd-Al-Rahman-Bin-Arzab said that Abu-Musa Al-Ash ` ari said that God's Messenger , may God's peace and blessings be upon him , said, 'When a son of a servant [of God] dies, God asks the angels, " Have you taken the life of the son of my servant? " They reply, "Yes." God asks, " Have you taken the fruit of his tree? " The angels reply , "Yes." God asks, " What did my servant say? " The angels reply, " He praised you and said ' W e belong to God and to God we return.' [929] " God says to the angels, " Build for my servant a house in heaven and name it Bayt Al-Hamd (House of Praise) . """

Sanad : Suwayd-Bin-Nasr via ` Abdullah-Bin-Al-Mubarak via Hammad-Bin-Salamah via Abu-Sinan.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [930] .

Qudsi Hadith No. 878

Ibn-Sirin said, " When Al-Zubayr brought his son ` Abdullah to the Prophet , may God's peace and blessings be upon him , the Prophet said, 'Any two believers who lose three children, God lets them in to heaven. God says to them, " Enter heaven. " They ask , " and our parents? " The third time they say that, they are told [by God] , " and your parents. """

Sanad : Ayyub via Ibn-Sirin.

Source : Al-Jami by Mamar-Bin-Rashid.

Rating : Sahih [931] .

Qudsi Hadith No. 879

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "All Muslims who lose three children before they reach the age of puberty, God lets the children and their parents into heaven. They 're told [by God], ' Enter heaven. ' They reply, 'We shall wait until our parents arrive.' They 're told three times to enter heaven and every time they give the same reply and then they're told [by God], ' Enter heaven, you and your parents. '"

Sanad : Ishaq via ` Awf via Muhammad-Bin-Sirin via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [932] .

Qudsi Hadith No. 880

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , says, " The only reward I have for those believing servants of mine who lose a loved one in the worldly life and remain patient and faithful is heaven. "

Sanad : Qutaybah via Yaqub-Bin-Abd-Al-Rahman via Amr via Said Al-Maqburi via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 881

Abu-Umamah says that the Prophet , may God's peace and blessings be upon him , sa id that God, the Sublime , says, " Child of Adam! If you remain patient and faithful when first disaster strikes (i.e. at the outset of a great misfortune or loss) , I shall accept no reward for you but heaven. "

Sanad : Hisham-Bin-Ammar via Ismail-Bin-Ayyash via Thabit-Bin-Ajlan via Al-Qasim via Abu-Umamah.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [933] .

Qudsi Hadith No. 882

Anas-Bin-Malik, may God be pleased with him , said that he heard the Prophet , may God's peace and blessings be upon him , say that God says, " If I deprive my servants of their two loved ones {i.e. their two eyes} and they remain patient, I shall let them enter heaven in compensation for them. "

Sanad : Abdullah-Bin-Yusuf via Al-Layth via Ibn-Al-Had viaAmr {mawla of Al-Muttalib} via Anas-Bin-Malik.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 88 3

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God says, " If I deprive my servants of their two precious ones (i.e. their two eyes) in the worldly life, I shall have no reward for them but heaven. "

Sanad : Abdullah-Bin-Muawiyah Al-Jumahi via Abd-Al-Aziz-Bin-Muslim via Abu-Zilal {aka Hilal} via Anas-Bin-Malik.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Hasan [934] .

Qudsi Hadith No. 884

Anas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " If I deprive my servants of their eyesight and they remain patient and faithful, I shall let them enter heaven as compens ation. "

Sanad : Yunus via Harb via Al-Nadr-Bin-Anas via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [935] .

Qudsi Hadith No. 885

Anas-Bin-Malik said, "God's Messenger , may God's peace and blessings be upon him , said that God said, ' If I deprive my servants of their two precious ones (i.e. their two eyes) , I shall accept no reward for them but heaven. ' I asked, 'Oh, God's Messenger! How about one eye?' The Messenger replied, 'Even one eye.'"

Sanad : Shayban-Bin-Farrukh via Sa` id-Bin-Sulaym Al-Dabbi via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Da` if [936] .

Qudsi Hadith No. 886

Ashras-Bin-Al-Rabi` Abu-Shayban Al-Hudhali said, "When Abu-Zilal Al-Qasmali went to see Anas-Bin-Malik, Anas asked Abu-Zilal , ' Oh, Abu-Zilal? When did you lose your eyesight?' Abu-Zilal replied, 'I don't recall.' Anas said, 'Shall I tell you something that God's Prophet , may God's peace and blessings be upon him , said? The Prophet said that Gabriel, may peace be upon him , said that God, the Sublime , said, " Oh, Gabriel! The only reward I have for those servants of mine that I deprive of their two precious ones (i.e. their two eye s) is that [in the hereafter] they will look at my face and reside near me [in heaven]. "' When the sahabah heard this, I saw the m crying around Abu-Zilal h oping to lose their eyesight ."

Sanad : Miqdam-Bin-Dawud via Asad-Bin-Musa via Ashras-Bin-Al-Rabi` Abu-Shayban Al-Hudhali.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [937] .

Qudsi Hadith No. 887

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " If I deprive people of their loved one (i.e. their eyesight) and they remain patient and faithful, I shall accept no reward for them less than heaven. "

Sanad : Mahmud-Bin-Ghaylan via Abd-Al-Razzaq via Sufyan via Al-Amash via Abu-Salih via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [938] .

Qudsi Hadith No. 888

Al-` Irbad-Bin-Sariyah said that the Prophet , may God's peace and blessings be upon him , said that God said, " If I take away from my servants their two precious ones (i.e. their two eyes), which they value dearly, and they praise me, I shall accept no reward for them less than heaven. "

Sanad : Yahya-Bin-Muhammad-Bin-Amr {in Fustat} via Ishaq-Bin-Ibrahim-Bin-Al-Ala ' via Amr-Bin-Al-Harith via Abdullah-Bin-Salim via Al-Zubaydi via Luqman-Bin-Amir via Suwayd-Bin-Jabalah via Al-Irbad-Bin-Sariyah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Hasan [939] .

Qudsi Hadith No. 889

Ibn-` Abbas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says, " If I take away from my servants their two precious ones (i.e. their two eyes) and they remain patient and faithful , I shall accept no reward for them less than heaven. "

Sanad : Abu-Yala via Yaqub-Bin-Mahan via Hushaym via Abu-Bishr via Said-Bin-Jubayr via Ibn-Abbas.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [940] .

Qudsi Hadith No. 890

Aisha said that she heard God's Messenger , may God's peace and blessings be upon him , say, "God, the Almighty and Glorious , revealed to me, ' Those who walk a path of learning, I shall facilitate for them the path to heaven. T hose who I deprive of their two precious ones (i.e. their two eyes), I shall let them enter heaven as compensation. An increase in knowledge is better than an increase in worship. And the basis of religion is piety. ' "

Sanad : Abu-Al-Hasan Muhammad-Bin-Al-Husayn Al-Alawi via Abu-Bakr Muhammad-Bin-Ali-Bin-Ayyub-Bin-Salmawayh via Muhammad-Bin-Yazid Al-Sulami via Hafs-Bin-Abd Al-Rahman via Muhammad-Bin-Abd-Al-Malik via Hisham-Bin-` Urwah via his father via Aisha.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Sahih [941] .

Qudsi Hadith No. 891

Jarir said that God's Messenger , may God's peace and blessings be upon him , said [that God said], " Those who I take away their two precious ones (i.e. their two eyes), I shall let them enter heaven as compensation. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Minjab-Bin-Al-Harith via Husayn-Bin-Umar via Isma` il-Bin-Abi-Khalid via Qays-Bin-Abi-Hazim via Jarir.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [942] .

Qudsi Hadith No. 892

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Oh, child of Adam! If I take away your two precious ones (i.e. your two eyes) and you remain patient and faithful when first disaster strikes, I shall accept no reward for you less than heaven. "

Sanad : Ibrahim-Bin-Mahdi via Ismail-Bin-Ayyash via Thabit-Bin-` Ajlan via Al-Qasim via Abu-Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [943] .

Qudsi Hadith No. 893

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , said, " If I afflict my believing servants with a calamity (i.e. a disease) and they don't complain to their visitors, I shall release them from captivity (i.e. heal them), replace their flesh with better flesh and their blood with better blood, and return them back to work. "

Sanad : Bukayr-Bin-Muhammad Al-Sayrafi {in Mecca} via Abu-Muslim Ibrahim-Bin-Abdullah via Ali-Bin-Al-Madini via Abu-Bakr Al-Hanafi via Asim-Bin-Muhammad-Bin-Zayd via Said-Bin-Abi-Sa` id Al-Maqburi via his father via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [944] .

Qudsi Hadith No. 894

` Ata ' -Bin-Yasar said that God's Messenger , may God's peace and blessings be upon him , said, "When servants [of God] get sick, God, the Sublime , sends to them two angels and tells them, ' Find out what these servants are say ing to their visitors. ' If the angels find the servants praising and thanking the Lord, they relay that to God, the Almighty and Glorious ,— and God knows best (i.e. God already knows such information because God is the Omniscient)— and God says, ' I owe it to these servants of mine that if I take their lives I shall let them enter heaven, and if I heal them I shall replace their flesh with better flesh and their blood with better blood and I shall forgive their sins for them. ' "

Sanad : Zayd-Bin-Aslam via ` Ata ' -Bin-Yasar.

Source : Muwatta ' Malik by Malik.

Rating : Da` if [945] .

Qudsi Hadith No. 895

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "Three treasures of benevolence: donating to charity in secret, concealing complain t s, and hiding afflictions. God, the Sublime , says, ' If I afflict my servants with a calamity (i.e. a disease) and they remain patient and don't complain to their visitors, I shall replace their flesh with better flesh and their blood with better blood. And if I heal them they will be healed and have no sins, and if I take their lives they will com e to where my mercy is (i.e. heaven). '"

Sanad : Sulayman-Bin-Ahmad via Ahmad-Bin-Muhammad Al-Jammal via Ahmad via Qatan-Bin-Ibrahim Al-Naysaburi via Al-Jarud-Bin-Yazid via Sufyan via Ashath-Bin-Abd-Al-Malik Al-Humrani via Ibn-Sirin via Anas-Bin-Malik.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Mawdu` [946] .

Qudsi Hadith No. 896

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " If a servant of mine becomes ill and the servant complains [to others] in the first three days [of sickness] then the servant has complained against me. "

Sanad : Ahmad via Atiq via Abd-Al-Rahman-Bin-Abdullah-Bin-Umar [Al-Umari] via Said-Bin-Abi-Sa`id Al-Maqburi via Abu-Salih via Abu-Hurayrah.

Source : Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Matruk [947] .

Qudsi Hadith No. 897

Abu-Umamah said that the Prophet , may God's peace and blessings be upon him , said, "God says to the angels of the Lord, ' Go to my servants and drown them with afflictions. ' The angels go and drown the servants with afflictions and the servants praise the Lord. The angels go back and say to God, 'Oh, Lord! We drowned the servants with afflictions like you ordered us to do.' God replies, ' Go back [and drown them some more] because I like to hear their voices [praising me]. '"

Sanad : Abd-Al-Wahid Al-Malihi via Abu-Mansur Al-Samani via Abu-Jafar Al-Rayyani via Humayd-Bin-Zanjawayh via Yahya-Bin-Salih via Ufayr-Bin-Madan via Sulaym-Bin-Amir via Abu-` Umamah.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Da` if [948] .

Qudsi Hadith No. 898

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When God likes some servants and want s to befriend them, God drowns them with affliction s . If the servants pray and say 'Oh, Lord , ' God replies, ' I'm here for you my servants. I shall give you everything that you ask me for sooner [in the worldly life] or later [in the hereafter]. '"

Sanad : Ahmad-Bin-Bujayr via Musa-Bin-Dawud via Bakr-Bin-Khunays via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Al-Marad Wa Al-Kaf f arat by Ibn-Abi-Al-Dunya.

Rating : Da` if [949] .

Qudsi Hadith No. 899

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that Gabriel, may peace be upon him , said that God, the Blessed and Sublime , said, " If I afflict my servants with a calamity with their bodies or their wealth or their children and they remain patient and positive (i.e. faithful), I shall be embarrassed, on the day of resurrection, to set up a scale for them (i.e. judge them) or show them their debts. "

Sanad : Abu-Ismail Al-Tirmidhi via Abdullah-Bin-Abd-Al-Jabbar via Yaqub-Bin-Al-Jahm via Amr-Bin-Jarir via Abd-Al-`Aziz via Anas-Bin-Malik.

Source : Al-Mujalasah by Al-Dinawari .

Rating : Da` if [950] .

Qudsi Hadith No. 900

Ibn-Shihab Al-Zuhri said that God's Messenger , may God's peace and blessings be upon him , said, "Whenever Muslims are afflicted with a calamity that fills them with sorrow and they say 'We belong to God and to God we return,' [951] God, the Almighty and Glorious , says to the angels of the Lord, ' I've ached the hearts of my servants and they remained patient and faithful, so reward them by allowing them to enter heaven. ' Whenever they say 'We belong to God and to God we return,' God rewards them anew."

Sanad : Abu-Nasr Ahmad-Bin-Muhammad Al-Bukhari {through a letter} via Abu-Bakr-Bin-Bishran via Abu-Al-Hasan Al-Daraqutni via Abu-Abdullah Al- Ubulli Muhammad-Bin-Ali-Bin-Ismail via Abu-Al-Walid Abd-Al-Malik-Bin-Yahya-Bin-Bukayr via his father via Al-Layth-Bin-Said via Al-Walid-Bin-Muslim via Abdullah-Bin-Ruzayq {an elder in the Damascus army} via Ibn-Shihab Al-Zuhri.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 901

Abu-Dharr said, " God, the Sublime , says to Gabriel, ' Oh, Gabriel! Vacate the heart s of my believing servant s of the love that they have for me. ' The believing servant s become sad and in need of what the y h ave been accustomed to and suffer like they have never suffered before. God, the Sublime , looks at them and sees them troubled and says to Gabriel, ' Oh, Gabriel! Put back in the hearts of my servants what you took out. I've tried my servants and found them to be truthful [in their belief] . I shall increase the love that they have for me. ' If the servants turn out to be liars [and don't miss the love for God] God won't care about them or pay any attention to them."

Sanad : Salih Al-Murri via Habib Abu-Muhammad via Shahr-Bin-Hawshab via Abu-Dharr.

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Da`if [952] .

Qudsi Hadith No. 902

Ibn-`Abbas said that God's Messenger , may God's peace and blessings be upon him , said, "[Prophet] Moses son of Amram saw [what looked like] a disturbed man and started to pray to God to heal him. God said to Moses, ' Oh, Moses! The man is not bedeviled. He's hungry for me (i.e. for my love). The man knows that I look at him many times a day admiring his obedience to me . Command him to pray for you for he prays to me once every day. '"

Sanad : Jabrun-Bin-Isa Al-Muqri ' via Yahya-Bin-Sulayman Al-Hafri via Fudayl-Bin-Iyad via Mansur via Ikrimah via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [953] .

Qudsi Hadith No. 903

`Ali, may God be pleased with him , said , " God's Messenger , may God's peace and blessings be upon him , said, ' When God wants to befriend one of the servants of the Lord, God drowns the servant with afflictions. If the servant prays, the angels say " This voice is familiar , " and Gabriel says " Oh, Lord! Your servant so-and-so is praying to you, so answer the servant's prayer. " God, the Blessed and Sublime , replies, " I like to hear the voice of this servant of mine. " When the servant says " Oh, Lord, " God replies " I'm here for you my servant. If you pray to me, I shall answer your prayer in one of three ways: I shall give you what you want quickly (i.e. in the worldly life) or give you something better in the hereafter or keep away from you the equivalent in afflictions . "' Then God's Messenger , may God's peace and blessings be upon him , said, ' On the day of resurrection, the martyrs are brought and judged. Then the worshippers are brought and judged. Then the almsgivers are brought and judged. And then the people who have been afflicted are brought. No scale is set up for them and their debts and not displayed. They're taken to heaven without judgment. At that time, those who are healthy (i.e. those who have never been afflicted) wish that their bodies had been cut to pieces in the worldly life. ' "

Sanad : Zayd-Bin-Ali's father [Ali-Bin-Husayn-Bin-Ali-Bin-Abi-Talib] via his grandfather [Husayn-Bin-Ali-Bin-Abi-Talib] via `Ali [Bin-Abi-Talib].

Source : Musnad Zayd by Zayd-Bin-`Ali.

Rating : Unrated.

Qudsi Hadith No. 904

Abu-Hind Al-Dari said that he heard God's Messenger , may God's peace and blessings be upon him , say that God , the Blessed and Sublime , said, " Let those who do not accept my predestination and do not tolerate my afflictions find another god. "

Sanad : Yahya-Bin-Abd-Al-Baqi Al-Missisi via Saaid-Bin-Ziyad via his father Ziyad-Bin-Fa ' id via his father Fa ' id-Bin-Ziyad via his father Ziyad-Bin-Abi-Hind via Abu-Hind Al-Dari.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [954] .

Qudsi Hadith No. 905

Anas-Bin-Malik said that he heard God's Messenger , may God's peace and blessings be upon him , say that God, the Sublime , said, " Let those who do not accept my fate and destiny find another god. "

Sanad : Abu-Abdullah Al-Hafiz via Abu-Al-Hasan Muhammad-Bin-Al-Hasan-Bin-Ali Al-Warraq {in Merv in his own hand writing} via Ali-Bin-Yazdad Al-Jurjani {he was one hundred twenty-five years old} viaIsam-Bin-Al-Layth Al-Laythi Al-Sadusi {from the Mararah tribe in the desert} via Anas-Bin-Malik.

Source : Shu`ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [955] .

Qudsi Hadith No. 906

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said [that God said], " Let those who do not accept God's fate but believe in God's

destiny find a god other than Allah. " [956]

Sanad : Muhammad-Bin-Husayn Al-Abhari Al-A sbahani {in Baghdad} via Muhamma d-Bin-Musa Al-Harashi via Suhayl -Bin-` Abdullah [aka Suhayl-Bin-Abi-Hazm] via Khalid Al-Hadha ' via Abu-Qilabah via Anas-Bin-Malik.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [957] .

Qudsi Hadith No. 907

` A li-Bin-Abi-Talib said that God's Messenger , may God's peace and blessings be upon him , said that Gabriel, may peace be upon him , said that God, the Almighty and Glorious , said, " Let those who believe in me and do not believe in fate, good and bad, find a god other than me. "

Sanad : Ibn-Ubayd Al-Ijli [aka Muhammad-Bin-Al-Husayn-Bin-Muhammad-Bin-Hatim-Bin-Yazid] via Said-Bin-Uthman Al-Ahwazi via Muhammad-Bin-Ukkashah Al-Karmani via Abd-Al-Razzaq via Mamar via Al-Zuhri via Abdullah-Bin-Kab-Bin-Malik via Ibn-Abbas via ` Ali-Bin-Abi-Talib.

Source : Al-Ibanah Al-Kubra by Ibn-Battah.

Rating : Mawdu` [958] .

Qudsi Hadith No. 908

` Ali said that God's Messenger , may God's peace and blessings be upon him , said, "The first thing that God wrote in Al-Lawh Al-Mahfuz is: ' I n the Name of God, the Merciful and the Compassionate. I'm Allah. There is no god but me. I have no partners. Those who surrender to my fate, tolerate my afflictions, and accept my judgment I shall record them as true believers and resurrection them with the true believers on the day of resurrection. ' "

Sanad : Ibn-Al-Najjar via Al-Ashath via Musa-Bin-Ismail via his fore fathers (i.e. via his father via his father , and so on) via ` Ali.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Mawdu` [959] .

Qudsi Hadith No. 909

Al-Ghazali said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , said, " I've quantified the quantities, concocted the concoctions, and perfected the manufacture. So those who are pleased, I shall be pleased with them until they meet me. And those who are displeased, I shall be displeased with them until they meet me. "

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Matruk [960] .

Qudsi Hadith No. 910

Aisha said, " Moses son of Amram asked God on the night of the fire [961] , 'Oh, Lord ! What do you give a servant of yours who one night gets afflicted and remains patient?' God replied, ' Son of Amram! The only reward I know for a servant who one night gets afflicted and remains patient and accepts my fate is that they will be with you in Firdaws . ' "

Sanad : Al-Daylami via A hmad-Bin-Salih Al-S h u mumi via Aisha.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Matruk [962] .

Qudsi Hadith No. 911

Al-Fatani sa id [that God's Messenger , may God's peace and blessings be upon him , said that God said] , " I'm Allah. There is no god but me. Let those who do not tolerate my afflictions and do not accept my fate and do not thank me for my blessings find for themselves a god other than me. "

Sanad : Al-Fatani.

Source : Tadhkirat Al-Mawdu ` at by Al-Fatani.

Rating : Da` if [963] .

Qudsi Hadith No. 912

Anas said, "Affliction asks God every day, 'Where should I go?' God, the Almighty and Glorious , replies, ' To my loved ones and to those who obey me. I use you to test their submission, patience, and righteousness. And I use you to raise their ranks [in heaven]. ' Comfort asks God every day, 'Where should I go?' God, the Almighty and Glorious , replies, ' To my enemies and to those who disobey me. I use you to increase their transgressions, multiply their sins, feed their hastiness, and add to their negligence. ' "

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [964] .

Qudsi Hadith No. 913

Abu-Bakr Al-Siddiq said that he heard God's Messenger , may God's peace and blessings be upon him , say, "I heard Gabriel say that he heard [the angel] Michael say that he heard [the angel] Israfil say that he heard heaven say that it heard Al-Lawh Al-Mahfuz say that it heard the pen say that it heard the Lord, the Blessed and Sublime , say, ' I'm Allah. There is no god but me. Let those who believe in me but do not believe in fate, good and bad, find another god because I'm not their god. '"

Sanad : Muhammad-Bin-Ukkashah Al-Karmani viaAbd-Al-Razzaq via Salamah via A bdullah-Bin-Kab via Abdullah-Bin -Abbas via `Ali-Bin-Abi-Talib via Abu-Bakr Al-Siddiq.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Mawdu` [965] .

Qudsi Hadith No. 914

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When God afflicts Muslim servants with a calamity with their bodies (i.e. they become sick), God says [to the angels], ' Record for them the good deeds that they would be doing [if they were not sick so they can be rewarded] . ' If God heals them, God washes them [of sin] and purifies them [of misdeeds]. And if God takes their lives (i.e. they die from sickness), God forgives them and bestows mercy on them."

Sanad : Hasan and Affan via Hammad-Bin-Salamah via Sinan-Bin-Rabiah [aka Abu-Rabi`ah] via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [966] .

Qudsi Hadith No. 915

Anas sa id , "Whenever Muslim servants [of God] are afflicted with a calamity with their bodies (i.e. they become sick) , God says to the angels of the Lord, ' Record for my servants the best deeds that they would be doing if they were healthy [so they can be rewarded]. '"

Sanad : Ibn-Al-Najjar via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 916

Abdullah-Bin-Amr-Bin-Al-`A s said that God's Messenger , may God's peace and blessings be upon him , said, "When a good worshipping servant [of God] becomes ill, God says to the angel in charge of the servant, ' Record the good deeds that the servant would be doing if the servant were not sick until I heal the servant or bring the servant back to me (i.e. the servant dies.). '"

Sanad : Abd-Al-Razzaq via Mamar via Asim-Bin-Abi-Al-Najud via Khaythamah-Bin-Abd-Al-Rahman via Abdullah-Bin-Amr-Bin-Al-`Ass.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [967] .

Qudsi Hadith No. 917

Abdullah-Bin- Amr said that the Prophet, may God's peace and blessings be upon him , said, "Whenever God afflicts Muslim servants with a calamity with their bodies (i.e. they become sick), God says to their keepers (i.e. the angels who record their deeds), ' Record for my servants the good deeds that they would be doing [if they were not sick so they can be rewarded] for as long as they continue to be shackled by me (i.e. as long as they are sick). '"

Sanad : Abd-Al-Razzaq via Sufyan viaAlqamah-Bin-Marthad via Al-Qasim-Bin-Mukhaymirah via Abdullah-Bin-Amr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [968] .

Qudsi Hadith No. 918

Abdullah-Bin-Amr, may God be pleased with him and his father , said that God's Messenger, may God's peace and blessings be upon him , said, "When a Muslim servant [of God] becomes ill, God orders those who record the deeds of the servant (i.e. the angels) and says, ' Record for the servant the deeds that the servant would be doing [if the servant were not ill] until I take the life of the servant (i.e. the servant dies from the illness) or I release the servant (i.e. the servant is healed). '"

Sanad : Yusuf-Bin-Musa via Ahmad-Bin-Abdullah via Abu-Bakr-Bin-Ayyash via Abu-H asin via Al-Qasim-Bin-Mukhaymirah via Abdullah-Bin-Amr.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [969] .

Qudsi Hadith No. 919

Uqbah-Bin-Amir said that the Prophet, may God's peace and blessings be upon him , said, " Each day, every deed [of a servant of God] has to be recorded and sealed .

When a believer becomes ill, the angels say to God, ' Oh, our Lord! You've confined your so-and-so servant of yours.' The Lord, the Almighty and Glorious , replies, ' Record and seal for the servant the same deeds that the servant does when the servant is not ill until the servant recovers from illness or dies. ' "

Sanad : Ali-Bin-Ishaq via Abdullah via Ibn-Lahiah via Yazid via Abu-Al-Khayr via Uqbah-Bin-`Amir.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [970] .

Qudsi Hadith No. 920

Abdullah-Bin-Masud said, "God's Messenger, may God's peace and blessings be upon him , pointed his eyes towards heaven and then lowered them. We (the sahabah) asked, 'Why did you do that?' The Messenger replied, 'I'm amazed by two angels that come down to earth looking for a servant [of God] in the servant's oratory but can't find the servant. Then they ascend to their Lord and say, " Oh, Lord! Each day and night we used to record for your believing servant such and such deeds but now we found the servant bound with your chains (i.e. sick), so we didn't record any deeds for the servant. " God, the Almighty and Glorious , replies , " Record for my servant the deeds that the servant does when the servant is not sick and do not reduce them at all. I compensate the servant when I bind the servant in chains and the servant is compensated for the deeds that servant does. " ""

Sanad : Muhammad-Bin-Abi-Humayd via Awn-Bin-Abdullah via his father via Abdullah-Bin-Masud.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Da`if [971] .

Qudsi Hadith No. 921

Abu-Al-Ashath Al-Sanani said, "I went to the Mosque of Damascus early and found Shaddad-Bin-Aws and Al-Sunabihi with him. I asked them, 'Where are you going, may God have mercy on you?' They replied, ' We want to visit one of our sick brothers.' So I went with them to see that man. They asked him, 'How are you doing?' The man replied, 'I'm doing well.' Shaddad told the man, 'I have good news for you regarding the expiation of misdeeds and absolution of sins. I heard God's Messenger, may God's peace and blessings be upon him , say , " God, the Almighty and Glorious , sa ys , ' When I afflict a believing servant of mine and the servant praises me for the affliction, the servant gets out of bed sinless the way the servant was when the servant was born . ' And God, the Almighty and Glorious , says [to the angels], ' I chained (i.e. sickened) and afflicted my servant. Record for the servant the same [good] deeds that you used to record for the servant when the servant was healthy. """"

Sanad : Haytham-Bin-Kharijah via Ismail-Bin-Ayyash via Rashid-Bin-Dawud Al-Saniani via Abu-Al-Ashath Al-San`ani.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [972] .

Qudsi Hadith No. 922

Abu-Umamah, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "When a servant of God becomes ill, God reveals to the angels of the Lord, ' Oh, my angels! I 've chained (i.e. sickened) my ser vant with a chain of mine. If I take the life of the servant (i.e. the servant dies from illness), I shall forgive the servant. And i f I heal the servant, the servan t shall recover and have no sin . "'

Sanad : Abu-Jafar Ahmad-Bin-Ubayd Al-Hafiz {in Hamadan} via Ibrahim-Bin-Al-Husayn via Abu-Al-Yaman via Ufayr-Bin-Madan via Sulaym-Bin-`Amir via Abu-Umamah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [973] .

Qudsi Hadith No. 923

Abu-Musa said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , says, " For the sick, the best deeds that the person does when the person is healthy are recorded [for reward] for as long as the person remains in God's shackles (i.e. sick). And for the traveler, the best deeds that the person does when the person is home are recorded [for reward]. "

Sanad : Masud-Bin-Muhammad Al-Ramli Abu-Al-Jarud via Muhammad-Bin-Abi-Al-Sari Al-Asqalani via Rawwad-Bin-Al-Jarrah via Misar-Bin-Kidam via Saaid-Bin-Abi-Burdah via his father [Abu-Burdah-Bin-Abi-Musa Al-Ashari] via his father [Abu-Musa Abdullah-Bin-Qays Al-Ash`ari].

Source : Al-Ithafat Al-Saniyyah by Al-Madani and Al-Mu`jam Al-Awsat by Al-Tabarani.

Rating : Da`if [974] .

Qudsi Hadith No. 924

Makhul said, "When a servant [of God] gets sick, it is said [by God] to the angel on the left [of the servant who writes the misdeeds that the servant does], ' Stop writing. ' And it is said [by God] to the angel on the right [of the servant who writes the good deeds that the servant does], ' Write for the servant the best deeds that the servant used to do [when the servant was healthy]. I know the servant . I'm the one who shackled (i.e. sickened) the servant. ' "

Sanad : Ibn-`Asakir via Makhul.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [975] .

Qudsi Hadith No. 925

Hassan-Bin-` Atiyyah said, "Abu-Hurayrah said, 'When a Muslim servant [of God] becomes ill, it is said [by God], to the angel on the right, " Record for my servant the best deeds that the servant used to perform [when the servant was healthy]. " And it is said [by God] to the angel on the left, " Stop recording for as long as the servant remains in my shackles (i.e. remains ill). "' A man said, 'I wish I were still ill in bed.' Abu-Hurayrah replied, ' S ervant s hate sin indeed. "'

Sanad : Ahmad-Bin-Jamil via Abdullah via Al-Awzai via Hassan-Bin-` Atiyyah.

Source : Al-Marad Wa Al-Kaffarat by Ibn-Abi-Al-Dunya.

Rating : Unrated.

Qudsi Hadith No. 926

` A ta ' -Bin-Yasar said that God's Messenger , may God's peace and blessings be upon him , said, "When a believing servant becomes ill, God says to the servant's two recorders, ' Record for this servant of mine the same [good] deeds that the serv a n t used to perform when the servant was healthy for as long as the servant is in my confinement (i.e. sick). ' If God takes the life of the servant, the servant will be taken to a good place. And if God hea ls the servant, God will replace the servant's flesh with better flesh and the servant's blood with better blood."

Sanad : Abdah via Muhammad-Bin-Ishaq via Abu-Hakim viaAta ' -Bin-Yasar.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Unrated.

Qudsi Hadith No. 927

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "The moaning of the sick is pra ise of the Lord. The crying of the sick is acknowledgement that there is no god but Allah. The breath of the sick is almsgiving. The lying of the sick in bed is worshipping. And t he turning of the sick from one side to another is like fighting the enemy for the sake of God. God says to the angels of the Lord, ' Record for my servant the best deeds that the servant used to perform when the servant was in good health . If the servant stands and walks, the servant will be void of any sin. "'

Sanad : Abu-Bakr Muhammad-Bi n-Al-Muz affar Al-Muq ri ' Al-Dinawari via Abu-Ahmad Ubaydallah-Bin-Muhammad Al-Qadi via Abu-Jafar Muhammad-Bin-Al-Hasan Al-Baghdadi via Salih-Bin-Ziyad Al-Susi Abu-Shuayb via Husayn-Bin-Ahmad Al-Balkhi via Al-Fadl-Bin-Musa Al-Sinani vi Muhammad-Bin-Amr via Abu-Salamah via Abu-Hurayrah.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Unrated.

Qudsi Hadith No. 928

` Ali said that God's Messenger , may God's peace and blessings be upon him , said, "When God puts the parent's of an aborted fetus in hell, the fetus becomes angry at the Lord. God says to the fetus, ' Oh, you aborted fetus that is angry at its Lord! Take your parents to heaven. ' The aborted fetus pulls its parents with its umbilical cord and puts them in heaven."

Sanad : Muhammad-Bin-Yahya and Muhammad-Bin-Ishaq Abu-Bakr Al-Bakka ' i via Abu-Ghassan via Mandal [Bin-Ali Al-Anazi] vi Al-Hasan-Bin-Al-Hakam Al-Nakha ' i via Asma ' -Bint-Abis-Bin-Rabiah via her father via ` Ali.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Da` if [976] .

Qudsi Hadith No. 929

Abu-Salih Al-Ash` ari said, " God's Messenger , may God's peace and blessings be upon him , and Abu-Hurayrah visited a man who had a fever. The Messenger said to the man, 'I have good news for you. God, the Almighty and Glorious , says, " I afflict my believing ser vants with fever in life rather than place them in hell in the hereafter. """

Sanad : Abu-Usamah via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Ismail-Bin-Ubaydallah via Abu-Salih Al-Ashari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [977] .

Qudsi Hadith No. 930

` Umar , may God be pleased with him , said {that God's Messenger , may God's peace and blessings be upon him , said} that God, the Blessed and Sublime , said, " Those who submit to me like this {Yazid placed the palms of his hands on the ground} I shall raise them like this { Yazid raised the palms of his hands towards heaven}. "

Sanad : Yazid via Asim-Bin-Muhammad via his father via Ibn-Umar via ` Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [978] .

Qudsi Hadith No. 931

Iyad -Bin-Himar Al-Mujashi said, “One day, God’s Messenger , may God’s peace and blessings be upon him , said in his sermon, ‘God commanded me to teach you what you do not know of what the Lord taught me on this day of mine. [God said,] “ All the wealth that I have given a servant of mine is halal (i.e. it is for the servant to take and spend). I created all my servants righteous but the devils turned them away from their religion and made forbidden for them what I permitted and they ordered them to take other things , which I didn’t empower, as gods beside me. ” God, the Sublime , looked at the people of earth [before Islam] and detested the Arabs and non-Arabs except for some remnant s of the People of the Book . God said [to the Prophet], “ I only sent you to test you and test others through you. I revealed to you a book (the Qur ‘ an) that can’t be washed off by water (i.e. indelible and everlasting) that you may recite while sleeping and while awake. ” God commanded me to burn [the tribe of] Quraysh. I said, “My Lord! They will crack my head like a piece of bread.” God replied, “ Displace them like they displaced you. Attack them and we’ll help you. Spend and we’ll finance you. Send an army and we’ll send five times as many. And fight alongside those who obey you against those who disobey you. ” The people of heaven are three: a ruler who’s just, truthful , and gracious; a merciful person who’s softhearted towards all relatives and Muslims; and a needy person who doesn’t beg others for help despite having a family to support . And the people of hell are five: a weak irr ational person, one who follows their [sinful] desires and pays no attention to their family or wealth; a traitor , whose greed can’t be concealed no matter how small it is; a deceptive person who, morning and evening, cheats others out of their family and property ; a miser or a liar; and a morally corrupt reprobate.’”

Sanad : Abu-Ghassan Al-Mismai and Muhammad-Bin-Al-Muthanna and Muhammad-Bin-Bashar-Bin-Uthman via Muadh-Bin-Hisham via his father [Hisham Al-Dastawa ' i] via Qatadah via Mutarrif-Bin-Abdullah-Bin-Al-Shikhir via Iyad-Bin-Himar Al-Mujashi.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 932

Iyad-Bin-Himar Al-Mujashi said “One day, God’s Messenger , may God’s peace and blessings be upon him , stood in front of us and gave a sermon and said ‘God ordered me to…’ ” and mentioned a hadith similar to the hadith of Hisham via Qat adah (i.e. Qudsi Hadith No. 931) but added, “The Messenger said, ‘ God revealed to me, “ Be modest and do not show off in front of one another or violate one another. ” ’” And in this hadith, Iyad-Bin-Himar Al-Mujashi said, “The Messenger said, ‘One who follows their [sinful] desires and pays no attention to their family or wealth.’ I asked, ‘Will there be people like that, Abu-` Abdullah?’ The Messenger replied, ‘Yes. I swear to God that I came across people in jahiliyah where a man would graze the sheep of a tribe only because he wanted to remain alone with the tribe’s bondmaid and have sexual intercourse with her . ’”

Sanad : Abu-Ammar Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Al-Husayn v ia Matar via Qatadah via Mutarri f-Bin-Abdullah-Bin-Al-Sh ikhir via Iyad-Bin-Himar Al-Mujashi.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 933

Anas-Bin-Malik said that God’s Messenger , may God’s peace and blessings be upon him , said, “God revealed to me, ‘ Be modest and do not violate one another. ’”

Sanad : Harmalah-Bin-Yahya via Abdullah-Bin-Wahb viaAmr-Bin-Al-Harith via Yazid-Bin-Abi-Habib via Sinan-Bin-Sa` d via Anas-Bin-Malik.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Hasan [979] .

Qudsi Hadith No. 934

Iyad-Bin-Himar Al-Mujashi said , “One day, God’s Messenger , may God’s peace and blessings be upon him , said [to the sahabah] , ‘ Should I tell you what God, the Almighty and Glorious , told me, which is in [Umm] Al-Kitab? God, the Almighty and Glorious , crea ted Adam and his descendents as righteous Muslims and gave them lawful wealth that was void of any haram. But they worshipped idols, so God sent me to them to show them how [righteous] they had been when God created them. I said to my Lord, “If I go to them, [the tribe of] Quraysh will crack my head like a piece of bread. ” God replied, “ Do what I told you and I will help you. Spend and I will spend on you. Fight against those who disobey you alongside with those who obey you. With every army that you send, I will send ten times as many in angels. I will instill fear in the heart of your enemy. We will give you a book that can’t be washed off by water. Recite it while asleep and while awake. ” So look at me and at this Quraysh. They hit me in the face and took my family. I’m calling them to account. If I defeat them, they will accept my message voluntarily or unwillingly. And if they defeat me, I will have delivered my message to you.’”

Sanad : Ibrahim-Bin-Matawayh Al-Asbahani via Jafar-Bin-Muhammad-Bin-Jafar Al-Mada ‘ ini via Ziyad-Bin-Abdullah Al-Bakka ' i via Muhammad-Bin-Ishaq via Thawr-Bin-Yazid via Yahya-Bin-Jabir viaAbd-Al-Rahman-Bin-A ' idh Al-Azdi viaIyad-Bin-Himar Al-Mujashi` i.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Unrated.

Qudsi Hadith No. 935

Abu-Hurayrah said, “Gabriel sat with the Prophet, may God’s peace and blessings be upon him , and looked at the sky and saw an angel descending [to earth] . Gabriel said, ‘This angel has never descend ed since the time it was created. ’ When the angel descended, it said to the Prophet, ‘ Your Lord sent me to you. The Lord commanded me to ask you, “ W ould you like me to make you a king and a prophet or a servant and a messenger ? ”’ Gabriel told the Prophet, ‘Be modest to God, oh Muhammad! Say, “ A servant and a messenger. ” ’”

Sanad : Muhammad-Bin-Fudayl via Umarah via Abu-Zurah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [980] .

Qudsi Hadith No. 936

Aisha, may God be pleased with her , said, " God's Messenger , may God's peace and blessings be upon him , said, 'Oh, Aisha! If I wanted, mountains of gold would walk with me. An angel with a loin the size of Kaaba said to me, "Your Lord sends greetings of peace to you and says, ' If you wish I can make you a prophet and a servant. Or if you wish I can make you a prophet and a king. '" I looked at Gabriel, may peace be upon him , and he signal to me, "Be modest." So I replied to the angel, "A prophet and a servant."" Aisha said, "After that, God's Messenger , may God's peace and blessings be upon him , never ate while leaning against something (i.e. in a state of rest and luxury). The messenger said, 'I eat like a servant and I sit like a servant.'"

Sanad : Abu-Yala via Muhammad-Bin-Bakkar via Abu-Mashar via Sa`id {aka Al-Maqburi} via Aisha.

Source : Akhlaq Al-Nabi by Abu-Al-Shaykh Al-Asbahani.

Rating : Hasan [981] .

Qudsi Hadith No. 937

Ibn-`Abbas said, "God, the Almighty and Glorious , sent to the Lord's Prophet, may God's peace and blessings be upon him , an angel with Gabriel. The angel said to the Messenger, 'God, the Almighty and Glorious , is giving you a choice: you can be a servant and a prophet or a king and a prophet. ' The Messenger looked at Gabriel like he was consulting him. Gabriel, may peace be upon him , pointed with his hand and indicated to the Messenger that he should be modest. The Messenger said to the angel, 'A servant and a prophet.' After saying that, the Messenger never ate while leaning against something until he died."

Sanad : Ibrahim-Bin-Muhammad-Bin-Al-Hasan via Salamah-Bin-Al-Khalil Al-Kalai via Baqiyyah-Bin-Al-Walid via Al-Zubaydi via Al-Zuhri via Muhammad-Bin-Ali-Bin-Abdullah-Bin-Abbas via Ibn-`Abbas.

Source : Akhlaq Al-Nabi by Abu-Al-Shaykh Al-Asbahani.

Rating : Da`if [982] .

Qudsi Hadith No. 938

Ibn-`Umar said, "The Prophet, may God's peace and blessings be upon him , said, 'An angel descended upon me. The angel had never descended upon any prophet before me and will never descend on any prophet after me. The angel was Israfil. With Israfil was Gabriel. Israfil said, "Peace be upon you, oh Muhammad!" Then Israfil said, " I'm your Lord's messenger to you. The Lord commanded me to ask you if you want to be a prophet and a servant or if you want to be a prophet and a king. " I looked at Gabriel and Gabriel gestured to me to be modest. Then I said, "A prophet and a servant."' The Prophet said, ' Had I said "a prophet and a king," and if I'd wanted to, mountains of Gold would've walked with me.'"

Sanad : Abu-Shuayb via Yahya-Bin-Abdullah Al-Ba b i lutti via Ayyub-Bin-Nahik via Muhammad-Bin-Qays Al-Madani via Ibn-`Umar.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [983] .

Qudsi Hadith No. 939

Muhammad-Bin-Umayr-Bin-Utarid-Bin-Hajib said, " The Prophet, may God's peace and blessings be upon him , was with a group of his companions. Gabriel came and poked him in the back. The Prophet said, 'Gabriel took me to a tree that had in it what looked like two bird nests. Gabriel sat in one and I sat in the other. They grew until they reached the horizon. I was within an arm's reach of heaven. Then a rope was lowered and a light descended. Gabriel fell down unconscious and overwhelmed. I knew then how Gabriel 's fear [of the Lord] was superior to mine. Then God revealed to me , " Do you want to be a prophet and a servant or a prophet and a king? Heaven will be your abode either way. What is your choice? " Gabriel signaled to me while lying down, " A prophet and a servant indeed. """

Sanad : Hammad-Bin-Salamah via Abu-Imran Al-Jawni via Muhammad-Bin-Umayr-Bin-`Utarid-Bin-Hajib.

Source : Al-Zuhd by Ibn-Al-Mubarak.

Rating : Da`if [984] .

Qudsi Hadith No. 940

Suhayb said, "When God's Messenger , may God's peace and blessings be upon him , prayed he whisper ed something we didn't understand and the Messenger didn't tell us what it was. [We said, 'Oh, God's Messenger! When you pray you whisper something we don't understand.'] The Messenger asked, 'Do you want to know what it is ?' Someone replied, 'Yes.' The Messenger said, ' I recalled a prophet who had [a lot of] soldiers. The prophet said, " Who can match them? {Or ' Who can face them? ' Or something similar. Sulayman was not sure.} " God revealed to the prophet, " Cho o se one of the f ollowing three for your people: either I afflict them with an enemy from without, hunger, or death. " The prophet consulted his people and they said to him, " You're God's prophet. We shall rely on your judgment. Make a choice for us. " The prophet prayed. They used to pray whenever they faced a calamity. The prophet said, " We don't want an enemy from without. And we don't want hunger. We cho o se death. " God afflicted them with death for three days and seventy thousands of them died. So the whispering that you heard was me saying, " Oh, God! Oh, Lord! I fight through you and I conquer through you and there is no power or strength except through you. " ""

Sanad : Affan {from his writings} via Sulayman {aka Ibn-Al-Mughirah} via Thabit via Abd-Al-Rahman-Bin-Abi-Layla via Suhayb.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [985] .

Qudsi Hadith No. 941

Suhayb said, " During the days of [the B attle of] Hunayn, God's Messenger , may God's peace and blessings be upon him , used to mov e his lips and say something after the Dawn Salat. We'd never seen the Messenger do that before. We asked, 'Oh, God's Messenger! We see you do something that you didn't do before. What is the thing that you say when you move your lips?' The Messenger replied, ' Before your time, there was a prophet who liked the great numbers of his nation . The prophet said, " No one is a match for them. " God revealed to the prophet, " Cho o se one of the following three for your nation: either I afflict them with an enemy from without that will disgrace them , hunger, or I will dispatch death unto them . " The prophet consulted his people and they said, " The enemy, we can't handle. Hunger, we can't tolerate. We choose death. " God dispatched death unto them and seventy thousands of them died in three days. So I say now {when the Messenger saw the great numbers of his own nation [in the Battle of Hunayn he still put his faith in God]} , "Oh, God! I attempt tasks through you and I conquer through you and I fight through you."""

Sanad : Affan via Hammad {aka Ibn-Salamah} via Thabit via Abd-Al-Rahman-Bin-Abi-Layla via Suhayb.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [986] .

Qudsi Hadith No. 942

Abu-Sa` id Al-Khudri and Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said , " Power is God's loincloth and honor is God's cloak. [God says,] ' I shall punish anyone who challenges me for any of the two. ' "

Sanad : Umar via his father via Al-Amash via Abu-Ishaq via Abu-Muslim Al-Agharr via Abu-Sa` id Al-Khudri and Abu-Hurayrah.

Source : Al-Adab Al-Mufrad by Al-Bukhari.

Rating : Sahih [987] .

Qudsi Hadith No. 943

Abu-Sa` id Al-Khudri and Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, " Power is God's loincloth and honor is God's cloak. [God says,] ' I shall punish those who challenge me. '"

Sanad : Ahmad-Bin-Yusuf Al-Azdi via Umar-Bin-Hafs-Bin-Ghiyath via his father via Al-Amash via Abu-Ishaq via Abu-Muslim Al-Agharr via Abu-Sa` id Al-Khudri and Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 944

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Honor is my cloak and greatness is my loincloth. I shall throw in hell those who challenge me for any one of the two. "

Sanad : Musa-Bin-Ismail via Hammad via Ata ' -Bin-Al-Sa ' ib T Hannad {aka Ibn-Al-Sari} via Abu-Al-Ahwas via Ata ' -Bin-Al-Saib via Salman Al-Agharr {aka Al-Agharr Abu-Muslim} via Abu-Hurayrah.

Source : Sunan Abu-Dawud by Abu-Dawud.

Rating : Sahih [988] .

Qudsi Hadith No. 945

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Honor is my cloak. I shall destroy those who challenge me for my cloak. "

Sanad : Abu-Bakr Ahmad-Bin-Salman Al-Faqih {in Baghdad} via Jafar-Bin-Abi-Uthman Al-Tayalisi via Sahl-Bin-Bakkar via Hammad-Bin-Salamah via Qatadah via Sa` id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [989] .

Qudsi Hadith No. 946

Ibn-` Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Praiseworthy , says, " Honor is my cloak and greatness is my loincloth. I shall throw in hell anyone who challenges me for any one of the two. "

Sanad : Abdullah-Bin-Said and Harun-Bin-Ishaq via Abd-Al-Rahman-Al-Muharibi via Ata ' -Bin-Al-Sa ' ib via Said-Bin-Jubayr via Ibn-Abbas.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [990] .

Qudsi Hadith No. 947

`Ali, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him and his family , said that God, the Blessed and Sublime , says, " Power is my loincloth and honor is my cloak. I shall punish anyone who challenges me for them. "'

Sanad : Jafar-Bin-Muhammad Al-Fazari Al-Kufi via Muhammad-Bin-Marwan Al-Qattan Al-Kufi viaAbdullah-Bin-Al-Zubayr Al-Asadi via Ziyad-Bin-Al-Mundhir via Habib-Bin-Yasar via Zadhan via `Ali.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Sahih [991] .

Qudsi Hadith No. 948

Ibn-`Abbas sa id that God's Messenger, may God's peace and blessings be upon him , said, "Every person has wisdom in their head that is in the hand of an angel. When the person is modest, the angel is told [by God], ' i ncrease the person's wisdom and stature . ' And when the person is arrogant, the angel is told [by God], ' decrease the person's wisdom and stature . '"

Sanad : Muhammad-Bin-Salih-Bin-Al-Walid Al-Narsi via Muhammad-Bin-Ismail Al-Bukhari viaAli-Bin-Al-Hakam-Bin-Zabyan Al-Ansari via Salam Abu-Mundhir via Ali-Bin-Zayd via Yusuf-Bin-Mihran via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Hasan [992] .

Qudsi Hadith No. 949

Abu-Hurayrah , may God be pleased with him , said [that God's Messenger, may God's peace and blessings be upon him , said], "God wears three garments : power as a loincloth, mercy as a shirt, and honor as a cloak. So those who seek power other than the power tha t God has granted them are told ' Taste [this punish ment] ! You [claim to be] the Almighty and Honorable! ' [993] And those who bestow on people the mercy of God are the ones who wear the shirts they ought to wear. And those who challenge God for the Lord's cloak, God says to them, ' I ought not to let into heaven those who challenge me. '"

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Bakkar-Bin-Qutaybah Al-Qadi via Safwan-Bin-Isa via Ibn-Ajlan via Sa`id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Da`if [994] .

Qudsi Hadith No. 950

Hani ' -Bin-Al-Mutawakkil Al-Iskandarani said, "I told Haywah-Bin-Shurayh, ' I see you as a righteous man. And I see you as a good man. And I see you constantly moving from one place to another. And I don't see the benefits of your worship.' Haywah asked, 'Why are you telling me this?' I replied, 'I was hoping that God would benefit me from you.' Haywah said that Al-Walid-Bin-Abi-Al-Walid said that Shufayy-Bin-Mati` Al-Asbahi said that Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, 'God, the Sublime , revealed to Jesus, may peace be upon him , " Oh, Jesus! Keep moving from one place to another so that they won't know where you are and harm you. I swear by my Might and Glory that I shall let you marry a thousand houris and have for you a wedding feast that lasts four hundred years. " ""

Sanad : Abd-Al-Malik-Bin-Muhammad Al-Waiz via Ahmad-Bin-Al-Fadl-Bin-Al-Abbas via Muhammad-Bin-Al-Walid-Bin-A ban Al-Aqili via Hani ' -Bin-Al-Mutawakkil Al-Iskandarani.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da`if [995] .

Qudsi Hadith No. 951

Anas said that God's Messenger, may God's peace and blessings be upon him , said, "When God, the Almighty and Glorious , brought down Adam, may peace be upon him , to earth [from heaven], Adam stayed there for as long as the Lord willed. Then h is sons told him, 'Oh, our father! Say something.' Adam spoke to forty thousands of his sons, grandsons, grand-grandsons, and grand-grand- grandsons and said, ' God, the Sublime , commanded me and said, " Oh, Adam! If you talk less, I shall bring you back next to me [in heaven]. """

Sanad : Abu-Ishaq Ibrahim-Bin-Ja`far Al-Muqri ' {in Mecca} via Al-Hasan-Bin-Shabib Al-Mu ' addib via Khalaf-Bin-Khalifah via Abu-Hashim Al-Rummani via Thabit via Anas.

Source : Mu`jam Ibn-Al-Muqri ' by Ibn -Al-Muqri ' .

Rating : Mawdu` [996] .

Qudsi Hadith No. 952

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " I shall let into heaven any servant of mine who is modest to my creatures. And I shall thro w in hell any servant of mine who is arrogant to my creatures. And I shall afflict with haram any servant of mine who shies away from halal. "

Sanad : Abu-Al-Ala ' Ibrahim-Bin-Muhammad Al-Tayabadhi {the sheikh of Karramiyyah [997] in Buz hgan , near Nishapur, in his own hand writing} via Abu-Al-Qasim Ismail-Bin-Muhammad-Bin-Muhammad via his father [Muhammad] via

his father [Muhammad] via his father Imam Abu-Hamid Ahmad-Bin-Ishaq via Abu-Is haq Ibrahim-Bin-Jafar via Mahm u d-Bin-Muhammad Al-Zawahi via Ma ' mun-Bin-Ahmad Al-Sulami via Muqatil-Bin-Sulayman via Jafar-Bin-Harun Al-Wasiti via Sam`an-Bin-Al-Mahdi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [998] .

Qudsi Hadith No. 953

Abu-Umamah Al-Bahili said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah] , "Stay away from arrogance for a servant will continue to be arrogant until God, the Almighty and Glorious , says [to the a ngels], ' Record this servant of mine as a tyrant. '"

Sanad : Jafar-Bin-Ahmad-Bin-Asim via Hisham-Bin-Ammar via Sadaqah-Bin-Khalid viaUthman-Bin-Abi-Atikah Abu-Hafs Al-Qass viaAli-Bin-Yazid via Al-Qasim via Abu-Umamah Al-Bahili.

Source : Al-Kamil Fi Dufa ' Al-Rijal by Ibn-Adiyy.

Rating : Da`if [999] .

Qudsi Hadith No. 954

Abu-Hurayrah said that the Prophet, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I shall raise to `Illiyyin those who are submissive for my sake, modest to me, and not arrogant in life. "

Sanad : Abu-Hatim via Ibn-Wahb via Abdullah-Bin-Ayyash via Isa-Bin-Abd-Al-Rahman-Bin-Farwah Al-Zuraqi via Al-Zuhri via Sa`id-Bin-Al-Musayyab via Abu-Hurayrah.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Al-Ilal by Ibn-Abi-Hatim.

Rating : Matruk [1000] .

Qudsi Hadith No. 955

Anas , may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Greatness, honor, and pride are mine and predestination is my secret. I shall throw in hell anyone who challenges me for any one of them. "

Sanad : Anas.

Source : Nawadir Al-Usul by Al-Hakim Al-Tirmidhi.

Rating : Unrated.

Qudsi Hadith No. 956

Ubayy-Bin-Ka`b said that the Prophet, may God's peace and blessings be upon him , said, "Those who are arrogant in life, God will crush them on the day of resurrection. And those who are modest for the sake of God in life, God will send to them an angel on the day of resurrection and snatch them from among the gathered people and say to them, 'Oh, righteous servants! God, the Almighty and Glorious , says [to you], " Come to me. Come to me. You are ones of those who 'no one will fear for nor will they grieve . ' [1001] """

Sanad : Abu-Bakr Muhammad-Bin-Ahmad Al-Muqri ' {in Ashkelon} via Abu-Muhammad Abdullah-Bin-Aban-Bin-Shaddad via Abu-Al-Darda ' viaUmar via Abu-Sulayman Dawud Al-Farra ' Al-Madani via Zayd-Bin-Aslam via Ata ' -Bin-Yasar via Ubayy-Bin-Kab.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 957

Al-Ghazali said [that God said], " I am with the brokenhearted (i.e. modest and humbled) for my sake, "

Sanad : Al-Ghazali.

Source : Bidayat Al-Hidayah by Al-Ghazali.

Rating : Mawdu` [1002] .

Qudsi Hadith No. 958

Anas-Bin-Malik said that he heard God's Messenger, may God's peace and blessings be upon him , say, "I heard [angel] Gabriel say that he heard [angel] Michael say that he heard [angel] Israfil say that God, the Sublime , sa id , ' I have accepted this religion [of Islam] as my religion and it won't be a good religion without generosity and good morals. So when you follow the religion, be generous and moral. '"

Sanad : Muhammad-Bin-Harun Al-Ansari via Mansur-Bin-Ibrahim Al-Qazwini via Ismail-Bin-Tawbah via Ismail-Bin-Ja`far via Humayd-Al-Tawil via Anas-Bin-Malik.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi`i.

Rating : Hasan [1003] .

Qudsi Hadith No. 959

Jabir-Bin-` Abdullah said that he heard God's Messenger, may God's peace and blessings be upon him , say that Gabriel said that God, the Almighty and Glorious , said, " This is a religion that I have accepted for myself and it won't be a good religion without generosity and morality. "

Sanad : Ibrahim-Bin-Al-Junayd Al-Khutulli via Abd-Al-Malik-Bin-Maslamah Al-Basri via Ibrahim-Bin-Abi-Bakr-Bin-Al-Munkadir via his uncle Muhammad-Bin-Al-Munkadir via Jabir-Bin-Abdullah.

Source : Makarim Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [1004] .

Qudsi Hadith No. 960

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God revealed to [P rophet] Abraham, ' Oh, dear friend! Have good morals, even when deal ing with unbelievers, and you shall enter the entrance of the righteous for I have said before that those with good morals I shall keep them under the shade of my throne [on Judgment Day] , give them to drink from my Hazirat Al-Qudus (Holy Barn) , and house them near me [in heaven] . '"

Sanad : Muhammad-Bin-Dawud via Amr-Bin-Sawad Al-Sarhi via Mu ' ammal-Bin-Abd-Al-Rahman Al-Thaqafi via Abu-Umayyah-Bin-Yala via Said-Bin-Abi-Sa` id Al-Maqburi via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [1005] .

Qudsi Hadith No. 961

Ibn-` Umar said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I created my servants with my knowledge. I instilled good morals in the ones I like and instilled bad morals in the ones I dislike. "

Sanad : Muhammad-Bin-Abdullah Al-Hadrami via Muhammad-Bin-Yusuf Al-Anbari via Abu-Al-Nadr via Yahya-Bin-Abi-Anas Al-Makki via Ibn-Jurayh viaAta ' via Ibn-` Umar.

Source : Makarim Al-Akhlaq by Al-Tabarani .

Rating : Unrated.

Qudsi Hadith No. 962

` Ali-Bin-Abi-Talib said that he heard God's Messenger, may God's peace and blessings be upon him , say, "God, the Sublime , revealed to [P rophet] David, ' Oh, David! On the day of resurrection, s ervant s will come having done a good deed and I will let them into heaven because of it . ' David asked, 'Oh, Lord! Who are those servants who, on the day of resurrection, will come to you having done a good deed and you will let them into heaven because of it? ' God replied, ' Believing servants who sincerely try to help their Muslim brothers, regardless whether that help is accomplished or not. '"

Sanad : Abu-Al-Hasan Al-Abbas-Bin-Umar Al-Kalwadhani via Muhammad-Bin-Abdullah Al-Kalwadhani {in the City of Peace} via Abu-Al-Abbas Ahmad-Bin-Said Al-Thaqafi Al-Khatib {in Hadith a } via Muhammad-Bin-Salamah Al-Umawi {in Hit} via Muhammad-Bin-Al-Qasim Al-Umawi via his father via Jafar-Bin-Muhammad via his fore fathers via ` Ali-Bin-Abi-Talib.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [1006] .

Qudsi Hadith No. 963

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said, "God created Adam in the image of the Lord with a height of sixty arms-lengths. God said to Adam, ' Go to that group of sitting angels and greet them and listen to how they great you for that will be your greeting and the greeting of your descendants. ' Adam went to the angels and said, ' Peace be upon you (al- salamu alaykum) .' The angels replied, ' And peace be upon you and God's mercy (waalaykumu al- salamu warahmatu allahi).' They added 'God's mercy.' All those who enter heaven will be in the image of Adam with a height of sixty arms-lengths . After Adam, the height of creatures has continued to decrease up to this day ."

Sanad : Abu-Hurayrah.

Source : Sahifat Hammam-Bin-Munabbih by Hammam-Bin-Munabbih.

Rating : Sahih [1007] .

Qudsi Hadith No. 964

Abu-Hurayrah, may God be pleased with him , sai d that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , says [to a servant] on the day of resurrection, ' Oh, child of Adam! I was ill and you didn't visit me. ' The servant asks, 'Oh, Lord! How can I visit you when you are the Lord of the Worlds?' God replies, ' Didn't you know that my servant so-and-so was ill and you didn' t visit th e servant? Do you know that had you visited the servant I would've rewarded you ? ' God says, ' Oh, child of Adam! I asked you for food and you didn't feed me. ' The servant asks, 'Oh, Lord! How can I feed you when you are the Lord of the Worlds?' God replies, ' Didn't you know that my servant so-and-so asked you for food and you didn't feed the servant? Do you know that had you fed the servant I would've rewarded you? ' God says, ' Oh, child of Adam! I asked you to give me something to drink and you refused. ' The servant asks, 'Oh, Lord! How can I give you something to drink when you are the Lord of the Worlds?' God replies, ' Didn't you know that my servant so-and-so asked you for something to drink and you refused ? Do you know that had you given the servant something to drink I would've rewarded you? '"

Sanad : Muhammad-Bin-Hatim-Bin-Maymun via Bahz via Hammad-Bin-Salamah via Thabit via Abu-Rafi ` via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 965

Abu-Hurayrah sai d that the Prophet , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , s aid, ' I was sick and the child of Adam didn't visit me. And I was thirsty and the child of Adam didn't give me something to drink. ' I asked, 'Do you get sick, oh Lord!' God replied, ' A servant of mine on earth gets sick and no one visits the servant. Paying a visit to the servant is like paying a visit to me. And a servant of mine on earth gets thirsty and no one gives the servant something to drink. Giving the servant something to drink is like giving me something to drink. '"

Sanad : Musa-Bin-Dawud via Ibn-Lahiah via Ubaydallah-Bin-Abi-Jafar via Said-Bin-Abi-Sa ` id via his father via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Da ` if [1008] .

Qudsi Hadith No. 966

Abu-Hurayrah sai d that God's Messenger , may God's peace and blessings be upon him , said, " When a Muslim visits or calls on a sick brother or sister in God , God, the Almighty and Glorious , says, ' You have done a good deed and you shall have a place in heaven. '"

Sanad : Musa-Bin-Dawud via Hammad-Bin-Salamah via Abu-Sinan via ` Uthman-Bin-Abi-Sawdah via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [1009] .

Qudsi Hadith No. 967

Anas said that the Prophet , may God's peace and blessings be upon him , said, " Whenever a Muslim servant visits a brother or sister of theirs for the sake of God, a caller calls from heaven and says to the servant ' You've done a good deed and you deserve to go to heaven' and God says in the kingdom of the throne of the Lord ' My servant has visited me and I ought to be hospitable to my servant. ' God accepts no reward for the servant less than heaven."

Sanad : Al-Sakan-Bin-Said via Yusuf-Bin-Yaqub Al-Dubai via Maymun-Bin-Ajlan via Maymun-Bin-Siyah via Anas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Hasan [1010] .

Qudsi Hadith No. 968

Anas-Bin-Malik said, "Whenever a [Muslim] brother or sister was missing for more than three days, God's Messenger , may God's peace and blessings be upon him , asked about them. If they were absent, the Messenger prayed for them. If they were present, the Messenger visited them. And if they were ill, the Messenger called on them. A man from the Ansar was missing for three days. The Messenger asked about the man. Someone replied, 'Oh, God's Messenger! We left him like a fled gling; whatever goes through his head comes out of his rear (i.e. very ill). ' The Messenger said, 'Call on your brother.' We went with the Messenger to call on the man. With us were Abu-Bakr and Umar. When we entered we saw the man the way he had been described to us. The Messenger asked the man, 'How are you doing?' The man replied, 'Everything that goes through my head comes out of my rear.' The Messenger asked, 'Why is that?' The man replied, 'Oh, God's Messenger! I saw you when you were offering the Maghrib Salat and I offered the salat with you. You recited the Qur ' anic verses, " The calamity! What is the calamity? How would you know what the calamity is? It is the day when people will be like scattered moths . And mountains will be like fluffy wool. Those whose scale s are heavy (i.e. with more hasanat than sayyi ' at) will have a pleasant life . And those whose scales are light (i.e. with more sayyi ' at than hasanat) their abode will be the abyss. How would you know what it (the abyss) is? It is a raging fire." [1011] So I said, "Oh, God! If I have sinned, punish me in life and not in the hereafter." And you see what happened to me. ' The Messenger said to the man, ' You said something terrible. Why didn't you pray to God to bless you in life and bless you in the hereafter and save you from the torture of hell? ' The Prophet commanded the man to say that prayer and the man did so. The Prophet also prayed for the man. The man stood up as if he'd broken a spell (i.e. healed). When we left, Umar asked , ' Oh, God's Messenger! You urged us before to call on the sick. What is in it for us?' The Messenger replied, ' When a Muslim servant leaves their home to call on an ill Muslim brother or sister, the servant is covered with mercy up to their flanks. When the servant sits with the ill person, the servant and the ill person are covered with mercy. The ill person is under the shade of the throne of God and the servant is under the shade of God. God says to the angels of the Lord, " See how much the servant prayed while with the ill person . " The angels reply, " Oh, Lord! A short period of time. " God tells the angels of the Lord, " Record for my servant [the reward for] worshipping for a thousand years while praying nights and fasting days. " If the servant prays with the ill person for an hour, God says to the angels, " Record for the servant [the reward for] worshipping for an eon. " An eon is ten thousand years. If a servant dies, while calling on an ill person, the servant goes to heaven. And if the servant lives , all of the servant's sins are forgiven . When a servant calls on an ill person in the morning the servant walks in the path of heaven and seventy thousand angels pray for the servant until evening . And when a servant calls on an ill person in the evening, the servant walks in the path of heaven and seventy thousand angels pray for the servant until morning. ' "

Sanad : Abu-Al-Jahm Al-Azraq-Bin-Ali via Yahya-Bin-Abi-Bukayr via Abbad-Bin-Kathir via Thabit Al-Bunani via Anas-Bin-Malik.

Source : Musnad Abu-Yala by Abu-Yala Al-Mawsili.

Rating : Matruk [1012] .

Qudsi Hadith No. 969

Abu-Bakr Al-Siddiq, may God be pleased with him , and ` Imran-Bin-Husayn, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, " Moses asked his Lord, the Almighty and Glorious , ' What is the reward for those who console a bereaved mother?' God replied, ' I protect them under my shade on the day (i.e. Judgment Day) when there is no shade but mine . '"

Sanad : Al-Husayn-Bin-Abdullah Al-Qattan via Muhammad-Bin-Wahb via Muhammad-Bin-Salamah via Abu-Abd-Al-Rahim via Abu-Muhammad via Yahya-Bin-Al-Jazzar via Abu-Raja ' Al-Utaridi via Abu-Bakr Al-Siddiq and Imran-Bin-Husayn.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [1013] .

Qudsi Hadith No. 970

Abdullah-Bin-Masud said that the Prophet , may God's peace and blessings be upon him , said, " [Prophet] David, may peace be upon him , asked God, 'My Lord! What is the reward for those who participate in a funeral procession to a gravesite to please you ?' God replied, ' I command my angels to participate in their funeral and praise them [when they die]. ' David asked, 'My Lord! What is the reward for those who console a sad person to please you?' God replied, ' I clothe them with clothes of righteousness and shield them from hellfire and let them into heaven. ' David asked, 'My Lord! What is the reward for those who support an orphan or a widow to please you?' God replied, ' I protect them under my shade on the day when there is no shade but mine. ' David asked, 'My Lord! What is the reward for those whose tears seep down their cheeks [in repentance] because they disobeyed you?' God replied, ' I protect their faces from the heat of hellfire and save them on the day of resurrection from the greatest terror (i.e. hell). '"

Sanad : Jisr-Bin-Farqad via Abdullah-Bin-Masud.

Source : Al-Firdaws by Al-Daylami and Tarikh Dimashq by Ibn-Asakir and Kanz Al-Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1014] .

Qudsi Hadith No. 971

Aisha, may God be pleased with her , said, " God's Messenger , may God's peace and blessings be upon him , used to say to me often, 'Let me hear a few lines of your poetry.' I once asked, 'What lines of poetry do you want to hear, God's Messenger? There are a lot. ' The Messenger replied, 'Lines of poetry about gratitude.' I said, 'Definitely . A poet said:

Help the weak and never mind their weakness

For one day they may grow and prosper.

They will compensate you or they will thank you

For thanking you for what you did is to compensate you.

When you connect with the gracious

Such a connection never wears or tears. '

"The Prophet said, 'Oh, Aisha! When God gathers the creatures on the day of resurrection, God asks a servant of the Lord whom another servant of the Lord did a good deed for, " Did you thank that servant? " The servant replies, " Oh, Lord! I thought the good deed was from you and I thanked you for it. " God says to the servant, " I made the servant do the good deed for you. If you don't thank the servant, you don't thank me. " '"

Sanad : Dhakir-Bin-Shaybah Al-Asqalani {in the village of Ajjas [1015] } via Abu-Isam Rawwad-Bin-Al-Jarrah via Abu- Al-Zuayzaah and Said-Bin-Abd-Al-Aziz via Makhul via ` Urwah via Aisha.

Source : Al-Mu` jam Al-Saghir by Al-Tabarani.

Rating : Da` if [1016] .

Qudsi Hadith No. 972

Ibn-` Abbas said, "When the verse of debt [1017] was revealed, God's Messenger , may God's peace and blessings be upon him , said, 'The first one to deny the truth was Adam, may peace be upon him . When God, the Almighty and Glorious , created Adam, God wiped the back of Adam and brought out all of Adam's descendants until the day of resurrection. God showed the descendants to Adam. Adam saw among the descendants a blossoming man. Adam asked, "Oh, Lord! Who is this? " God replied, " This is your son David. " Adam asked, " Oh, Lord! How long will he live ? " God replied, " Sixty years. " Adam said, "My Lord! Increase his life span." God said to Adam, " No except if I take time from your life span and add it to his. " Adam was to live for a thousand years. So God added forty years to the life span of David. God recorded that and had the angels as witnesses. When Adam was dying and the angels came to take his life, Adam said to God, "I have forty years left." God said to Adam, " You gave those forty years to your son David. " Adam said, "I didn't." God showed Adam the record and the angels testified to it.'"

Sanad : Affan via Hammad-Bin-Salamah via Ali-Bin-Yazid via Yusuf-Bin-Mihran via Ibn-` Abbas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1018] .

Qudsi Hadith No. 973

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam and blew a soul into him, Adam sneezed and said, ' Praise be to God.' Adam praised the Lord with permission from the Lord. The Lord said to Adam, ' May God have mercy on you, oh Adam! ' God said to Adam, ' Go to that group of sitting angels and say to them, "Peace be upon you." ' Adam went and did that and the angels replied, 'And peace be upon you and God's mercy.' Adam went back to the Lord and the Lord told Adam, ' Th is is your greeting and the greeting of your children among each other. ' With the hands of the Lord's closed, God told Adam, ' Chose anyone your wish. ' Adam replied, 'I choose the right hand of my Lord.' Both hands of my Lord are right blessed hands. God opened the Lord's hand and it had in it Adam and his descendents. Adam asked God, 'Who are these?' God replied, ' These are your descendants. ' Each human being had their life span written between their eyes. Among them there was a man who was the brightest {or one of the brightest}. Adam asked God, ' Oh, Lord! Who is this? ' God replied, ' Your son David. I made his life span forty years. ' Adam said to God, 'Oh, Lord! Increase his life span.' God replied, ' That's what I have written (i.e. predestinated for him). ' Adam told God, 'Oh, Lord! Take sixty years of my life and give them to him.' God replied, ' Done. ' Adam lived in heaven for as long as the Lord willed and then Adam was brought down to earth. Adam was counting his years. When the angel of death came to Adam (to take his life), Adam said to him, 'You 're early. I'm supposed to live for a thousand years.' The angel said to Adam, 'Yes, but you gave your son David sixty yours of your life span.' Adam denied that and after him his descendents became deniers. Adam forgot that and his descendents after him became forgetters. Since that day, the book [of predestination] and witnesses (i.e. angels) are called [to testify against the deniers.]"

Sanad : Muhammad-Bin-Bashar via Safwan-Bin-Isa via Al-Harith-Bin-Abd-Al-Rahman-Bin-Abi-Dhubab via Said-Bin-Abi-Said Al-Maqburi via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1019] .

Qudsi Hadith No. 974

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When God created Adam, God wiped Adam's back and from Adam's back fell, like sand, all the creatures that God will create until the day of resurrection. God made between the eyes of each human being a sparkle of light. Then God showed them to Adam. Adam asked, ' Who are these, oh Lord? ' God replied, ' These are your descendants. ' Adam saw a man with a spark le between his eyes that he liked and asked, 'Oh, Lord. Who is this?' God replied, ' This is your son David. His nation will be one of the last. ' Adam asked, 'How many years have you predestinated for him to live?' God replied, ' Sixty years. ' Adam said to God, 'Oh, Lord! Take from my life forty years and add them to his life. That way he will live for one hundred years.' God said to Adam, ' And so it shall be recorded. It will be sealed and it will not change. ' When Adam's life span reached its end and the angel of death came to take his life, Adam asked the angel, ' Haven't I forty years left to live?' The angel of death asked Adam, 'Haven't you given those forty years to your son David?' Adam denied and his descendants denied thereafter . Adam forgot and his descendants forgot thereafter. And Adam made a mistake and his descendants made mistakes thereafter."

Sanad : Ali-Bin-Hamshadh Al-Adl via Bishr-Bin-Musa Al-Asadi and Ali-Bin-Abd-Al-Aziz via Abu-Nuaym via Hisham-Bin-Sa`d via Zayd-Bin-Aslam via Abu-Salih via Abu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1020] .

Qudsi Hadith No. 975

Ibn-`Abbas said, "When Adam ate from the tree that he 'd been told not to eat from, God, the Sublime , asked Adam, 'What made you disobey me?' Adam replied, 'My Lord! Eve enticed me to do so.' God said to Adam, ' I shall punish her by making it difficult for her to carry [children] and making it difficult for her to deliver [children] and I shall cause her to bleed [from menstruation] twice a month. ' When Eve heard that she clamored. God said to Eve, ' Clamor shall befall you and your daughters. '"

Sanad : Amr-Bin-Muhammad Al-Naqid via Abbad-Bin-Al-Awwam via Sufyan-Bin-Husayn via Yala-Bin-Muslim via Said-Bin-Jubayr via Ibn-Abbas.

Source : Al-`Uqubat by Ibn-Abi-Al-Dunya.

Rating : Sahih [1021] .

Qudsi Hadith No. 976

`Umar-Bin-Al-Khattab said that God's Messenger , may God's peace and blessings be upon him , said, "Gabriel told me that God, the Almighty and Glorious , sent hi m to our mother Eve when she bl ed [from menstruation]. Eve called to her Lord, 'I bled and this has never happened to me before.' God called to Eve, ' I shall cause you and your [female] descendants to bleed and I shall make it a n [act of] atonement and purification . '"

Sanad : Al-Daylami via Al-Daraqutni via Muhammad-Bin-Jafar via Abu-Alqamah Al-Farwi via Yahya-Bin-Abd-Al-Malik Al-Hudayri via his father via his father Muhriz-Bin-Abdullah via Said-Bin-Al-Musayyab via Umar-Bin-Al-Khattab.

Source : Al-Silsilah Al-Daifah Wa Al-Mawduah by Al-Albani.

Rating : Da`if [1022] .

Qudsi Hadith No. 977

Ibn-`Abbas said, "God, the Almighty and Glorious , said to Adam, ' I offered the trust (i.e. the burden to obey my commandments) to the heavens and the earth but they couldn't bear it . Can you bear it? ' Adam asked God, 'What's in it for me, oh Lord?' God told Adam, ' If you bear it, I shall reward you. And if you fail , I shall punish you. ' Adam accepted . Adam stayed in heaven only from the first salat to the Afternoon Salat and then was expelled because of Satan who made him sin."

Sanad : Abu-Al-Shaykh via Juwaybir [Bin-Said Al-Azdi Al-Balkhi] via Al-Dahhak via Ibn-Abbas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi and Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Matruk [1023] .

Qudsi Hadith No. 978

Anas , may God be pleased with him , said, “When God brought down Adam from heaven to earth, all of Adam’s neighbors, except gold and silver, grieved . God, the Sublime , revealed to them, ‘ I made you the neighbors of one of my servants and when I expelled him , all his neighbors grieved except you. ’ Go l d and silver replied, ‘Our God and Master! You know better than anyone else that you made him our neighbor when he obeyed you. But after he disobeyed you , we no longer grieve his loss. ’ God said to gold and silver, ‘ I swear by my Might and Glory that I shall make you precious and make you the currency of choice. ’”

Sanad : Al-Daylami and Ibn-Al-Najjar via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi and Al-Ithafat Al-Saniyyah by Al-Madani.

Rating : Unrated.

Qudsi Hadith No. 979

Anas, may God be pleased with him , said that God’s Messenger , may God’s peace and blessings be upon him , said, “Jacob, the prophet, may peace be upon him , had a dear brother in God. One day, he said to Jacob, ‘Oh, Jacob! What caused you to lose your eyesight? And what caused your back to become bowed?’ Jacob replied, ‘What made me lose my eyesight is my crying over my son J oseph. And what made my back become bowed is my grie ving over my son Benjamin.’ Gabriel, may peace be upon him , came to Jacob and said, ‘Oh, Jacob! God sends greetings of peace to you and say s , “ Aren’t you ashamed to complain to someone other than me? ” ’ Jacob replied, ‘I complain about my sorrow and sadness to God.’ Gabriel said, ‘I know what you complain about, oh Jacob!’ Then Jacob said, ‘Oh, my Lord! Don’t you have compassion for an old man? You took away my eyesight and bowed my back. Bring back to me my fragrant loved one [Joseph] so I can smell him before I die and then you can do with me whatever you wish.’ Gabriel came to Jacob and said, ‘God sends greetings of peace to you and says , “ I have good news for you that will make you happy . I swear by my Might that even if they (Joseph and Benjamin) were dead I would bring them back to life for m y most favorite servants of mine are the prophets and the needy. Do you know why I took away your eyesight and bowed your back and why the brothers of Joseph did to Joseph what they did? It’s because you slaughtered a sheep and a needy fasting orphan came to you and you didn’t give the orphan any of it. ’” After this, whenever Jacob wanted to eat, he ordered a caller to call, ‘If there is any needy person who wants to eat, they should come and eat with Jacob.’ And whenever Jacob was fasting, he ordered a caller to call, ‘If there is any fasting needy person they should come and break their fast with Jacob. ’ ”

Sanad : Al-Shaykh Abu-Al-Walid Al-Faqih via Hisham-Bin-Bishr via Abu-Bakr-Bin-Abi-Shaybah via Yahya-Bin-Abd-Al-Malik-Bin-Abi-Ghaniyyah via Hafs-Bin-Umar-Bin-Al-Zubayr via Anas-Bin-Malik.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Matruk [1024] .

Qudsi Hadith No. 980

Abu-Hurayrah said , “T he Prophet , may God’s peace and blessings be upon him , said, ‘ When the angel of death was sent to Moses [to take his life], Moses gouged the angel’s eye. The angel went back to the Lord and said, “ You sent me to a servant who doesn’t want to die. ” God restored the angel ’s eye and said to the angel, “ Go back to Moses and tell him to put his hand on the back of an ox and he can have a year [added to his life] for every hair that his hand covers. ” Mo ses asked , “ Oh, Lord! And then what? ” God replied, “ Then death. ” Moses said, “ Let it be now. ” Moses asked God to bury him within a stone’s throw of the holy land. ’ The Messenger said [to the sahabah], ‘If I were there I would show you his grave. It is on the side of the road, under the red dune. ’ ”

Sanad : Ma`mar via Ibn-Tawus via his father via Abu-Hurayrah.

Source : Musannaf Abd-Al-Razzaq by Abd-Al-Razzaq.

Rating : Sahih [1025] .

Qudsi Hadith No. 981

Abu-Hurayrah, may God be pleased with him , said, “When the angel of death was sent to Moses, may peace be upon him , Moses hit the angel on the eye with his fist . The angel went back to the Lord and said, ‘You sent me to a servant who doesn’t want to die.’ God restored the angel’s eye and said to the angel, ‘ Go back to Moses and tell him to put his hand on the back of an ox and he can have a year for every hair that his hand covers. ’ Moses asked, ‘Oh, Lord! And then what?’ God replied, ‘ Then death. ’ Moses said, ‘Let it be now.’ Moses asked God to bury him within a stone’s throw of the holy land. God’s Messenger , may God’s peace and blessings be upon him , said, ‘If I were there I would show you his grave. It is on the side of the road, near the red dune.’”

Sanad : Mahmud via Abd-Al-Razzaq via Ma mar via Ibn-Tawus via his father via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari .

Rating : Sahih.

Qudsi Hadith No. 98 2

Abu-Hurayrah said , “God’s Messenger , may God’s peace and blessings be upon him , said, ‘ T he angel of death came to Moses, may peace be upon him , and said, “ Answer your Lord [for I have come to take your life]. ” Moses hit the angel of death’s eye and gouged it . The angel went back to God, the Sublime , and said, “ You sent me to a servant of yours who doesn’t want to die and he gouged my eye . ” God restored the angel’s eye and said to the angel, “ Go back to my servant [Moses] and tell him , ‘ Do you want life? If you want life, put your hand on the back of an ox and you will live a year for every hair of the ox that your hand covers. ’” Moses asked, “ And then what? ” God replied, “ Then death. ” Moses said, “ Let it be now , soon . ” Moses said, “My Lord! Take my life within a stone’s throw of the holy land. ”’ God’s Messenger , may God’s peace and blessings be upon him , said, ‘If I were in that area I would show you his grave. It is on the side of the road, near the red dune.’”

Sanad : Muhammad-Bin-Rafi via Abd-Al-Razzaq via Ma`mar via Hammam-Bin-Munabbih via Abu-Hurayrah.

Source : Sahih Muslim by Muslim .

Rating : Sahih.

Qudsi Hadith No. 983

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said , " The angel of death used to come to people visibly [to take their lives]. The angel came to Moses and Moses gouged the angel's eye. The angel came to the Lord, the Almighty and Glorious , and said, 'Oh, my Lord! Your servant Moses gouged my eye. Had you not cherished him I would've become violent with him {Yunus said "I would've been harsh with him"}.' God said to the angel, ' Go back to my servant [Moses] and tell him to put his hand on the skin {or coat} of an ox and he can have a year [to live] for every hair of the ox that his hand covers. ' The angel came to Moses. Moses asked the angel , 'What will come after this?' The angel replied, 'D eath. ' Moses said, ' Let it be now. ' The angel gave Moses something (an apple from heaven) to smell. Moses smelled it and the angel took his life (i.e. Moses died) . {Yunus said 'God restored the angel's eye and the angel of death came to people [to take their lives] invisibly (i.e. without being seen) [afterward] .'} "

Sanad : Umayyah-Bin-Khalid and Yunus via Hammad-Bin-Salamah via Ammar-Bin-Abi-Ammar via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1026] .

Qudsi Hadith No. 984

Said-Bin-Jubayr said, "I said to Ibn-Abbas, 'Nawf Al-Bakali claims that Moses is not the same as Moses of the Children of Israel. He's a different Moses.' Ibn-Abbas replied, 'The enemy of God [Nawf Al-Bakali] lied. Ubayy-Bin-Kab told us , "The Prophet , may God's peace and blessings be upon him , said, ' When Prophet Moses addressed the Children of Israel, he was asked, " Who is the most knowledgeable of all people? " Moses replied, " I am the most knowledgeable. " God admonished Moses for not attributing knowledge to the Lord. God revealed to Moses, " There is a servant of mine at the ' junction of the two seas [1027] ' [1028] who knows more than you do. " Moses asked, " Oh, my Lord! How can I meet him? " God replied, " Go and t ake with you a fish in a scuttle . When you lose the fish you'll know that you are in the same area where he is. " Moses and his lad Joshua son of Nun (Yusha-Bin-Nun) took with them a fish in a scuttle and went until they reached a rock and put their heads down and slept. The fish sneaked out of the scuttle and " went on its way straight as a tunnel into the sea. " [1029] Th is was an amazing thing for Moses and his lad. They continued on their way for the rest of the night and the following day. In the morning, Moses told his lad, " Bring us our breakfast for we've become exhausted from this travel of ours. " [1030] Moses didn't get tired until he passed the location that he'd been told to go to [to find the knowledgeable man] } . The lad said to Moses, " Do you see when we stayed at the rock? I forgo t the fish there. And n o one but Satan made me forget [to tell you about it] . " [1031] " Moses replied, ' That's what we're looking for. ' So they went back, retracing their footsteps. " [1032] When they reached the rock, they saw a man covered with a garment {or covered with his garment}. Moses greeted the man (i.e. said, " Peace be upon you. ") The man (Al-Khadir) replied, " Where is peace in the land of your s ? " Moses said, " I'm Moses. " Al-Khadir asked , " Moses of the Children of Israel? " Moses replied, " Yes. " Moses asked, " May I follow you so that you teach me some of the good things that you have been taught ? " [1033] Al-Khadir replied, "' You will not be able to remain p atient with me. ' [1034] Oh, Moses! I know something God taught me that you do not know and you know something God taught you that I do not know. " Moses said to Al-Khadir, " You will find me, God willing, patient and I will not disobey any of your commands. " [1035] Both of them proceeded to walk on the shore of the sea since they had no boat . Then a boat passed by and they asked the crew to let them board. The crew recognized Al-Khadir so they let them board free of charge. Then a sparrow came and perched on the edge of the boat and pecked the sea once or twice. Al-Khadir said, " Oh, Moses! My knowledge and your knowledge have not decrease d God's knowledge except as much as this sparrow's peck has decreased the [water of the] sea. " Then Al-Khadir went to one of the planks of the boat and pulled it out . Moses told him, " The crew let us board free of charge and you made a hole to drown them! " Al-Khadir replied, " Didn't I say to you that you wouldn't be able to remain patient with me? " [1036] Moses said to Al-Khadir , " Do not censure me for forgetting and do not treat me harshly in this affair of mine . " [1037] So Moses' first [excuse] was that he had forgotten. Then they proceeded and saw a boy playing with other boys. Al-Khadir went and held the boy's head from the top and pulled it off with his hand. Moses said to Al-Khadir, " What! Have you just killed an innocent soul that has killed no one? " [1038] Al-Khadir replied, " Didn't I say to you that you wouldn't be able to remain patient with me? " {Ibn-Uyay nah said " and this has been confirmed. " } " Then they proceeded until they came to the inhabitants of a village . They asked the people of the village for food but the people refused to offer them any hospitality . In the village, they found a wall that was about to fall and he (Al-Khadir) straightened it {he (the narrator) said ' Al-Khadir straightened it with his hand. ' } " [1039] Moses said to Al-Khadir, " If you w ished, you could have taken a payment for it ." [1040] Al-Khadir said to Moses, "That's it. You and I have to part company. " [1041] ' The prophet said, ' May God have mercy on Moses ! We wish he remained patient so he could've told us more of their story. ' [1042] """

Sanad : Abdullah-Bin-Muhammad via Sufyan viaAmr via Sa` id-Bin-Jubayr.

Source : Sahih Al-Bukhari by Al-Bukhari .

Rating : Sahih.

Qudsi Hadith No. 985

Ubaydallah-Bin-Abdullah, said, "Ibn-Abbas had a dispute with Al-Hurr-Bin-Qays-Bin-Hisn Al-Fazari regarding the identity of the companion of Moses. Ibn-Abbas said that it' s Khadir. Ubayy-Bin-Kab passed them by and Ibn-Abbas called him. Ibn-` Abbas asked Ubayy, 'I and this friend of mine are having a dispute regarding the identity of the companion of Moses whom Moses asked to meet. Have you have heard the Prophet , may God's peace and blessings be upon him , say anything about him?' Ubayy replied, 'Yes. I heard the Prophet say, "While Moses was with a group of the Children of Israel, a man came and asked him, 'Do you know anyone who's more knowledgeable than you are?' Moses replied, 'No.' So God revealed to Moses, ' Yes, there is. Our servant Khadir [is more knowledgeable than you are.] ' Moses asked God the way to Khadir. God made the fish a sign for Moses and told him, ' When you realize that you lost the fish, go back to the place where you lost it and you will find him there. ' Moses went tracing the fish at sea. Moses was told by his lad, 'Do you see when we stayed at the rock? I forgot the fish there. And no one but Satan made me forget to tell you about it.' Moses replied, 'That's what we're looking for.' So they went back, retracing their footsteps. They found Khadir and their story is mentioned by God, the Almighty and Glorious , in the Lord's book [the Qur ' an]."""

Sanad : Muhammad-Bin-Ghurayr Al-Zuhri via Yaqub-Bin-Ibrahim via his father via Salih via Ibn-Shihab via Ubaydallah-Bin-` Abdullah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 986

Said-Bin-Jubayr said, "We were with Ibn-Abbas at his home. Ibn-Abbas said, 'Ask me [a question] .' I said, 'Yes, Abu-Abbas (aka Ibn-Abbas) . May God make me your ransom . In Kufa, there is a storyteller by the name of Nawf who claims that Moses [Al-Khadir's companion] is not the same as Moses of the Children of Israel.' Ibn-Abbas replied, '{Amr narrated [that Ibn-Abbas said] " The enemy of God [Nawf] lied. " } God's Messenger , may God's peace and blessings be upon him , said, "Moses, the messenger of God, may peace be upon him , one day reminded the people [of God] until the eyes overflew [with tears] and the hearts became tender. Then he left. A man followed him and asked, 'Oh, messenger of God! Is there anyone on earth who is more knowledgeable than you ?' Moses replied, 'No.' God admonished Moses for not ascribing knowledge to the Lord. God told Moses, ' Yes, there is someone who is more knowledgeable than you . ' Moses asked, 'Where is this person?' God replied, ' At the "junction of the two seas." ' Moses asked, ' Oh, Lord! Make for me a sign so I can find this person.' {Amr said [that God said] ' when you lose the fish [that is your sign] . '} {Yala said [that God said] ' take with you a dead fish and when it comes back to life [that is your sign]. '} Moses took a fish and put it in a scuttle and told his lad, 'The only thing I'm asking you to do is to tell me when the fish leaves you.' The lad replied, 'You're not asking for much.' That's what the word of God, ' And w hen Moses said to his lad { Joshua son of Nun }' [1043] means . {[the name of the lad] was not reported via Said} . When the lad was in the shade of a rock, in a wet area, the fish m oved while Moses was asleep. The lad said, 'I do not want to wake him up.' When Moses woke up, the lad forgot to tell him about the fish [slipping away] . The fish moved until it entered t he sea . God held off the water of the sea and the fish left a t race like th at made on a stone. {Amr , forming a circle with his two thumbs and two index fingers, said to me, ' Like this ; as if its trace were made on a stone.' } Moses said to his lad, ' We've become exhausted from this travel of ours. ' The lad replied, ' God has given you immunity from fatigue. ' {[The last statement by the lad] was not reported via Said.} Then the lad told Moses [that the fish slipped away]. So they went back and found Al-Khadir. {Uthman-Bin-Abi-Sulayman to ld me, ' They found Al-Khadir on a green carpet on the surface of the water. ' } {Said-Bin-Jubayr said, ' Al-Khadir was covered with a garment with one end under his feet and the other end under his head . ' } Moses greeted Al-Khadir (i.e. said to him, 'Peace be upon you.') Al-Khadir uncovered his face and replied, ' Is there peace in my land? (I.e. There is no Islam here) ' Al-Khadir asked Moses, ' Who are you? ' Moses replied, ' I'm Moses. ' Al-Khadir asked, ' Moses of the Children of Israel? ' Moses replied, ' Yes. ' Al-Khadir asked, ' What do you want? ' Moses replied, ' I came " so that you teach me some of the good things that you have been taught. "' Al-Khadir told Moses, ' Isn't it enough that you have the Torah in your hand and receive inspiration [from God], oh Moses? I know something that you shouldn't know and you know something that I shouldn't know. ' Then a sparrow came and pecked the sea. Al-Khadir said to Moses , ' I swear to God that m y knowledge and your knowledge compared to the knowledge of God is nothing but what this sparrow peck ed from the [water of the] sea (i .e. i nsignificant.) ' They boarded the boat and saw skiffs carrying people from one shore to the other. The crew of the boat recognized him (Al-Khadir) and said, ' You're the righteous servant of God. We shall not charge you a fee [for boarding] . ' {We asked Said ' [are they referring to] Al-Khadir ' and Said said ' yes. ' } Then Al-Khadir made a hole in the boat and plugged it with a wedge . Moses said to Al-Khadir, ' Have you made a hole [in the boat] to drown its people? You have done something terrible indeed! ' [1044] {Mujahid reported [that Moses said] ' you have done something abominable indeed! ' } Al-Khadir said to Moses, ' Didn't I say to you that you wouldn't be able to remain patient with me? ' So Moses' first [excuse for complaining] was that he'd forgotten. The second was conditional [that he wouldn't do it again]. And the third was intentional [and final] . Moses said to Al-Khadir, ' Do not censure me for forgetting and do not treat me harshly in this affair of mine. ' Then they met a boy and Al-Khadir killed him. {Yala said that Said said ' Al-Khadir found some boys playi ng and took a handsome infidel boy and laid him down and slew him with a knife . ' } Moses said to Al-Khadir, ' What! Have you just killed an innocent soul that has killed no one? ' {An innocent soul that has committed no sin ?} {Ibn-Abbas read it ' innocent [soul] ' . Others read it ' Muslim [soul] ' as in a Muslim boy. } Then they proceeded and found a wall about to collapse and Al-Khadir straightened it. {Said moved his hand and said ' this way ' and said ' Al-Khadir raised his hand and the wall became straight. ' } {Yala said ' I thought Said said " Al-Khadir wiped the wall with his hand and it became straight. "' } Moses said to Al-Khadir, ' If you wished, you could have taken a payment for it. ' {Said said ' a payment with which we could have bought some food [since the people of the village did not give us any]. ' } Al-Khadir said to Moses, ' [The reason why I made a hole in the boat is because] " behind them {in front of them} there was a king who took every boat by force. " [1045] I damaged it so the king would let it pass since the king doesn't take defective boats. Once they pass they can fix the boat and continue to use it. ' {Ibn-Abbas read it ' ahead of them [there was a king ….] ' } {They (the narrators), other than

Said, claim that [the name of] the king is Hudad-Bin-Budad and the [name of the] boy who was killed [by Al-Khadir] is Jaysur.} {Some of them (the narrators) say that they (Al-Khadir and Moses) plugged the hole with a bottle and some of them say that they plugged it with asphalt. } Al-Khadir said to Moses, ' [I killed the boy because] " his parents were believers and we feared that he would overwhelm them with transgression and disbelief." [1046] ' { The boy was an infidel and we feared that the parent's love for their son might drive them to follow their son's religion. } Al-Khadir said to Moses, ' So we wanted their Lord to give them (the parents) in exchange [for their son] someone of greater innocence and closer in mercy . ' [1047] {This is in response to Moses saying ' What! Have you just killed an innocent soul…? ' } { ' Closer in mercy ' means closer in affection ; the affection that the parents had for their son whom Al-Khadir had killed . [1048] } {They (the narrators), other than Said, claim that the parents were given a girl in exchange for their son. As for Dawud-Bin-Asim, he reported, via more than one source, that it was a girl .} """

Sanad : Ibrahim-Bin-Musa via Hisham-Bin-Yusuf via Ibn-Jurayh via Yala-Bin-Muslim and Amr-Bin-Dinar via Sa` id-Bin-Jubayr.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 987

Said-Bin-Jubayr said, "We were with Ibn-Abbas. Some people said that Nawf Al-Shami claims that the person who went to seek knowledge was not Moses of the Children of Israel. Ibn-Abbas was leaning , so he sat straight and asked me, 'Is that true, oh Said?' I replied, 'Yes. I heard him say that.' Ibn-Abbas said, 'Nawf lied. Ubayy-Bin-Kab told me that he heard the Prophet , may God's peace and blessings be upon him , say, " May God have mercy on us and on [Prophet] Salih . A nd may God have mercy on us and on [Prophet] Hud. One day, while Moses, may peace be upon him , was addressing his people, he said to them, 'There is no one on earth who is more knowledgeable than me.' God, the Blessed and Sublime , revealed to Moses, ' There is someone on earth who is more knowledgeable than you are. You can find this person by taking with you a salty (i.e. dead) fish. The person is at the place where you lose the fish. ' So Moses took with him a salty fish and his lad and went. They proceeded until they reached a rock. Moses went to look for something. The lad placed the fish on the rock. The fish moved towards the sea. The lad said, 'I will tell Moses [about the fish slipping away] when he comes back.' Satan made the lad forget [to tell Moses about the fish]. Moses and his lad continued on. Like other travelers, they became tired and fatigued. They became tired and fatigued only after they passed the location where the person that Moses was looking for was. Moses said to his lad, ' Bring us our breakfast for we've become exhausted from this travel of ours. ' The lad said to Prophet Moses, ' Do you see when we stayed at the rock? I forgot [to tell you about] the fish [slipping away]. And no one but Satan made me forget. The fish went on its way straight as a tunnel into the sea. ' Moses said to his lad , 'That's what we're looking for.' They went back, retracing their footsteps, until they reached the rock. They walked around the rock and saw a man (Al-Khadir) covered with his own garment. Moses greeted Al-Khadir . Al-Khadir raised his head and asked Moses, 'Who are you?' Moses replied, 'Moses.' Al-Khadir asked, 'Moses who?' Moses replied, 'Moses of the Children of Israel.' Moses said to Al-Khadir , 'I was told that you are a knowledgeable person and I want to accompany you [so I can learn from you] .' Al-Khadir told Moses, ' You won't be able to remain patient with me. ' Moses replied, ' You'll find me, God willing, patient and I won't disobey any of your commands. ' Al-Khadir asked, 'How can you be patient about something you do not know [the entire story of] ?' [1049] Moses replied, ' I've been told to do so.' Moses said to Al-Khadir , 'You'll find me, God willing, patient.' Al-Khadir told Moses, ' If you follow me, do not ask me about anything until I tell you about it. ' [1050] ' They proceeded and boarded a boat. ' [1051] When the passengers and crew disembarked, Al-Khadir remained behind to make a hole in the boat. Moses said to Al-Khadir, 'You're making a hole in the boat to drown its people! " You've done something terrible indeed!"' Al-Khadir said to Moses, 'Didn't I say to you that you wouldn't be able to remain patient with me?' Moses said Al-Khadir, 'Do not censure me for forgetting and do not treat me harshly in this affair of mine.' Then Moses and Al-Khadir proceeded and saw boys playing on the shore of the sea. Amongst the boys there was one boy who was the cleanest. Al-Khadir went and killed him. Moses became outraged and told Al-Khadir, 'What! Have you just killed an innocent soul that has killed no one?' Al-Khadir replied, ' Didn't I say to you that you wouldn't be able to remain patient with me? ' Moses became embarrassed and ashamed in front of his friend and told him, 'If I ask you about anything after this, do not keep me in your company. You've heard enough excuses from me.' [1052] 'Then they proceeded until they came to the inhabitants of a village. They asked the people of the village for food.' The people of the village were mean. Moses was tired and the people didn't offer them any hospitality. 'In the village, they found a wall that was about to fall and he (Al-Khadir) straightened it . ' Because Moses and Al-Khadir were tired [and in deed of food to buy], Moses told Al-Khadir, 'If you wished, you could have taken a payment for it (i.e. for fixing the wall).' Al-Khadir said to Moses, 'That's it. You and I have to part company.' Moses held the edge of Al-Khadir's garment and told him, 'Tell me [why you did what you did].' Al-Khadir replied, ' "[I made a hole in the boat because] t he boat belonged to needy people work ing at sea. " [1053] " And behind them there was a king who took every boat by force. " If the king sees the boat damaged, he won't take it. [After they pass through] t he owners of the boat will patch the hole with a piece of wood and continue to use it.' Al-Khadir told Moses, 'As for the boy [that I killed], he was a congenital (i.e. predestinated) infidel. His parents loved him. And had they followed him, he would've overwhelmed them with "transgression and disbelief." "So we wanted their Lord to give them (the parents) in exchange [for their son] someone of greater innocence and closer in mercy." ' The son's father came down on his mother and she became pregnant and gave birth to 'someone of greater innocence and closer in mercy.' Al-Khadir told Moses, ' And a s for the wall [that I straightened], it belonged to two orphan boys in the city. Under it there was a treasure for them. T heir father had been righteous and y our Lord wanted them to grow up and take out their treasure as a mercy from your Lord. What I did was not o f my own accord [but was through inspiration from God]. This is the interpretation of what you couldn't remain patient about.' [1054] """

Sanad : Abu-Bakr Abdullah-Bin-Muhammad-Bin-Abi-Shaybah via Ubaydallah-Bin-Musa via Isra ' il via Abu-Ishaq via Sa` id-Bin-Jubayr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1055] .

Qudsi Hadith No. 988

Ibn-Abbas and Abdullah-Bin-Masud and some of the companions of the Prophet , may God's peace and blessings be upon him , said, "God revealed to Moses, ' I'm taking the life of Aaron. Bring him to mount so-and-so. ' So Moses and Aaron proceeded towards that mount. They saw a tree that looked like a built house and entered it. In the house, there was a bed with mattresses and a nice smell. When Aaron saw the mount and the house and what it contained, he liked it. Aaron said to Moses, 'I'd like to sleep on this bed.' Moses replied, 'Sleep on it.' Aaron said, 'I don't want the owner of the house to come and become angry at me.' Moses replied, 'Don't worry about the owner of the house. I'll take care of that. Sleep.' Aaron said to Moses, 'Oh, Moses! Sleep with me. If the owner of the house comes, he'll become angry at me and at you.' When they slept, death came and

took Aaron . When Aaron felt the presence of death, he said to Moses, ‘ Oh, Moses! You deceived me.’ When the life Aaron was taken, the house and the tree and the bed were raised to heaven. When Moses returned to the Children of Israel without Aaron, the people said, ‘Moses killed Aaron because he was envious of him due to the fact that the Children of Israel loved Aaron more than they loved him.’ Aaron had been gentle and nice with the Children of Israel unlike Moses who was somewhat harsh with them. When Moses heard what the people were saying, he said to them, ‘Damn you! He was my brother. Do you think I killed him?’ When the accusations of the people grew , M oses offered a two-raka salat and prayed to God. Then Aaron descended in bed and the people saw him between the heaven and the earth and believed Moses.”

Sanad : Muhammad-Bin-Ishaq Al-Saffar Al-Adl via Ahmad-Bin-Nasr via Uma r-Bin-Talhah Al-Qannad via Asbat-Bin-Nasr via Al-Suddi via Abu-Malik via Ibn-Abbas RT Al-Suddi via Murrah Al-Hamdani via Abdullah-Bin-Mas`ud RT Al-Suddi via Murrah Al-Hamdani via some of the sahabah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1056] .

Qudsi Hadith No. 989

Abu-Musa said, “A Bedouin came to the Prophet , may God’s peace and blessings be upon him , and the Prophet greeted him. The Prophet said, ‘Come here.’ The Bedouin came. The Messenger asked the Bedouin, ‘What do you want ?’ The Bedouin replied, ‘A she-camel to ride and goats for my family to milk.’ The Messenger said, ‘Why can’t you be like the old woman of the Children of Israel?’ The Messenger continued, ‘When Moses took the Children of Israel out of Egypt, they lost their way. Moses asked, “Why is this happening to us?” The scholars of the Children of Israel replied, “When Joseph was dying, he made us swear to God that we wouldn’t leave Egypt without taking his bones with us.” Moses asked, “Who knows where his grave is?” Someone replied, “An old woman from the Children of Israel.” Moses sent for the old woman and she came. Moses told the old woman, “Show me the grave of Joseph.” The old woman replied, “ Not until you give me what I want.” Moses asked the old woman, “What do you want?” The old woman replied, “I want to be with you in heaven.” Moses hated to grant her that. So God revealed to Moses, “ Grant her what she wants. ” So the old woman took them to a lake, a body of water. She told them, “ Drain this water.” They drained it. The old woman told them, “Dig and take out the bones of Joseph.” When they brought the bones to the surface, the path [of their travel] became as clear as daylight. ’ ”

Sanad : Abu-Hisham Al-Rifai Muhammad-Bin-Yazid via Ibn-Fudayl via Yunus-Bin-Amr via Abu-Burdah via Abu-Musa.

Source : Musnad Abu-Ya la by Abu-Ya la Al-Mawsili.

Rating : Sahih [1057] .

Qudsi Hadith No. 990

`Ali, may God be pleased with him , said, “Whenever God’s Messenger , may God’s peace and blessings be upon him , was asked about something that he approved of, he said ‘yes’. And whenever the Messenger was asked about something he disapproved of, he kept silent. The Messenger didn’t say ‘no’ to anything. A Bedouin came to the Messenger and asked him and the Messenger kept silent. The Bedouin asked t he Messenger and the Messenger kept silent. Then the Bedouin asked the Messenger and the Messenger told the Bedouin in a rebuking manner, ‘Ask for whatever you want, oh Bedouin !’ We (the sahabah) said, ‘Now he’ll ask for heaven.’ The Bedouin said, ‘I want a she-camel to ride.’ The Messenger said to the Bedouin, ‘You’ll have that.’ The Messenger told the Bedouin, ‘Ask.’ The Bedouin replied, ‘I want a saddle.’ The Messenger said to the Bedouin, ‘You’ll have that.’ The Messenger told the Bedouin, ‘Ask.’ The Bedouin replied, ‘I want food.’ The Messenger said to the Bedouin, ‘You’ll have that.’ We were surprised. The Messenger said [to the sahabah], ‘Give to the Bedouin what he asked for.’ The Bedouin was given what he asked for. Then the Prophet said, ‘What a difference between what the Bedouin asked for and what the old woman of the Children of Israel asked for!’ Then the Prophet said, ‘When Prophet Moses, may peace be upon him , was commanded to cross the sea , he complied. When he reached the sea, he hit the beasts on the face [to move forward] but they went back. Moses said to God, “ What ’s wrong with me, oh Lord? ” God replied, “ You’re near the grave of Joseph. Take his bones with you. ” The grave was level with the ground so Moses didn’t know where it was. Moses asked, “ Does anyone of you know where his grave is? ” They replied, “ If there is anyone who knows, it must be the old woman of the children of so-and-so. She might know where the grave is.” Moses sent for the old woman and they found her. The old woman asked, “What do you want?” They replied, “Go to Moses.” When she came to Moses, Moses asked her, “Do you know where the grave of Joseph is?” She replied, “Yes.” Moses said to the old woman, “Show us where it is.” The old woman told Moses, “No. I swear to God I won’t show it to you until you give me what I want.” Moses told her, “I will give you what you want.” The old woman said, “I ask that I be with you in the same area of heaven .” Moses told the old woman, “Just ask to be in heaven.” The old woman replied, “No. I swear to God that I won’ t accept other than being with you.” Moses star ted to argu e with the old woman so God revealed to him, “ Grant her what she wants. You’re not losing anything. ” So Moses granted the old woman what she wanted and she showed him the grave. They took out the bones and crossed the sea.’”

Sanad : Hammad-Bin-Al-Hasan Al-Warraq via his father via Muhammad-Bin-Kathir via Abu-Al-Ala ' Al-Khaffaf via Minhal-Bin-Amr via Habbah Al-Urani via Ali.

Source : Makarim Al-Akhlaq by Al-Khara ‘i ti.

Rating : Da`if [1058] .

Qudsi Hadith No. 991

Abu-Hurayrah said, “God’s Messenger , may God’s peace and blessings be upon him , said, ‘Moses asked his Lord about the s ix characteristics that he thought he exclusively had . The seventh one Moses didn’t like. Moses asked God , “Oh, my Lord! Who are the most pious of your servants?” God replied, “ The one s who remember [God] and never forget . ” Moses asked, “Who are the most guided of your servants?” God replied, “ The one s who follow the guidance [of God]. ” Moses asked, “Who are the most just of your servants?” God replied, “ The one s who rule for others the way they rule for themselves. ” Moses asked, “Who are the most knowledgeable of your servants?” God replied, “ The k nowledgeable ones who are never sati sfied with the knowledge that they have. They add the knowledge of others to theirs. ” Moses asked, “ Who are the mightiest of your servants?” God replied, “ The ones who forgive others when they can. ” Moses asked, “Who are the richest of your servants?” God replied, “ The ones who are content with what they’re given. ” And Moses asked, “Who are the poorest of your servants?” God replied, “ The ones who are never content with what they have. ”’ The Messenger said, ‘ Richness is not what appears on the surface; it is the richness of the soul. When God wants people to do well, God makes them rich in their souls and pious

in their hearts. And when God wants people to do badly , God makes them want whatever they see [of worldly gains].'"

Sanad : Abdullah-Bin-Muhammad-Bin-Salm {in Jerusalem} via Harmalah-Bin-Yahya via Ibn-Wahb via Amr-Bin-Al-Harith via Abu-Al-Samh via Ibn-Hujayrah via Abu-Hurayrah.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1059] .

Qudsi Hadith No. 992

Ibn-` Abbas said that the Prophet , may God's peace and blessings be upon him , said, "Hearing is not like seeing. God told Moses, ' Your people made such and such (i.e. a golden calf to worship). ' Moses didn't pay attention. But when Moses saw that with his own eyes, he threw the tablets [in anger]. "

Sanad : Al-Hasan-Bin-Sufyan via Surayj-Bin-Yunus via Hushaym via Abu-Bishr via Sa id-Bin-Jubayr via Ibn- Abbas.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1060] .

Qudsi Hadith No. 993

Jabir-Bin-` Abdullah said , " God's Messenger , may God's peace and blessings be upon him , s aid , ' The Ten Commandments that God inscribed for Moses on the tablets are: worship only me for as I 've said the faces of polytheists shall be scorched by hellfire; t hank me and your parents and I shall protect you from troubles, prolong your life, and make you live a happy and better life ; d o not kill a s a cred soul without a rightful cause for if you do I shall tighten the vast expanse of earth and heaven a round you and throw you in hell; d o not swear using my name when lying or committing sin for I do not bless those who do not glorify me and do not respect my names; do not envy people for what I 've given them from my grace and do not begrudge the livelihood and blessings that I 've bestowed upon them. The envious are enemies of my blessings, rejecters of my fate, and oppose rs of the destiny that I 've predestinated for my servants. Those ones who are like that are not part of me a nd I 'm not part of them; d o not testify to something you did n't clearly hear or don't completely remember or fully believe to be the truth for I hold witnesses accountable for their testimonies on the day of resurrection expeditiously ; do not steal and do not fornicate . D o not fornicate with your neighbor's spouse for if you do I shall hide my face from you and close the gates of heaven in your face; love for others what you love for yourself; do not offer sacrifices to anyone but me for I do not accept immolations except those that bear my name and are done exclusively for my sake; and on the day of Saturday avail to me yourself, your children and all members of your household. ' The Messenger said, 'God , the Almighty and Glorious , made Saturday a holiday for them (the Jews) and chose for us Friday as our holiday.'"

Sanad : Muhammad-Bin-Abd-Al-Rahman-Bin-Makhlad via Ahmad-Bin-Hilal Al-Tustari via Muhammad-Bin-Ahmad-Bin-Abi-Al-Awwam via his father via Yahya-Bin-Sabiq Al-Madani via Khaythamah-Bin-Abd-Al-Rahman Al-Ju fi via Rabi ah-Bin-Abi- Abd-Al-Rahman via Abu-Ja far Muhammad-Bin- Ali-Bin-Al-Husayn via Jabir-Bin-` Abdullah.

Source : Hilyat Al-Awliya ' by Abu-Nu ` aym Al-Asbahani.

Rating : Unrated.

Qudsi Hadith No. 994

Sa ` id-Bin-Subayh said, "I heard that Moses, may peace be upon him , wanted something so he asked God, the Almighty and Glorious , to give it him quickly. Moses request was not fulfilled. When Moses said 'God willing' his prayer was answered right away. Moses said, 'Oh, my Lord! I asked you for something long time age but you just gave it to me now.' God replied, ' Oh, Moses! D on't you know that saying "God willing" makes all the difference? '"

Sanad : Qasim-Bin-Muhammad via Ibrahim-Bin-Muhammad via Ibn-Mufarrij via Muhammad-Bin-Ayyub Al-Raqqi via Umarah-Bin-Wathimah via his father via Yahya-Bin-Sulayman Al-Makki via Sa id-Bin-Subayh.

Source : Al-Mustaghithin by Ibn-Bashk u wal.

Rating : Unrated.

Qudsi Hadith No. 995

Ubayy-Bin-Ka ` b , may God be pleased with him , said , " God's Messenger , may God's peace and blessings be upon him and his family , said, ' God , the Almighty and Glorious , revealed to Moses, may peace be upon him , " Remind them (the Children of Israel) of the days of God . " [1061] ' The Messenger said, 'The days of God are the days of God's blessings (i.e. the days when the Children of Israel were blessed) .'"

Sanad : Ibn-Affan Al- Amiri via Muhammad-Bin-Al-Salt via Muhammad-Bin-Aban via Abu-Ishaq via Sa id-Bin-Jubayr via Ibn- Abbas via Ubayy-Bin-Ka ` b.

Source : Musnad Al-Shashi by Al-Shashi.

Rating : Da ` if [1062] .

Qudsi Hadith No. 996

` Umar-Bin-Al-Khattab said, "Moses or Jesus, may God 's peace be upon them , asked God, ' Oh, Lord! What signs indicate that you 're pleased with your creatures ?' God, the Almighty and Glorious , replied, ' I make it rain when they farm and stop the rain when they harvest. I put their affairs in the hands of the wise and their spoils in the hands of the generous. ' They asked God, 'Oh, Lord! What signs indicate that you're angry at your creatures ?' God replied, ' I make it rain when they harvest and stop the rain when they farm. I put their affairs in the hands of the foolish and their spoils in the hands of the miserly . ' "

Sanad : Abu- Abdullah Al-Hafiz via Ali-Bin-Muhammad-Bin- Abdullah Al-Husayni {in Merv} via Shihab-Bin-Al-Hasan Al-Ukbari via Abd-Al-Malik-Bin-Qurayb Al-Asma i via Malik via Zayd-Bin-Aslam via his father via ` Umar-Bin-Al-Khattab.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 997

Abu-Musa said that God revealed to Jesus son of Mary, " Perform my commandments . When you do, preach to others. Otherwise do not preach. "

Sanad : Abu-Musa.

Source : Al-Firdaws by Al-Daylami.

Rating : Da ` if [1063] .

Qudsi Hadith No. 998

Ibn- ` Abbas, may God be pleased with him and his father , said, "What happened to David was because of his amazement. David said to God, 'Oh, my Lord! No hour passes by without a worship er from the house of David pray ing to you or praising you or glorif ying you ! ' God hated that. God replied, ' Oh, David! That's because of me. Without m y help you wouldn't be able to do that. I swear by my Mig ht that I shall one day afflict you with a calamity . ' David said , 'Oh, my Lord! Let me know on what day that will occur .' God told David the day and David was afflicted on that day."

Sanad : Isma il-Bin-Muhammad Al-Faqih {in Rey} via Abu-Hatim Muhammad-Bin-Idris via Sulayman-Bin-Dawud Al-Hashimi via Abd-Al-Rahman-Bin-Abi-Al-Zinad via Musa-Bin-Uqbah via Kurayb via Ibn-Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1064] .

Qudsi Hadith No. 999

` Umar, may God be pleased with him , said, "The Prophet , may God's peace and blessings be upon him , mentioned the day of resurrection and talked about its gravity and intensity. The Prophet said, 'The Merciful [God] says to David, may peace be upon him , " Pass in front of me . " David replie s , " Oh, my Lord! I'm afraid that my sin might cause me to slip [and fall in hell]. " God says to David, " Pass from behind me . " David replies , " Oh, my Lord! I'm afraid that my sin might cause me to slip [and fall in hell]. " Then God says to David, " Go through my legs. " David goes through the legs of the Lord, the Almighty and Glorious , and passes [to heaven]. This is the nearness that God , the Sublime , means in [the Qur ' anic verse] " H e (David) has with us a place of nearness and a good place of return." [1065] '"

Sanad : Ibn-Mardawayh via ` Umar .

Source : Kanz Al- ` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1000

Malik-Bin-Dinar said, " Regarding the Qur ' anic verse 'He (David) has with us a place of nearness and a good place of return,' David, on the day of resurrection, is placed near the leg of the throne [of God]. God says to David, ' Oh, D avid! Glorify me today with your nice melodious voice that you used to glorify me with in the worldly life. ' David replies, 'How could I when you took it away from me?' God says to David, ' I'll give it back to you today. ' Then David sings in a voice that draws the people of heaven away from their bliss."

Sanad : Abu-Zur ah via Abdullah-Bin-Abi-Ziyad via Sayyar via Ja ` far-Bin-Sulayman via Malik-Bin-Dinar.

Source : Tafsir Ibn-Abi-Hatim by Ibn-Abi-Hatim.

Rating : Unrated.

Qudsi Hadith No. 1001

Anas-Bin-Malik said that he heard God's Messenger , may God's peace and blessings be upon him , saying, "Prophet David looked at a woman (Bathsheba) and wanted her for himself. So he sent a group from the Children of Israel to the battlefield and told their leader , 'When the enemy comes, place Uriyah-Bin-Hanan (Uriah the Hittite, Bathsheba's husband) in front of the Tabernacle.' Those placed in front of the Tabernacle came out of a battle either victorious or dead. So Uriah died in the battle . Then two angels descended upon David a nd reminded him of the sin he'd committed. David fell to the ground and prostrated for forty nights until plants grew on his head, as a result of his copious tears, and the earth ate up his forehead. While prostrating, David said, 'I committed a sin bigger in size than the distance between the East and the West. My, Lord! If you don't have mercy on me and forgive my sin , my sin will become the talk of my future generations.' Gabriel came and told David, 'Oh, David! God has forgiven your sin.' David replied, 'I know that God is able to forgive me. But I also know that God is fair and not biased. What if Uriah comes on the day of resurrection and says to God, " Oh, my Lord, David had me killed ? I want justice."' Gabriel said to David, 'I didn't ask my Lord about that. If you want, I can do so.' David replied, 'Do so.' Gabriel ascended to heaven to ask God. David continued to prostrate until Gabriel came back. Gabriel said to David, 'Oh, David! I asked God about your inquiry . God told me to tell you, " On the day of resurrection, I will gather you . I will tell Uriah, ' Let me forgive David for having you killed? ' Uriah will reply, ' Forgive him. ' I will say to Uriah, ' For you is heaven and an ything you wish as compensation. ' """

Sanad : Ibn- ` Asakir and Al-Hakim Al-Tirmidhi via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Kanz Al- ` Ummal by Al-Muttaqi Al-Hindi and Tafsir Al-Qurtubi by Al-Qurtubi.

Rating : Da ` if [1066] .

Qudsi Hadith No. 1002

Shaddad-Bin-Aws said that God's Messenger , may God's peace and blessings be upon him , said, "Prophet Shuayb, may God's peace and blessings be upon him , cried from the love of God until he became blind. God gave him his sight back and revealed to him, ' Oh, Shuayb! Why are you crying? Is it because you yearn for heaven? Or is it because you fear hell? ' Shuayb replied, 'My God and Master! You know that I'm crying neither because I yearn for your heaven nor because I fear your hell. It's because I keep your love deep in my heart and w hen I look at you, I don't care what happens to me.' God revealed to Shuayb, ' If that's the case, then I have good news for you when you meet m e [on Judgment Day], oh Shu` ayb! And that's why I made Moses son of Amram, my conversationalist (i.e. the one I conversed with directly) , a servant of yours. '"

Sanad : Abu-Sad [Ismail-Bin-Ali Al-Istirabadhi] via his father via Abu-Abdullah Muhammad-Bin-Ishaq Al-Ramli {in Jerusalem} via Abu-Al-Walid Hisham-Bin-Ammar via Ismail-Bin-Ayyash via Bahir-Bin-Sad via Khalid-Bin-Ma` dan via Shaddad-Bin-Aws.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [1067] .

Qudsi Hadith No. 1003

Salim-Bin-Abi-Al-Ja` d said, "Regarding [the Qur ' anic verse] 'He (Prophet Jonah) c ried out in the darknesses ,' [1068] [w hen Jonah was thrown overboard] God revealed to the whale , ' Do not harm any of Jonah's bones or flesh. ' Then the whale was swallowed by another whale. So the darknesses are: the darkness of the first whale, the darkness of the second whale, and the d a rkness of the sea."

Sanad : Ibn-Mahdi via Sufyan via Mansur via Salim-Bin-Abi-Al-Ja` d.

Source : Al-Zuhd by Ahmad-Bin-Hanbal.

Rating : Unrated.

Qudsi Hadith No. 1004

Ibn-` Abbas said, "God's Messenger , may God's peace and blessings be upon him , came to a mountain path and said, 'It's as if I'm looking at Jonah son of Amittai (Yunus-Bin-Matta) wearing two fringed white gowns praying and the mountains answering him back. God says to Jonah, " I'm here [to answer your prayer], oh Jonah! It 's me [God]. """

Sanad : Ibn-` Abbas.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 1005

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When Jonah wanted to pray to God while inside the abdomen of the whale, he said, 'Oh, God! " There is no god but you. Praise be to you. I was indeed a wrongdoer. " [1069] ' Jonah's prayer came towards the throne [of God]. The angels said to God, 'Oh, Lord! This is a familiar faint voice coming from strange lands.' God, the Sublime , asked the angels, ' Do you know who that is? ' They replied, 'Oh, Lord! Who is that?' God replied, ' This is my servant Jonah. ' They asked, ' Your servant Prophet Jonah? The one who 's still doing good deeds and whose prayers are answered? Oh, Lord! Don't you have mercy on those who do g ood deeds during good times and r escue them during bad times?' God replied, ' Definitely. ' So God ordered the whale to eject Jonah and Jonah was ejected onto the open shore ."

Sanad : Al-Hasan-Bin-Ali via Ahmad-Bin-Salih viaAbdullah-Bin-Wahb via Abu-Sakhr via Yazid Al-Raqashi via Anas-Bin-Malik.

Source : Al- Faraj Ba` d Al-Shiddah by Ibn-Abi-Al-Dunya.

Rating : Da` if [1070] .

Qudsi Hadith No. 1006

Abu-Hurayrah, may peace be upon him , said that the Prophet , may God's peace and blessings be upon him , said, " While [Prophet] Ayyub (Job) was naked bathing, a swarm of gold locust s fell on him. Job started to collect them with his full hands and place them on his garment . His Lord called him , ' Oh, Job! Haven't I made you too rich to need what you see ? ' Job replied, 'Certainly, oh Lord! But I can't do without your blessings!'"

Sanad : Abdullah-Bin-Muhammad Al-Jufi via Abd-Al-Razzaq via Mamar via Hammam via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1007

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "While Job, may peace be upon him , was naked bathing, gold locusts fell on him. Job started to collect them with his full hands and place them on his garment. His Lord , the Almighty and Glorious , called him, ' Oh, Job! Haven't I made you rich? ' Job replied, 'Certainly, oh Lord! But I can't do without your blessings!'"

Sanad : Ahmad-Bin-Hafs-Bin-Abdullah via his father vi Ibrahim via Musa-Bin-Uqbah via Safwan-Bin-Sulaym via ` Ata ' -Bin-Yasar via Abu-Hurayrah.

Source : Sunan Al-Nasa'i by Al-Nasa'i.

Rating : Sahih [1071] .

Qudsi Hadith No. 1008

Abu-Hurayrah said, “A swarm of gold locusts was sent upon Job and Job started to collect them with his full hands and place them on his garment. The Lord said to Job, ‘ Oh, Job! Didn’t we give you enough? ’ Job replied, ‘Yes, Lord! But who can do without your favors !’”

Sanad : Sufyan via Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1072] .

Qudsi Hadith No. 1009

Abu-Hurayrah said that the Prophet , may God’s peace and blessings be upon him , said, “Gold locusts were sent upon Job and Job started to collect them. God said to Job, ‘ Haven’t I made you rich, oh, Job! ’ Job replied, ‘ Oh, Lord! But who can h ave enough of your mercy {or perhaps he said “of your favor”}!’”

Sanad : Abu-Dawud via Hammam via Qatadah via Al-Nadr {aka Ibn-Anas-Bin-Malik} via Bashir-Bin-Nahik via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1073] .

Qudsi Hadith No. 10 10

Anas-Bin-Malik, may God be pleased with him , said that God’s Messenger , may God’s peace and blessings be upon him , said, “The affliction of Job, God’s prophet, lasted for eighteen years. Everyone, near and far, rejected Job except two of his closest brothers. They used to come and visit him in the morning and leave. One day, one of them said to the other, ‘ Do you know, I swear to God, that Job has committed a sin that no human being has ever committed before.’ The second one asked, ‘What sin is that?’ The first one replied, ‘He’s been afflicted for eighteen years and God has shown him no mercy and hasn’t removed his affliction .’ When the y went to visit Job, the second one couldn’t wait but mention to Job what he’d heard from the first one. Job replied, ‘I don’t know what you’re talking about. The only thing I did, and God knows, is that I used to pass by two people arguing and mentioning the name of God and when I returned to my home I atoned for the ir sins fearing that they might have taken the name of God in vain. ’ Job left his home only to go to the outhouse and on the way back his wife took him by the hand and helped him inside. One day, Job was late for God revealed to him, ‘ Strike [the ground] with your foot . This is [spring water] for a cool bath and drink ’ [1074] So his wife came out to look for him. She saw him coming. God removed his affliction and he looked better than before. His wife [who didn’t recognize him] asked him, ‘ May God bless you! Have you seen God’s Prophet who’s been afflicted? I swear to God that I haven’t seen anyone who looks more like him than you when he’s well.’ Job replied, ‘It’s me, Job.’ Job had two banks: one for wheat and one for barley. God sent two clouds. One of them traveled until it reached the wheat bank and then it dropped in it gold until it overflew. The other cloud dropped in the barely bank money until it overflew.”

Sanad : Abu-Abdullah Muhammad-Bin-Abdullah Al-Zahid via Ahmad-Bin-Mihran via Shuayb-Bin-Al-Hakam-Bin-Abi-Maryam via Nafi-Bin-Yazid via `Aqil-Bin-Khalid via Ibn-Shihab via Anas-Bin-Malik.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1075] .

Qudsi Hadith No. 1011

Uqbah-Bin-Amir said that the Prophet , may God’s peace and blessings be upon him , said, “God, the Sublime , asked Job, may peace be upon him , ‘Do you know why I afflicted you?’ Job replied, ‘No, oh Lord!’ God said to Job, ‘ It’s because you kowtowed to Pharaoh. ’”

Sanad : Abu-Al-Qasim Mahmud-Bin-Ahmad {in Tabriz] via Abu-Al-Fath Ahmad-Bin-Abdullah Al-Su dharjani via Abu-Nuaym Al-Asbahani via Ahmad-Bin-Jafar via Muhammad-Bin-Yunus via Ibn-Kathir Al-Naji via Ibn-Lahiah via Yazid-Bin-Abi-Habib via Abu-Al-Khayr via Uqbah-Bin-Amir.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Da` if [1076] .

Qudsi Hadith No. 101 2

Al-Harith Al-Ash`ari said, “God’s Messenger , may God’s peace and blessings be upon him , said, ‘ God, the Almighty and Glorious , revealed to John son of Zachariah (aka John the Baptist) (Yahya-Bin-Zakariyya), five commandments to perform and order the Ch ildren of Israel to perform . John was slow to execute God’s order so God, the Almighty and Glorious , revealed to Jesus, “ Either John tells the Children of Israel the commandments or you do. ” Jesus came to John and told him, “God ordered you to perform five commandments and ordered you to order the Children of Israel to perform them. Either you tell the Children of Israel about the commandments or I will.” John said to Jesus, “Oh, spirit of God! Don’t do that. I’m afraid that if you do, I will be destroyed or tortured. ” Then John gathered the Children of Israel in Jerusalem until all the temple was filled and people sat on the ledges. Then John said to them, “ God, the Almighty and Glorious , revealed to me five commandments and ordered me to order you to follow them. First: worship no god but God. Those who worship other gods beside God are like someone who buys a slave with their own gold or money and lets the salve live in their house and then tells the slave ‘do this and that for me’ but the slave does those deeds for another master. Who of you likes to have a slave like that? God, the Almighty and Glorious , created you and blessed you so do not associate anything with the Lord. Second: do not look at anything when you pray. God, the Almighty and Glorious , looks at the faces of those servants who do not look at anything. Third: God commands you to fast. It’s like someone with a pack of musk that everyone wants to smell. To God, the breath of a fasting person smells better than musk. Fourth: God commands you to give alms. It’s like a person who’s captured by an enemy and they tie the person from the neck, or they’re on the verge of beheading the person, and the person pays them ransom little by little until the person is freed. Fifth: God commands you to mention the name of the Lord. It’s like someone who hides in a fort when chased by an enemy. Similarly, a servant [of God] can only escape from Satan by mentioning the name of God. ”’ The prophet , may God’s peace and blessings be upon him , said [to the sahabah] , ‘ And I order you to do five things that God, the Almighty and Glorious , ordered me to do:

to congregate, to hear, to obey, to immigrate, and to fight for the sake of God. Those who distance themselves from the congregation even by a span remove from their neck the knot of Islam until they return to the congregation . And those who use prayers from the jahiliyah period shall be stacked in hell.' They (the sahabah) asked, 'Oh, God's Messenger! Even if they fast and offer salat?' The Prophet replied, 'Even if they fast and offer salat. ' The Prophet said, ' Use the prayers of God that have made you Muslims , believers , and servants of the Lord .'"

Sanad : Aban-Bin-Yazid via Yahya-Bin-Abi-Kathir via Zayd-Bin-Salam via Abu-Salam via Al-Harith Al-Ash`ari.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Sahih [1077] .

Qudsi Hadith No. 1013

Anas said, "John the Baptist said to God, 'Oh, Lord! Save me from people's criticism.' God re vealed to John, ' Oh, John! I chose not to save even myself from criticism so why would I save you? Just read what it says in the scripture : "The Jews sa y, 'Ezra is the son of God' and the Christians sa y, ' The Messiah is the son of God ' [1078] and they (the Jews) sa y, 'The hand of God is tied (i.e. close fisted) ' [1079] and so forth . " ' John replied, 'Oh, my Lord! Forgive me. I won't do this again.' "

Sanad : Al-Daylami via Anas.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da `if [1080] .

Qudsi Hadith No. 1014

Al-Nawwas-Bin-Samʻan Al-Kilabi said, " One morning, God's Messenger , may God's peace and blessings be upon him , mentioned the Antichrist . The Messenger sometimes belittled him and sometimes aggrandized him to the point we thought the Antichrist was near the palm trees. In the evening, w hen we went to see the Messenger, he knew it (i.e. the appre hension we had) by looking at us. The Messenger asked, 'What is the matter with you?' We replied, 'Oh, God's Messenger! In the morning, you mentioned the Antichrist and you sometimes belittled him and sometimes aggrandized him to the point we thought the Antichrist was near the palm trees.' The Messenger said, ' The Antichrist is not the most that I fear for you. If the Antichrist comes while I'm still alive, I will confront him for you. And if he comes after I'm gone, each one will have to confront him for themselves. The Lord will succeed me and protect every Muslim. The Antichrist will come as a one-eyed young man with curly hair. He will look likeAbd-Al-`Uzza-Bin-Qatan [1081] . Any of you who will be around when the Antichrist comes, should read the beginning verses of the Sura of Al-Kahf. The Antichrist will appear in an area between Syria and Iraq and will spread corruption right and left. Oh, servants of God! So remain steadfast.' We asked, 'Oh, God's Messenger! How long will the Antichrist stay on earth?' The Messenger replied, 'Forty days. One day will be like a year, one day will be like a month, one day will be like a week, and the rest of the days will be like your days.' We asked, 'Oh, God's Messenger! On the day that is like a year, are we to offer the same number of salats that we offer on a regular day?' The Messenger replied, 'No. Measure and apply . [1082] ' We asked, 'Oh, God's Messenger! How fast will the Antichrist move on earth?' The Messenger replied, 'Like clouds driven by the wind. The Antichrist will come to people and ask them to believe in him and they will believe in him and obey him. The Antichrist will command the sky to rain and it will rain and he will command the earth to grow [plants] and it will grow [plants] . The people's pasturing cattle will come back to them at the end of the day with higher humps (taller) , longer udders (full of milk) , and wider flanks (bigger in size) . Then t he Antichrist will come to another group of people and ask them to believe in him but they will refuse. The Antichrist will leave them and they will have a drought and lose all their wealth. Then t he Antichrist will pass by a site of ruins and say to it, " B ring out your treasures," and its treasures will follow him like a swarm of bees. Then the Antichrist will call a man full of youth and hit him with a sword and split him into two pieces that land away from each other a distance equal to that between an archer and the ir target. T he Antichrist will call the young man and the young man will come forward with a gleaming face laughing. At th is t ime , God will send the Messiah son of Mary. The Messiah will descend near the white minaret , on the east side of Damascus, wearing two garments , dyed with safflower then with saffron crocus , placing his pa lms on the wings of two angels. W hen the Messiah lowers his head , it will dri p , and when he raises his head, drops of water like pearls will fall from it. All unbelievers who will smell the breath of the Messiah will die and the breath of the Messiah will span the range of his eyesight. The Messiah will look for the Antichrist until he finds him and kills him at the gate of Lod. Then Jesus son of Mary will come to people whom God protected from the Antichrist and Jesus will wipe their faces and tell them about their ranks in heaven. At this time, God will reveal to Jesus, " I 've brought forth servants of mine (Gog and Magog) that no one can fight so t ake my [believing] servants to the mount and safeguard them there . " Then God will send Gog and Magog who will "come forward from every high place." [1083] The first group of Gog and Magog will pass by Lake Tiberias (aka the Sea of Galilee) and drink all its water and the last group will pass by and say, "This lake once had water!" Then Jesus, God's prophet, and his companions will be besieged [by Gog and Magog at the mount] to point where the head of an ox becomes more valuable to them than a hundred dinars is to you today. Then Jesus, God's prophet, and his companions will pray to God and God will send worms inside the necks of Gog and Magog and, next morning, Gog and Magog will die together as one victim. Then Jesus, God's prophet, and his companions will descend to the ground [from the mount] and find on earth no space the size of a span that isn't filled with the grease and stench of Gog and Magog. Then Jesus, God's prophet, and his companions will pray to God and God will send birds with necks like those of Khorasani c amels that will carry the bodies of Gog and Magog and throw them wherever God wishes. Then God will send rain that can't be blocked by any house of clay or animal's hair which will wash the earth and make it as shiny as a mirror. Then it will be said to the earth [by God] , " Bear fruit and be blessed again. " On that day, a group of people will eat a pomegranate and use its skin as a shade. There will be so much m ilk to the point where a milch camel will produce enough milk for a troop . And a milch cow will produce enough milk for a tribe. And a milch sheep will produce enough milk for a family. At this time, God will send a pleasant wind that will pass under the people's armpits and take the life of every believer and every Muslim. What will remain are the evildoers who will copulate like asses (i.e. in public). Those are the only ones who will be alive when the [last] hour arrives.'"

`Abd-Al-Rahman-Bin-Yaz id-Bin-Jabir narrated a hadith similar to the hadith above but added after "This lake once had water," "Then Gog and Magog will proceed until they reach the Khamar Mount, aka the Jerusalem Mount. They will say, 'We've killed those on earth, let 's go and kill those in heaven.' They will throw their arrows towards the sky and God will return their arrows to them besmeared with blood."

In the narration of Ibn-Hujr, [Instead of " I've brought forth servants of mine (Gog and Magog) that no one can fight ,"] it says, " I 've sent forth servants of mine (Gog and Magog) that no one can ever fight. "

Sanad : Abu-Khaythamah Zuhayr-Bin-Harb via Al-Walid-Bin-Muslim T Muhammad-Bin-Mihran Al-Razi via Al-Walid-Bin-Muslim via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Yahya-Bin-Jabir Al-Ta ' i {the judge of Homs} via Abd-Al-Rahman-Bin-Jubayr -Bin-Nufayr via his father Jubayr-Bin-Nufayr Al-Hadrami via Al-Nawwas-Bin-Sam ` an Al-Kilabi.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1015

Abd-Al-Rahman-Bin-Sannah said that he heard God's Messenger , may God's peace and blessings be upon him , say, " I swear to God that [there will come a day when t he people of] faith will retreat to the area between the two mosques [1084] the way a snake retre at s to its hole [when in danger] and [there will come a day when the people of] faith will be confined to Medina the way water is confined in a canal. At th at time, the Arabs will call for help from their Bedouins and they will leave united, like the righteous predecessors and good descendents, and fight the Romans. They will engage in wars back and forth until t hey reach the depths of Antakya. They will fight there for three nights and neither team will win. The blood will reach the ankles of horses. The angels will say to God, 'Oh, our Lord! Aren't you going to make your servants victorious?' God will reply, ' Not until they have many martyrs. ' So one third will die as martyrs, one third will remain steadfast, and one third will retreat, because of doubt, and will be destroyed. The Romans will say to the Arabs, 'We will not leave you until you send to us all those of the same origin as us .' So t he Arabs will say to the non-Arabs, 'Follow the Romans.' The non-Arabs will say, 'Are we going to disbelieve after we have become believers?' The non-Arabs will become angry. They will seek the Romans and fight them. God will become angry and will hit with the Lord's sword and stab with the Lord's spear. {Someone asked, 'Oh, Abdullah-Bin-Amr! What are God's sword and God's spear? ' Abdullah replied, ' They are a believer's sword and a believer's spear.'} All the Romans will be destroyed. The ones who will escape will live to tell. Then Muslims will proceed towards the land of the Romans and conquer its citadels and cities saying ' Allahu A kbar (God is the greatest) ' until they come to the city of Heraclius (aka Constantinople) and find it s gulf to be wide. They will conquer it saying ' Allahu A kbar . ' They will say ' Allahu A kbar ' and one of its walls will fall. And they will say ' Allahu A kbar ' and another one of its walls will fall. What will remain is its seawall. Then Muslims will proceed to Rome and conquer it saying ' Allahu A kbar . ' On that day, Muslims will measure their spoils by the sack. "

Sanad : Al-Walid and Abu-Al-Mughirah via Ibn-Ayyash via Ishaq-Bin-Abi-Farwah via Yusuf-Bin-Sulayman via his grandmother Maymunah {Al-Walid did not mention the grandmother} via Abd- Al-Rahman-Bin-Sannah.

Source : Al-Fitan by Nu ` aym-Bin-Hammad.

Rating : Matruk [1085] .

Qudsi Hadith No. 1016

Abd-Al-Rahman-Bin-Abi-Bakrah said, "I came to the home of Abdullah-Bin-Umar and around him were two rows of people, and no one was on his couch . So I sat on his couch , next to his legs. Then a red man (i.e. one with a white complexion) , with a big abdomen, came and sat. The man asked, 'Who are you?' I replied, ' Abd-Al-Rahman-Bin-Abi-Bakrah.' He asked, 'And who's Abu-Bakrah [1086] ?' I replied, 'Don't you remember the man who jumped from the wall of [the city of] Ta ' if towards God's Messenger , may God's peace and blessings be upon him [to embrace Islam]?' The man replied, 'Of course!' The man welcomed me . Then the man started to narrate to us. He said ' Hamal Al-Da ' n (the lamb) will be coming soon ' three times. I asked, ' Who 's Hamal Al-Da ' n? ' He replied, ' He's a king of the Romans. One of his parents is a devil. He'll have a thousand thousand people. Five hundred thousand will be on land and five hundred thousand will be at sea. They 'll come to a place called Al- ` Amiq (the deep). The king will say to his associates, " Leave your ships . " The king will order the ships to be burnt [to prevent his people from retreating.] Then the king will say [to the Muslims], " You 'll conquer neither Rome nor Constantinople. Let those who want to flee do so now. " Muslims will ask each other for help until help comes from the people of Aden-Abyan [1087] . Muslim s will tell them , " Go and pursue the Romans as one unit. " They 'll fight for one month until the toes of horses are soaked in blood. On that day, believers will be rewarded twice as much as the people who preceded them except for the companions of Prophet Muhammad , may God's peace and blessings be upon him . On the last day of the month, God, the Blessed and Sublime , will say, " Today I shall unsheathe my sword, support my religion, and take revenge against my enemy. " The Romans will be surrounded and defeated until Constantinople is conquered. The commander of Muslims will say, "No one will be shortchanged today ." So while Muslims are dividing the [spoils of] gold and silver amongst themselves with their shields, someone will call them and say , "The Antichrist is back in your hometowns!" Muslims will put down what they have in their hand s and go to the Antichrist [and kill him].'"

S anad : Talut-Bin-Abbad via Hammad-Bin-Salamah via Ali-Bin-Zayd [Al-Qurashi] via ` Abd-Al-Rahman-Bin-Abi-Bakrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Da ` if [1088] .

Qudsi Hadith No. 1017

Hudhayfah-Bin-Al-Yaman said , " God's Messenger , may God's peace and blessings be upon him , said, ' The first signs [of the end time] are: the Antichrist, the [second] coming of Jesus, a fire coming from the depths of Aden-Abyan that gathers people and goes with them wherever they go and does whatever they do, the smoke [1089] , the beast [1090] , and then Gog and Magog.' I asked, 'Oh, God's Messenger? What is Gog and Magog?' The Messenger replied, 'Gog and Magog are nations. Each nation consists of four hundred thousand people. No one of them dies before they see a thousand of their descendents. They're descendants of Adam. They proceed to wreak havoc in the world. Their front will be in Syria and their rear will be in Iraq. They'll pass by the rivers of the world. They'll drink from the Euphrates, Tigris, and Lake Tiberias until they reach Jerusalem. They'll say, "We've killed the people on earth. Let ' s fight those in heaven. " They'll throw their arrows towards the sky and their arrows will return to them besmeared with blood. They'll say, "We've killed those in h e aven." Jesus and the Muslims will be on Mount Sinai. God, the Almighty and Glorious , will reveal to Jesus, "

Safeguard my servants on the mount and next to Aylah. " Jesus will raise his hands towards heaven and the Muslims become believers. God will send against Gog and Magog a beast called Al-Naghaf (the worms) that will enter their noses and, next morning, they will die and their bodies will be scattered from the middle of Syria to the Middle of Iraq and their corpses will stink up the earth. God will order the sky to rain and it will rain like mouths of waterskins and the earth will be cleansed of their corpses and foul smell. At that time, the sun will rise from the west.'"

S anad : Isam-Bin-Rawwad-Bin-Al-Jarrah via his father [Rawwad-Bin-Al-Jarrah Al-Shami] via Sufyan-Bin-Said Al-Thawri via Mansur-Bin-Al-Mutamir via Ribi-Bin-Hirash via Hudhayfah-Bin-Al-Yaman.

Source : Tafsir Al-Tabari by Al-Tabari.

Rating : Da` if [1091] .

Qudsi Hadith No. 1018

Jabir Al-Khaywani said, "When I was with Abdullah-Bin-Umar, a deputy arrived from Syria. The month of Ramadan had two nights left. Abdullah asked the deputy, 'Did you leave for my people (i.e. citizens) what they need [before coming to spend time here] ?' The deputy replied, ' I left something (i.e. not enough).'Abdullah told the deputy, 'You need to go back and leave for them what they need because I heard God's Messenger , may God's peace and blessings be upon him , say, "People commit sin when they don't take care of those whom they lead ."' Then Abdullah started to narrate to us.Abdullah said, ' When the sun sets, prostrates [to God], and asks for permission [to rise from the east], a permission is granted. That continues to be the case until one day the sun sets, prostrates , and asks for permission. Permission for the sun [to rise from the east] will not be grated . The sun will say to God, " Oh, my Lord! The east is far away and I can't get there without permission." The sun will be detained and then God will say to the sun, " Rise from the west. " After this day and until the day of resurrection no good deed will be rewarded.' Then ` Abdullah talked about Gog and Magog. He said, 'The people of Gog and Magog do not die until they have a thousand children. After Gog and Magog, three nations will come and no one but God, the Almighty and Glorious , knows how many they will number : Mansak, Tawil, and Taris.'"

S anad : Abu-Abdullah Muhammad-Bin-Ali Al-Sanani {in Mecca} via Ishaq-Bin-Ibrahim Al-Dabari viaAbd-Al-Razzaq via Ma` mar via Ishaq-Bin-Wahb via Jabir Al-Khaywani.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1092] .

Qudsi Hadith No. 1019

Abdullah-Bin-Umar said that he heard the Prophet , may God's peace and blessings be upon him , say, "When God, the Sublime , sent Adam , may God's peace and blessings be upon him , down to earth [from heaven], the angels said, 'Oh, Lord! Are you going to put on it (the earth) one (Adam) that spread s corruption and spill s blood , wh ile we sing your praises and sanctify you?' [1093] God replied, ' I know that which you do not know.' [1094] The angels said to God, 'Our Lord! We're more obedient to you than the children of Adam.' God, the Sublime , said to the angels, ' Get me two angels so I can send them down to earth and we'll see how they'll do. ' The angels replied, 'Take Harut and Marut.' So Harut and Marut were sent down to earth. A shining star in the form of the most beautiful woman was sent to them. Harut and Marut asked the woman to lie with them. The woman replied, 'No, I swear to God I won't until you take other gods beside God.' Harut and Marut said to the woman, 'We swear to God that we will never take other gods beside God.' The woman came back to Harut and Marut carrying a baby. Harut and Marut asked the woman to lie with them. The woman replied, 'No, I swear to God I won't until you kill this baby.' Harut and Marut said to the woman, 'We swear to God that we will never kill the baby.' The woman came back to Harut and Marut carrying a glass of wine . Harut and Marut asked the woman to lie with them. The woman replied, 'No, I swear to God I won't until you drink this wine. ' Harut and Marut drank the wine and became intoxicated. They lay with the woman and killed the baby. When they sobered up, the woman told them, 'When you were drunk, you did everything you said you wouldn't do.' Then Harut and Marut were given a choice: be punished in life or the hereafter. They chose to be punished in life."

Sanad : Yahya-Bin-Abi-Bukayr via Zuhayr-Bin-Muhammad via Musa-Bin-Jubayr via Nafi{ mawla ofAbdullah-Bin-Umar} viaAbdullah-Bin-` Umar.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1095] .

Qudsi Hadith No. 1020

Nafisaid, "I traveled with Ibn-Umar. At the end of the night, Ibn-Umar asked, 'Has the red [star] appeared?' I replied ' N o , ' twice or thrice. Then I said, 'She has appeared.' Ibn-Umar said, 'She's neither loved nor welcomed!' I said, 'Praise the Lord! What a heedful obedient star!' Then Ibn-` Umar said, 'Haven't I told you what I heard God's Messenger , may God's peace and blessings be upon him , say? The Messenger said, "The angels asked God, 'Oh, Lord! Why are you patient with the children of Adam who commit sin and do bad deeds?' God replied, ' Because, unlike what I do with you, I subject the children of Adam to trial s . ' The angels said to God, 'If we were in their shoes we wouldn't disobey you.' God said to the angels, ' Choose two angels from you. ' They quickly chose Harut and Marut. S o Harut and Marut descended to earth. God, the Sublime , gave them a strong libido. " I asked, " What is a libido? " The Messenger replied, " Sexual desire. " The Messenger continued, "Then a woman named Zahrah came to them and they desired her. Harut and Marut hid from each other the desire they had for the woman. O ne of them went to see the woman and while he was there the other one came. They said to each other, 'Do you have the same desire that I do for this woman?' They replied, 'Yes.' So they asked the woman to lie with them. She told them, 'I won't lie with you until you tell me the name that you use to ascend to and descend from heaven.' Harut and Marut refused. They asked her again to lie with them and when she refused they succumbed to her demand. When the woman flew, God cut her wings and turned her into a star. Harut and Marut asked their Lord for forgiveness. God gave them a choice and told them, 'If you wish I can return you back to where you came from now and I will punish you on the day of resurrection or I if you wish I can punish you now and I will return you back to where you came from on the day of resurrection?' One of them said to the other, 'The punishment in life is temporary and evanescent .' So Harut and Marut chose the punishment in life over the punishment in the hereafter. God revealed to them, ' Go to Babylon (aka Babel) . ' Harut and Marut went there and the earth swallowed them . They're hung between heaven and earth and punished until the day of resurrection."""

Sanad : Al-Hasan-Bin-Abi-Bakr via Abu-Sahl Ahmad-Bin-Muhammad Al-Qattan via Abd-Al-Karim-Bin-Al-Haytham via Sunayd-Bin-Dawud via Al-Faraj-Bin-Fadalah via Muawiyah-Bin-Salih via Nafi` .

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1096] .

Qudsi Hadith No. 1021

Abdullah-Bin-Umar, may God be pleased with him and his father , said , " God's Messenger , may God's peace and blessings be upon him , said, ' There are [seven] earths and the distance between each two is five hundred travel years (i.e. the distance one travels in five hundred years). The highest earth is on the back of a whale that touches heaven. The whale is on a rock and the rock is in the hand of an angel. The second earth is where the wind resides. When God wanted to destroy [the tribe of] Ad , the Lord ordered the treasurer of wind (i.e. the angel in charge of the wind) to send againstAd a wind to destroy them. The treasurer said to God, " Oh, my Lord! Should I send against them a tremendous wind? " God replied, " No. That will destroy the entire earth. Send against them a little wind. " This is what God, the Almighty and Glorious , talks about in the Lord's cherished book [the Qur ' an]: "It (the wind) le ft nothing that it came across without making it threadbare ." [1097] The third earth contains the stones of hell. The fourth earth contains the sulfur of hell.' They (the sahabah) asked, 'Oh, God's Messenger! Does hell have sulfur?' The Messenger replied, 'Yes. I swear to God that it has wadis of sulfur. It dissolves unshakable mountains.' The Messenger continued, 'The fifth earth contains the snakes of hell. Their mouths are like wadis. They bite unbelievers and remove their flesh and leave nothing but their bones. The sixth earth contains the scorpions of hell. The smallest is like a vigorous mule. It strikes unbelievers and makes them forget the heat of hell . The seventh earth contains Saqar (i.e. hell). In it is the devil. The devil is chained with iron, one hand in the front and one hand in the back. When God wants to unleash the devil against any of the Lord's servants, God removes the chains.'"

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Bahr-Bin-Nasr via Abdullah-Bin-Wahb viaAbdullah-Bin-Abbas [Al-Qitbani] viaAbdullah-Bin-Sulayman via Darraj via Abu-Al-Haytham via Isa-Bin-Hilal Al-Sadafi viaAbdullah-Bin-` Amr.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1098] .

Qudsi Hadith No. 1022

Abdullah-Bin-Amr-Bin-Al-` As, may God be pleased with him and his father , said, "In regard to this verse of the Qur ' an, ' Oh, Prophet! We have sent you as a witness, bearer of glad tidings, and warner,' [1099] God said in the Torah, ' Oh, Prophet! We have sent you as a witness, bearer of glad tidings, and guardian of the illiterate s (i.e. the Arabs) . You're my servant and my Messenger. I have named you Al-Mutawakkil (i.e. one who relies [on God]). ' God continue d , ' The Prophet is neither harsh nor rough. He does not shout in the markets. And h e does not return an evil deed for an evil deed but he pardons and forgives. God will not take the life of the Prophet until the Prophet straightens out the crooked people by making them say, "There is no god but Allah," which will open blind eyes, deaf ears, and enveloped hearts. '"

Sanad : Abdullah-Bin-Maslamah viaAbd-Al-Aziz-Bin-Abi-Salamah via Hilal-Bin-Abi-Hilal viaAta ' -Bin-Yasar via Abdullah-Bin-Amr-Bin-Al-` As.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1023

` Abdullah-Bin-Salam said, " When I heard that t he Prophet , may God's peace and blessings be upon him , was coming (migrating) [from Mecca to Medina] I went to see him. The Prophet asked me, 'Are you Ibn-Salam, the scholar of the people of Yathrib (aka Medina)?' I replied, 'Yes.' The Prophet asked me, 'For the sake of God who revealed the Torah to Moses on Mount Sinai, do you find my characteristics in the book that God, the Sublime , revealed to Moses?' I asked the Prophet, 'Describe your Lord for me, oh Muhammad!' The Prophet trembled . So Gabriel told him , ' Say: " God is One. God is Eternal. God neither begot anyone nor was God begotten . And God has no equal."' [1100] I said to the Messenger, 'I acknowledge to you that you are God's Messenger. God will make you victorious. And God will make your religion triumph over other religion s . I find your characteristics in the book of God [the Torah] for God , the sublime , says, " Oh, Prophet! We have sent you as a witness, bearer of glad tidings, and warner. I have named you Al-Mutawakkil. " God continues, " The Prophet is neither harsh nor rough. He does not shout in the markets. And he does not return an evil deed for an evil deed but he pardons and forgives. God will not take the life of the Prophet until the Prophet straightens out the crooked people by making them say, 'There is no god but Allah,' which will open blind eyes, deaf ears, and enveloped hearts. """

Sanad : Abu-Al-Qasim Al-Samarqandi and Abu-Muhammad Abd-Al-Karim Al-Sulami viaAbd-Al-Karim-Bin-Al-Hasan Al-Qattan via Abd-Al-Wahhab Al-Kilabi via Muhammad-Bin-Khuraym via Hisham-Bin-Ammar via Ibn-Al-Walid-Bin-Muslim via Muhammad-Bin-Hamzah-Bin-Abdullah-Bin-Salam via his grandfatherAbdullah-Bin-Salam.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Unrated.

Qudsi Hadith No. 1024

Adiyy-Bin-Hatim said, "When I was with the Prophet , may God's peace and blessings be upon him , a man came and complained to him about poverty. Then another man came and complained to him about highway robbery. The prophet asked me, ' Oh,Adiyy! Have you seen [the city of] Al-Hirah?' I replied, 'I haven't seen it but I 've heard of it.' The Prophet said to me, ' If you live long enough you'll see a wom a n in a howdah travel [safely] from Al-Hirah and walk around the Kaaba without fearing anyone but Allah . ' I said to myself , ' Where are (what will become of) the highway robbers of [the tribe of] Tayyi ' who spread corruption in the land?' The n the Prophet said to me, 'And if you live long enough you'll see the opening (i.e. plundering) of the treasures of Khosrau.' I asked, 'Khosrau son of Hormizd?' The Messenger replied, 'Khosrau son of Hormizd.' The Messenger continued, 'And if you live long enough you'll see one who takes out a handful of gold or silver and ask s others to take it but find s no one willing to do so (i.e. no poverty will be around). ' The Messenger continued, ' God will meet one of you, on the appointed day (i.e. Judgment Day), and talk to them directly without an interpreter, and say, " Didn't I send a Messenger to you to let you know [about me]? " They 'll reply, "Definitely." God will ask them , " Didn't I give you wealth and bless you? " They 'll reply, "Definitely." They 'll look to their right and see nothing but hell and look to their left and see nothing but hell.' I heard the Prophet say ing , ' Avoid hell by [donating to

charity] even half a date. If you can't find half a date, say a good word (i.e. perform righteous deeds.)'"

`Adiyy said [to the sahabah] , " I saw a woman in a howdah travel from Al-Hirah and walk around the Kaaba without fearing anyone but Allah. I also was one of those who opened (plundered) the treasures of Khosrau son of Hormizd. And if you live long enough you'll see the one who takes out a handful [of gold or silver] whom the Prophet, [aka] Abu-Al-Qasim, talked about."

Sanad : Muhammad-Bin-Al-Hakam via Al-Nadr via Isra ' il via Sad Al-Ta ' i via Muhill-Bin-Khalifah viaAdiyy-Bin-Hatim.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1025

Abu-Sa`id Al-Khudri said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , "On the day of resurrection, Noah is called. Noah replies, 'I'm here, at your service, oh Lord!' God asks Noah, ' Did you deliver [the message of faith to your people]? ' Noah replies, 'Yes.' God asks Noah's people, ' Did Noah deliver the message to you? ' They reply, ' No warner came to us.' God asks Noah, ' Is there any one to testify on your behalf? ' Noah replies , 'Muhammad and his nation.' So you will testify that Noah delivered the message. ' And the Messenger will be a witness over you.' [1101] That is the meaning of the word of God, the Glorious , [in the Qur ' an] 'And thus we have made you a midmost nation so that you will be witness es over the people and the Messenger will be a witness over you.' [1102] 'Midmost' means just."

Sanad : Yusuf-Bin-Rashid via Jarir and Abu-Usamah via Al-Amash via Abu-Salih via Abu-Said Al-Khudri.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1026

Abu-Sa`id said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, a prophet comes with two people and a prophet comes with three people. Some prophets come with a lot of people and some prophets come with a few people (i.e. the prophets come with the people who believed in them) . A prophet is asked [by God], ' Did you tell your people [about me]? ' The prophet replies, 'Yes.' Then the prophet's people are called. They're asked [by God], ' Did the prophet tell you [about me]? ' They reply, 'No.' The prophet is asked [by God], ' Is there any one to testify on your behalf? ' The prophet replies, 'Muhammad and his nation.' Muhammad's nation is called. They're asked [by God], ' Did this prophet convey the message? ' They reply, 'Yes.' They're asked [by God], ' How do you know that? ' They reply, 'Our Prophet [Muhammad] told us that the prophets had conveyed their messages and we believed him.' That's the meaning of the word of God, the Sublime , [in the Qur ' an] 'And thus we have made you a midmost nation so that you will be witnesses over the people and the Messenger will be a witness over you.'"

Sanad : Abu-Kurayb and Ahmad-Bin-Sinan via Abu-Muawiyah via Al-Amash via Abu-Salih via Abu-Sa`id.

Source : Sunan Ibn-Majah by Ibn-Majah.

Rating : Sahih [1103] .

Qudsi Hadith No. 1027

A group of seven people who participated in the B attle of Badr and Abdullah-Bin-Abbas said { that God's Messenger , may God's peace and blessings be upon him , said } , "The first ones to be called on the day of resurrection [to be judged] are Noah and his people . God asks Noah's people , ' How did you respond to Noah [when he told you to worship me]? ' They reply, ' Noah didn't call us, tell us, advice us, command us, or warn us. ' Noah says to God, 'I told them, oh Lord! I told them nation after nation up to the last Prophet Ahmad (i.e. Prophet Muhammad) who copied th e message, read it, believed it, and confirmed it.' God says to the angels, ' Call Ahmad and his p eo ple . ' The Messenger and his people come shining. Noah says to Muhammad and his people , 'D id I not deliver to my people the message , advise them , and work hard , in secret and in public, to save them from hell but " my invitation did nothing except increase their flight [from faith]" [1104] ? ' The Messenger and his people reply, 'Ye s, you did. We testify that you're telling the truth.' Noah's people tell the Messenger, 'And how do you and your people know that, oh Ahmad, when we're the fist nation and you and your nation are the last nation?' The Messenger replies by recit ing , ' We sent Noah to his people [saying], "Warn your people before there comes to them a painful punishment."' [1105] The Messenger recites the Sura of Nuh in its entirety. When the Messenger finishes reciting the Sura of Nuh, the people of Nuh say, 'We acknowledge that this is the truth. And that there is no god but Allah. And that Allah is the Almighty and the Wise.' At that time, God, Almighty and Glorious , will say to the people of Nuh, ' Stand apart , today, oh you evildoers!' [1106] And t he people of Nuh will be the first ones to enter hell."

Sanad : Al-Husayn-Bin-Muhammad-Bin-Ishaq via Muhammad-Bin-Ahmad-Bin-Al-Bara ' via Abd-Al-Munim-Bin-Idris via his father [Idris-Bin-Sinan] via Wahb-Bin-Munabbih via Al-Hasan-Bin-Abi-Al-Hasan via a group of seven people who participated in Badr RT Wahb-Bin-Munabbih via Abdullah-Bin-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Da`if [1107] .

Qudsi Hadith No. 1028

`Abdullah-Bin-Abi-Talhah's father said, " One day, God's Messenger , may God's peace and blessings be upon him , came with a happy face. We said to the Messenger, 'We see happiness in your face.' The Messenger replied, 'An angel came to me and said, "Oh, Muhammad! Your Lord says to you, ' Does it please you that I praise ten times those, of your people, who praise you and greet ten times those who greet you? """

Sanad : Affan via Hammad-Bin-Salamah via Thabit via Sulayman {a mawla of Al-Husayn-Bin-Ali during the time of Al-Hajjaj} via `Abdullah-Bin-Abi-Talhah via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1108] .

Qudsi Hadith No. 1029

Abu-Talhah Al-Ansari said, “One day, God’s Messenger , may God’s peace and blessings be upon him , appeared in the morning pleased and happy. We said, ‘Oh, God’s Messenger! Today, you appeared in the morning pleas ed and happy.’ The Messenger replied, ‘Yes. Someone (an angel) from my Lord, the Almighty and Glorious , came to me and said [that God says], “ Those, from your nation, who praise you, God s hall write for them [in their records] ten hasanat (rewards), erase for them [from their records] ten sayyi ‘ at (penalties), raise their place [in heaven] by ten steps, and praise them the way they praised you. ”’”

Sanad : Surayj via Abu-Ma**shar via Ishaq-Bin-Ka**b-Bin-` Ujrah via Abu-Talhah Al-Ansari.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1109] .

Qudsi Hadith No. 1030

Abd-Al-Rahman-Bin-Awf said, “ I went to the mosque and saw God’s Messenger , may God’s peace and blessings be upon him , le aving so I followed him. The Messenger entered a palm tree farm and prostrated. The Messenger prostrated for so long I thought he died. So I went to check on him. The Messenger raised his head and asked, ‘What is the matter, oh ` Abd-Al-Rahman?’ I told him what happened. The Messenger replied, ‘Gabriel, may peace be upon him , told me, “Shouldn’t I give you the good news? God, the Almighty and Glorious , says to you, ‘ I praise those who praise you and greet those who greet you. ”’”

Sanad : Abu-Salamah Mansur-Bin-Salamah Al- Khuza**i via Layth T Yunus via Layth via Yazid-Bin-Al-Had via**Amr-Bin-Abi-**Amr via**Abd-Al-Rahman Abu-Al-Huwayrith via Muhammad-Bin-Jubayr-Bin-Mut**im via**Abd-Al-Rahman-Bin-` Awf.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1110] .

Qudsi Hadith No. 1031

Al-Hasan-Bin-` Ali, may God be pleased with him , said, “They (the sahabah) asked God’s Messenger , may God’s peace and blessings be upon him , ‘Oh, God’s Messenger! What is the meaning of the word of God, “ Indeed God and God’s angels praise the Prophet ” [1111] ? ’ The Messenger replied, ‘ This is something secret. If you didn’t ask me, I wouldn ’t tell you about it. God, the Almighty and Glorious , has assigned two ang el s to me. Whenever I’m mentioned in the presence of a Muslim servant and the servant praises me, the two angels say to the servant, “May God forgive you,” and God and God’s angels answer the two angels and say, “ Amen. ” And whenever a servant praises me, the two angels say to the servant, “May God forgive you,” and God and God’s angels answer the two angels and say, “ Amen. ” ”’

Sanad : Al-**Abbas-Bin-Hamdan Al-Asbahani via Shu**ayb-Bin-**Abd-Al-Hamid Al-Tahhan via Yazid-Bin-Harun via Shayban via Al-Hakam-Bin-**Abdullah-Bin-Khattaf via Umm-Unays, daughter of Al-Hasan-Bin-` Ali, via her father.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Mawdu` [1112] .

Qudsi Hadith No. 1032

` Umar-Bin-Al-Khattab, may God be pleased with him , said that God’s Messenger , may God’s peace and blessings be upon him , said, “When Adam committed the sin [of eating of the forbidden tree], he said to God, ‘Oh, my Lord! I ask you to forgive me for the sake of Muhammad.’ God asked Adam, ‘ Oh, Adam! How do you know about Muhammad when I haven’t created him yet? ’ Adam replied, ‘Oh, my Lord! When you created me and blew a soul in to me from your soul, I raised my head on saw written on the posts of the throne [of God], “ There is no god but Allah. Muhammad is All ah’s Messenger.” So I knew you didn’t add to your name but the name of your most favorite creature.’ God said to Adam, ‘ You’re right, oh Adam! Muhammad is my favorite creature. Ask me for anything for the sake of Muhammad and I’ll give it to you. I’m forgiving you r sin. Had it not been for Muhammad, I wouldn’t have create d you. ’”

Sanad : Abu-Sa**id**Amr-Bin-Muhammad Al-**Adl via Abu-Al-Hasan Muhammad-Bin-Ishaq Al-Hanzali via Abu-Al-Harith**Abdullah-Bin-Muslim Al-Fihri via Isma**il-Bin-Maslamah via**Abd-Al-Rahman-Bin-Zayd-Bin-Aslam via his father [Zayd-Bin-Aslam] via his father [Aslam Al-**Adawi] via**Umar-Bin-Al-Khattab.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Mawdu` [1113] .

Qudsi Hadith No. 103 3

Anas said that God’s Messenger , may God’s peace and blessings be upon him , said, “ One day, Moses son of Amram , may God’s peace and blessings be upon him , was walking on the street. The Omnipotent [God], the Blessed and Sublime , called him, ‘ Oh, Moses! ’ Moses looked right and left and didn’t see anyone. God called him a second time, ‘ Oh, Moses son of Amram! ’ Moses looked right and left and didn’t see anyone. Moses shivered. Then God called him a third time, ‘ Oh, Moses! I’d love for you to reside under the shade of my throne on the day (Judgment Day) when there will be no shade but mine. Oh, Moses! Be to the orphan like a merciful father. And be to the widow like a compassionate husband. Oh, Moses! Have mercy and mercy will be had on you. Oh, Moses! Treat others the way you like to be treated. Oh Moses, prophet of the Children of Israel! I shall throw in hell anyone who come s to me [on Judgment Day] not believing in Muhammad even if they ’re my friend Abraham or my conversationalist Moses. ’ Moses asked, ‘My God! Who’s Ahmad (i.e. Muhammad)?’ God replied, ‘ Oh, Moses! I swear by my Might and Glory that I haven’t created anyone whom I cherish more than him. I wrote his name next to my name on the throne a thousand thousand years before I created the heavens, the earth, the sun, and the moon. I swear by Might and Glory that no one shall enter heaven before Muhammad and his people. ’ Moses asked, ‘Who are the people of Muhammad? ’ God replied, ‘ Muhammad’s peopl e are the praisers, they praise God day and night. They’re chaste and immaculate. They fast during the day and worship during the night. I accept from them what they can do [from good deeds] and let them enter heaven when they acknowledge that there is no god but Allah. ’ Moses said to God, ‘My God! Make me the prophet of those people.’ God replied, ‘ Their prophet is one of them. ’ Moses said to God, ‘Make me one of the people of that Prophet.’ God replied, ‘ You came before them and they’ll come after you. But I shall unite you with Muhammad in Dar Al-Jalal (House of Glory) (i.e. heaven). ’”

Sanad : Abu-Ayyub Al-Khaba ‘ iri via Sa**id-Bin-Musa via Rabah-Bin-Zayd via Ma**mar via Al-Zuhri via Anas.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Mawdu` [1114] .

Qudsi Hadith No. 1034

Ibn-` Abbas, may God be pleased with him and his father , said, “God revealed to Jesus, may God’s peace be upon him , ‘ Oh, Jesus! Believe in Muhammad and command your followers who will live at the time of Muhammad to believe in him. If it hadn’t been for Muhammad, I wouldn’t have created Adam. And if it hadn’t been for Muhammad, I wouldn’t have created heaven or hell. When I created the throne [of God], it shook. So I wrote on it “ No god but Allah. Muhammad is Allah’s Messenger” and it became still. ’”

Sanad : **Ali-Bin-Hamshadh Al-**Adl via Harun-Bin-Al-**Abbas Al-Hashimi via Jandal-Bin-Waliq via**Amr-Bin-Aws Al-Ansari via Sa**id-Bin-Abi-**Arubah via Qatadah via Sa**id-Bin-Al-Musayyab via Ibn-**Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1115] .

Qudsi Hadith No. 1035

Ibn-` Abbas said, “ When the polytheists derided the needs of God’s Messenger , may God’s peace and blessings be upon him , and said, ‘Wh at sort of Messenger is this who eats food and walks in the Markets,’ [1116] the Messenger became sad. So Gabriel, may peace be upon him , came from the Lord to console him. Gabriel said to the Messenger, ‘Peace be upon you, God’ s Messenger! God, the Almighty , sends to you greet ings of peace and says to you, “ All the m essengers we sent before you ate food and walked in the markets {i.e. earned a livelihood in life (like all people) } . ” [1117] ’ While Gabri el and the Prophet were talking, Gabriel dissolved and became like a pod . {Someone [of the sahabah] asked [the Messenger], ‘Oh, God’s Messenger! What is a pod?’ The Messenger replied, ‘A lentil.’} The Messenger asked Gabriel, ‘Why did you dissolve and become like a pod?’ Gabriel replied, ‘Oh, Muhammad! One of the gates of heaven opened, which has never been opened before this day. I’m afraid that your people will be punished for deriding your needs.’ Gabriel and the Messenger started to cry. Then Gabriel returned to his former state and said to the Messenger, ‘I have good news for you, oh Muhammad! This is Ridwan, the treasurer of heaven. Ridwan came to you from your Lord to please you.’ Ridwan came , carrying a basket of gleaming lights, and offered a greeting. Then Ridwan said to the Messenger, ‘Oh, Muhammad! The Lord of Might (God) sends greetings of peace to you. Your Lord says to you, “ These are the keys to the treasures of the worldly life and [if you choose to take them] this will not reduce what I have for you in the hereafter [from rewards] by a mosquito’s wing (i.e. by the slightest). ”’ The Messenger looked at Gabriel as if seeking consultation. Gabriel hit the ground with his hand and said to the Messenger, ‘Be modest for the sake of God.’ Then the Messenger said to Ridwan, ‘I don’t want these keys. I’d rather be poor. I want to be a patient and thankful servant.’ Ridwan said to the Messenger, ‘You’ve made a good choice. God chose you well.’ Then a call came from heaven. Gabriel raised his head. The heavens opened their gates that le d to the throne [of God]. Then God revealed to the Garden of Eden to lower one its branches , which had on it a cluster above which was a room of green aquamarine that ha d seventy thousand gates of red ruby. Gabriel told the Messenger, ‘Oh, Muhammad! Look up!’ The Messenger looked up and saw the homes of the prophets and their rooms. The Prophet’s home was above the homes of the prophets. That’s a special bounty for the Messenger. The Messenger heard a caller (God) calling, ‘ Are you pleased, oh Muhammad? ’ The Prophet replied, ‘I’m pleased. Save what you wanted to give me in life until the hereafter for intercession (i.e. when I intercede for the believers).’ ”

Al-Wahidi sa id , “ It’s been reported that the following [Qur ‘a nic] verse was sent down [from God] through Ridwan, ‘ Glor ious is the one (God) who if willed , w ould give you (Muhammad) better than that— gardens beneath which rivers flow —and would give you palaces.’ [1118] ”

Sanad : Ahmad-Bin-Muhammad-Bin-Ibrahim Al-Muqri ‘ via Ahmad-Bin-Abi-Al-Furat via **Abdullah-Bin-Muhammad-Bin-Ya**qub Al-Bukhari via Muhammad-Bin-Humayd-Bin-Farqad via Ishaq-Bin-Bishr via Juwaybir via Al-Dahhak via Ibn-` Abbas.

Source : Asbab Al-Nuzul by Al-Wahidi.

Rating : Mawdu` [1119] .

Qudsi Hadith No. 1036

Ibn-` Abbas , may God be pleased with him and his father , said that the Prophet , may God’s peace and blessings be upon him and his family , said, “I asked God a question I wish I didn’t ask. I asked, ‘Oh, my Lord! You subjugated to [Prophet] Solomon the wind and conversed with [P rophet] Moses? [W hat have you done for me?] ’ God, the Blessed and Sublime , replied, ‘ Did I not find you an orphan and gave you a home? Did I not find you astray and guided you? And did I not find you poor and enriched you? ’ [1120] I said, ‘Yes.’ I wish I didn’t ask the Lord.”

Sanad : Abu-Al-Fadl Muhammad-Bin-Ibrahim Al-Muzakki via Ahmad-Bin-Salamah via **Abdullah-Bin-Al-Jarrah via Hammad-Bin-Zayd via**Ata ‘ -Bin-Al-Sa ’ ib via Sa **id-Bin-Jubayr via Ibn-**Abbas.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1121] .

Qudsi Hadith No. 1037

Abu-Sa` id Al-Khudri said that God’s Messenger , may God’s peace and blessings be upon him , said, “Gabriel came to me and said, ‘My Lord and your Lord says to you, “ Do you know how I raised high your ‘ mention ’ [1122] ? ”’ I replied, ‘God knows best.’ Gabriel said [that God said], ‘ When my name is mentioned, your name is mentioned as well. ”’

Sanad : **Abdullah-Bin-Muhammad-Bin-Salm via Harmalah via Ibn-Wahb via**Amr-Bin-Al-Harith via Darraj via Abu-Al-Haytham via Abu-Sa` id Al-Khudri.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1123] .

Qudsi Hadith No. 1038

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "God took Abraham as a friend and Moses as a conversation partner and me as a loved one. Then God said, ' I swear by my Might and Glory that I shall give preference to my loved one over my friend and my conversation partner. '"

Sanad : Abu-Al-Hasan Muhammad-Bin-Al-Husayn Al-Husayni via Abu-Muhammad Al-Hasan-Bin-Hamshadh Al-Adl via Abu-Ismail Muhammad-Bin-Ismail T Abu-Abdullah Al-Hafiz via Abu-Muhammad Al-Hasan-Bin-Muhammad-Bin-Sakhtawayh via Abu-Ismail Muhammad-Bin-Ismail via Ibn-Abi-Maryam via Maslamah-Bin-` Ali Al-Khushani via Zayd-Bin-Waqid via Al-Qasim-Bin-Mukhaymirah via Abu-Hurayrah.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Mawdu ` [1124] .

Qudsi Hadith No. 103 9

Ibn-` Abbas said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Sublime , prefers messengers to angels. When I reached the seventh heaven, I met an angel of light on a couch of light. I greeted the angel and the angel greeted me back . Then God revealed to the angel, ' My Prophet and chosen one greets you and you don't stand up! I swear by Might and Glory that I shall make you stand up until the day of resurrection. '"

Sanad : Ahmad-Bin-Muhammad Al-Atiqi and Abu-Tahir Muhammad-Bin-Abd-Al-Wahid Al-Biyyi via Al-Mu a fa-Bin-Zakariyya Al-Jariri via Muhammad-Bin-Hamdan Al-Sayda lani via Muhammad-Bin-Maslamah Al-Wasiti via Yazid-Bin-Harun via Khalid Al-Hadha ' via Abu-Qilabah via Ibn-` Abbas.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu ` [1125] .

Qudsi Hadith No. 1040

Ali-Bin-Abi-Talib said that God's Messenger , may God's peace and blessings be upon him , said, "Gabriel descended to me [from heaven] and said, 'Oh, Muhammad! God sends to you greetings of peace and says to you, " I shall keep out of hellfire the loins that produced you, the abdomen that carried you, and the lap that sponsored you. "' I said to Gabriel, 'Oh, Gabriel! Explain th is to me.' Gabriel replied , 'The loins are [your father] Abdullah. The abdomen is [your mother] Aminah-Bint- Wahb. A nd your lap is [your guardian s] [your grandfather] ` Abd-Al-Muttalib and [your uncle's wife] Fatimah-Bint-Asad.'"

Sanad : Muhammad-Bin-Al-Hasan Al-Waiz via Abu-Al-Husayn Yahya-Bin-Al-Husayn Al-Alawi via Abu-Abdullah Muhammad-Bin-Ali Al-Hasani {in Kufa} via Zayd-Bin-Hajib via Muhammad-Bin-Ammar Al-Attar via Ali-Bin-Muhammad Al-Ghatafani via Muhammad-Bin-Harun Al-Misri via Muhammad-Bin-Ali Al-Abbasi via his father via Ali-Bin-Musa-Bin-Jafar via his father via Jafar-Bin-Muhammad via his father via Ali-Bin-Al-Husayn via his father via Ali-Bin-Abi-Talib.

Source : Al-Abatil by Al-Juraqani.

Rating : Mawdu ` [1126] .

Qudsi Hadith No. 1041

Ibn-` Umar said [that God's Messenger , may God's peace and blessings be upon him , said], " On the night when I was raised to heaven, God said to me, 'Ask our messengers whom we sent before you , "Have we made gods other than the Merciful [Allah] to be worship? " ' [1127] I said to God, 'Oh, my Lord! Where are my parents?' God replied, ' I will send them to you. ' God brought them. I asked them to embrace Islam and they did so. So they were moved from the holes of hell to the meadows of heaven."

Sanad : Ibrahim-Bin-Muhammad Al-Khawwas via Ibn-` Umar.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Mawdu ` [1128] .

Qudsi Hadith No. 1042

Abu -Hurayrah said that the Prophet , may God's peace and blessings be upon him , said , "When God created Adam, the Lord told him about his children (i.e. descendants). Adam looked at them and saw the characteristics of each one. Adam saw a shining light beneath them. Adam asked the Lord, 'Oh, my Lord! What is this light?' God replied, ' This is your son Ahmad (i.e. Prophet Muhammad). He is the first [to enter heaven], the last [messenger], and the first interce ssor [on Judgment Day] . '"

Sanad : Abu-Ubaydallah Yahya-Bin-Muhammad-Bin-Al-Sakan via Habban-Bin-Hilal via Mubarak-Bin-Fadalah via Ubaydallah-Bin-Umar via Khubayb-Bin-Abd-Al-Rahman via Hafs-Bin-` Asim via Abu-Hurayrah.

Source : Hadith Al-Sar raj Biriwayat Al-Sha hhami by Al-Sarraj.

Rating : Unrated.

Qudsi Hadith No. 1043

Jabir said that the Prophet , may God's peace and blessings be upon him , said, "Gabriel descended to me [from heaven] and said, 'Oh, Muhammad! God sends to you greetings of peace and says to you, " Oh, my loved one! I gave Joseph [son of Jacob] nice attributes from the light of my seat and gave you nice attributes from the light of my throne. I 've never created anyone who's nicer than you, oh Muhammad! ""

Sanad : Abu-Al-Husayn Ali-Bin-Muhammad Al-Muaddal via Uthman-Bin-Ahmad Al-Daqqaq via Abu-Bakr Muhammad-Bin-Abdullah-Bin-Ibrahim via Hisham-Bin-Ammar via Waki via Shu`bah via Muharib via Jabir.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1129] .

Qudsi Hadith No. 1044

Nubayt-Bin-Sharit said [that the Prophet , may God's peace and blessings be upon him , said], "Gabriel came to me and said, 'Oh, Muhammad! God, the Almighty and Glorious , sends greetings of peace to you and says, " I swear by my Might and Glory that I shall not throw in hell anyone who has the same name as you (i.e. named Muhammad) """

Sanad : Al-Daylami via Abu-Nu`aym via Al-L ukki via Ahmad-Bin-Ishaq-Bin-Ibrahim-Bin-Nubayt-Bin-Sharit via his father [Ishaq-Bin-Ibrahim] via his father [Ibrahim-Bin- Nubayt] via his father [Nubayt-Bin-Sharit] .

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating: Mawdu` [1130] .

Qudsi Hadith No. 1045

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "[On Judgment Day] Two servants [of God, one named Ahmad and one named Muhammad ,] will stand in front of the Lord. God will order them to be taken to heaven. They will say to God, 'Our Lord! Why are we going to heaven? We haven't done any good deeds to deserve going to heaven!' God will reply and say [to the angels] , ' Take my two servants to heaven for I have sworn not to throw in hell anyone named Ahmad or Muhammad. '"

Sanad : Ahmad-Bin-Nasr-Bin-`Abdullah-Bin-Al-Fath via his grandfather Sadaqah-Bin-Musa Al-Ghanawi via his father via Humayd Al-Tawil via Anas-Bin-Malik.

Source : Fada ' il Al-Tasmiyah by Al-Sayrafi.

Rating : Mawdu` [1131] .

Qudsi Hadith No. 1046

Abu-Hurayrah said, "The Prophet , may God's peace and blessings be upon him , said 'When I was raised to heaven by Gabriel, I ended up at Sidrat Al-Muntaha (the Boundary Lotus). Gabriel then submerged me in light once and left. I said, "Oh, dear Gabriel! I need you now more than ever before. Why did you bring me here and leave? " Gabriel replied, " Oh, Muhammad! You're in a place that no other messenger or any angel is allowed to be in . You're within a bow's length of God. " Then an angel came to me and said, " God, the Sublime , is praising the Lord ." I heard God saying, " Praise the Lord! How great God is! There is no god but Allah! " ' I asked the Messenger, 'Oh, God's Messenger! To whom did God say that?' The Messenger replied, 'To me, oh Abu-Hurayrah! God said, " His soul shall not leave his body before he (the Prophet) sees me and before I show him his place in heaven and before lines of angels, between heaven and earth, praise him and before everyone prays for him to be forgiven. When he dies, God assigns to his grave seventy thousand an gels who chant ' Praise be to God,' 'How great God is,' 'There is no God but Allah,' and ' God is the greatest .' Every time they chant, God adds rewards to his record. W hen he leaves the grave, he leaves calm and collected and not afraid of the great scare on the day of resurrection. Then he 's met by the angels who say to him, 'Peace be upon you for your patience . Excellent is the final abode .' [1132] ' """

Sanad : Abu-Talib Umar-Bin-Ibrahim Al-Faqih via Abu-Bakr Ahmad-Bin-Jafar via Ahmad-Bin-Muhammad Al-Marwazi via Ibrahim-Bin-Isa Al-Qantari via Ahmad-Bin-Abi-Al-Hawari via Al-Walid-Bin-Muslim via Al-Layth-Bin-Sad via Al-Zuhri via Abd-Al-Rahman Al-Araj via Abu-Hurayrah.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [1133] .

Qudsi Hadith No. 1047

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, " [When I was raised to heaven] Gabriel told me, 'This is Sidrat Al-Muntaha (the Boundary Lotus). This is where all your people who follow you end up. From this Boundary Lotus emanates rivers of fresh water, rivers of fresh milk, rivers of delicious wine, and rivers of pure honey. It 's a tree that one can ride in its shade for seventy years. One of its leaves shades all creatures.' Then the tree was covered by a light (i.e. God) and by the angels. This is the meaning of [the Qur ' anic verse] ' When the Boundary Lotus was covered by that which covered it .' [1134] Then God, the Blessed and Sublime , told me, ' Ask. ' I replied, ' You took Abraham as a friend and gave him a great kingdom. You talked to Moses directly. You gave David a great kingdom, made iron malleable for him, and subjugated the mountains to him. You gave Solomon a great kingdom and subjugated to him the jinn, humankind, the devils, and the wind. You gave Solomon a kingdom unmatched by anyone after him. And you taught Jesus the Torah and the Gospel and you gave him the power to heal the blind and the lep er. You protected Jesus and his mother from the damned Satan so Satan wasn't able to get to them.' God, the Sublime , replied , ' I've taken you as a friend and loved one. It says so in the Torah, " Muhammad is beloved by God. " I've sent you to all people and made your nation consist of those who came and those who will come. I've made the sermons of your people invalid unless they acknowledge that you're my servant and messenger. I've made you the first prophet to be created (i.e. Muhammad was created and made a prophet before Adam) and the last to be sent [as a messenger to people]. I gave you the seven verses [of the Sura of Al-Fatihah] that are repeated [during salat] which I gave to no other prophet before you. I gave you the last [two] verses of the Sura of Al-Baqarah (i.e. I answered the prayers therein) from the treasure under my throne. And I have made you the opener (i.e. the intercessor on the day of resurrection) and the closer (i.e. the last of the prophets). ' "

Sanad : Al-Rabi`-Bin-Anas via Abu-Hurayrah.

Source : Al-Shifa by Al-Qadi `Iyad.

Rating : Unrated.

Qudsi Hadith No. 1048

Ibn-Mas` ud said, “The Prophet , may God’s peace and blessings be upon him , was asked, ‘What is Al-Maqam Al-Mahmud (the praiseworthy position)?’ The Prophet replied, ‘There is a day (Judgment Day) w h en God, the Sublime , descends to the Lord’s seat. The seat makes a sound similar to that made by a camel when carrying too much weight. Th is is the case even though the seat of the Lord is as big as the heaven and the earth. Then you’re brought barefoot, naked, and uncircumcised. The first one to be clothed is Abraham. God, the Sublime , says [to the angels], “ Clothe my friend [Abraham]. ” Then two white soft garments of the garments of heaven are brought [and Abraham is clothed]. Then I get clothed after him. Then I stand to the right of God and become the envy of the predecessors and successors for my position.’”

Sanad : Muhammad-Bin-Al-Fadl via Al-Saq-Bin-Hazn viaAli-Bin-Al-Hakam via Uthman-Bin-Umayr via Abu-Wa ‘ il via Ibn-Mas` ud.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Da` if [1135] .

Qudsi Hadith No. 1049

Sa` id-Bin-Al-Musa y y a b said, “ Abraham , may God’s peace and blessings be upon him , was the first one to host a guest, the first one to be circumcised, the first one to trim his mustac he, and the first one to see gra y hair. [When Abraham saw his gray h air] Abraham asked God, ‘Oh, my Lord! What is this?’ God, the Blessed and Sublime , replied, ‘ This is prudence, oh Abraham! ’ Abraham said to God, ‘Oh, my Lord! Make me more prudent.’”

Sanad : Yahya-Bin-Said via Said-Bin-Al-Musayyab.

Source : Muwatta ‘ Malik by Malik.

Rating : Unrated.

Qudsi Hadith No. 1050

Zayd-Bin-Aslam said that God’s Messenger , may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , sent my beloved Gabriel, may peace be upon him , to Abraham. God said to Abraham, ‘ I ’ve take n you as a friend not because you’re the most devout worshipper. I ’ve taken you as a friend because I looked into the hearts of all human beings and found your heart to be the most generous. ’”

Sanad : Abu-Al-Qasim-Bin-Al-Samarqandi via Abu-Al-Ghana ‘ im Hamzah-Bin-Ali via Muhammad-Bin-Uthman {aka Al-Sawwaq Al-Bundar} and Abu-Man sur Muhammad-Bin-Muhammad Al-Uk bari via Abu-Al-Faraj Ahmad-Bin-Umar Al-Ghadari via Abu-Muhammad Jafar-Bin-Muhammad Al-Khawwas via Abu-Al-Abbas Ahmad-Bin-Muhammad via Abdullah-Bin-Harun viaAbd-Al-Malik -Bin-Abd-Al-Malik Al-Sa ' igh viaAbd-Al-Rahman-Bin-Zayd-Bin-Aslam via his father.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Matruk [1136] .

Qudsi Hadith No. 1051

Ulayy-Bin-Rabah Al-Lakhmi said, “Abraham, God’s friend, was ordered to be circumcised when he was eighty years old. Abraham quickly circumcised himself with a n adze . When the pain became so severe, Abraham prayed to the Lord. God revealed to Abraham, ‘ You were too hasty. You did it before we told you what tool to use. ’ Abraham replied, ‘Oh, my Lord! I didn’t want to delay the executi on of your order.’ Ishmael (Ismail) , may peace be upon him , was circumcised when he was thirteen years old. And Isaac (Ishaq) , may peace be upon him , was circumcised when he was seven days old.”

Sanad : Abu-Abdullah Al-Hafiz and Abu-Said-Bin-Abi-Amr via Abu-Al-Abbas Muhammad-Bin-Yaqub via Muhammad-Bin-Ubaydallah via Abu-Abd-Al-Rahman Al-Muqri ' via Musa-Bin-Ulayy via his father [` Ulayy-Bin-Rabah Al-Lakhmi].

Source : Sunan Al-Bayhaqi by Al-Bayhaqi.

Rating : Unrated.

Qudsi Hadith No. 1052

Al-Abbas-Bin-Abd-Al-Muttalib, may God be pleased with him , said that God’s Messenger , may God’s peace and blessings be upon him and his family , said, “God’s Prophet David said to God, ‘Oh, my Lord! I hear people say, “The God of Isaac.” ’ God replied, ‘ That’s because Isaac offered himself as a sacrifice for me. ’”

Sanad : Al-Hasan-Bin-Yaqub Al-Adl via Yahya-Bin-Abi-Talib via Zayd-Bin-Al-Khabbab via Hammad-Bin-Salamah via Ali-Bin-Zayd via Al-Hasan via Al-Ahnaf-Bin-Qays via Al-Abbas-Bin-` Abd-Al-Muttalib.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Da` if [1137] .

Qudsi Hadith No. 1053

Al-` Abbas said that the Prophet , may God’s peace and blessings be upon him , said, “David , may God’s peace and blessings be upon him , said [to God], ‘I ask to be given what my forefathers Abraham, Isaac, and Jacob have been given [from honor] .’ God replied, ‘ As for Abraham, he remained patient for my sake when he was put in the fire. You’ve never been subjected to such an affliction. As for Isaac, he offered himself to be immolated for my sake. You’ve never been subjected to such an affliction. And as for Jacob, he was separated from [his son] Joseph. And you’ve never been subjected to such an affliction. ’”

Sanad : A bu-Kurayb via Zayd-Bin-Al-Hubab via Abu-Said [Al-Hasan-Bin-Dinar] viaAli-Bin-Zayd via Al-Hasan via Al-Ahnaf via Al-` Abbas.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Matruk [1138] .

Qudsi Hadith No. 1054

Abu-Hurayrah said [that God's Messenger , may God's peace and blessings be upon him , said], "God revealed to my brother Ezra, ' Oh, Ezra! When you have a problem do not complain about me to my creatures for when I have a problem with you I do not complain to my angels. Oh, Ezra! Disobey me as much as you can handle of my punishment, ask me for what you need in proportion to your good deeds, and do not feel safe from my guile until you enter heaven. ' Ezra trembled and started to cry. So God revealed to Ezra, ' Do not cry, oh Ezra! If you disobey me unintentionally, I shall forgive you due to my p rudence for I am p rudent and do not rush to punish my servants and I am the most m erciful of all. '"

Sanad : Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1139] .

Qudsi Hadith No. 1055

Ibn-` Abbas, may God be pleased with him and his father , said , "T he Prophet , may God's peace and blessings be upon him , said that God said, ' No one should say that they're better (i.e. more faithful) than Jonah son of Amittai. ' The Prophet stated the name of Yunus' father (Amittai)."

Sanad : Hafs-Bin-Umar via Shubah via Qatadah T Khalifah via Yazid-Bin-Zurayvia Said via Qatadah via Abu-Al-Aliyah via Ibn-Abbas.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1056

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God , the Blessed and Sublime , said, " No one of my servants should say , 'I'm better than Jonah son of Amittai.' "

Sanad : Abu-Bakr-Bin-Abi-Shaybah and Muhammad-Bin-Al-Muthanna and Muhammad-Bin-Bashar via Muhammad-Bin-Jafar via Shubah via Sad-Bin-Ibrahim via Humayd-Bin-Abd-Al-Rahman via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1057

Abdullah -Bin-Umar said that he heard God's Messenger , may God's peace and blessings be upon him , say [to the sahabah], " Compared to previous nations, the length of you r stay [on earth] is like the length of time between the Afternoon Salat and sunset [compared to the length of the rest of the day]. T he people of the Torah (the Jews) were given the Torah . T hey followed it until midday (i.e. for a certain length of time) and became tired. So they were given [by God] a carat each (as a reward) . Then the people of the Gospel (the Christians) were given the Gospel. They followed it until the Afternoon Salat and became tired. So th ey were given a carat each. Then we (the Muslims) were given the Qur ' an. We followed it until sunset. So we were given two carats each. The people of the two books (the Torah and the Gospel) said [to God], 'Oh, our Lord! You gave these people two carats each but gave us one carat each even though we performed more [good] deeds [than them] .' God, the Almighty and Glorious , replied, ' Have I been unjust to you in regards to your rights in fair compensation? ' They said, ' No .' God told them, ' These are my blessings. I bestow them on whomever I wish. '"

Sanad : Abd-Al-Aziz-Bin-Abdullah Al-Uwaysi via Ibrahim-Bin-Said via Ibn-Shihab via Salim-Bin-Abdullah via his father [Abdullah-Bin-` Umar] .

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1058

Ibn-` Umar, may God be pleased with him and his father , said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah], "Compared to previous nations, the length of your stay is like the length of time between the Afternoon Salat and sunset . And the parable of you and the Jews and Christians is that of a person who hires workers and sa ys to them, 'Who wants to w ork for me until midday for one carat each ?' The Jews work until midday for one carat each. Then the person ask s , 'Who wants to work for me from midday until the Afternoon Salat for one carat each ?' The Christians work from midday until the Afternoon Salat for one carat each . And then the person asks , 'Who wants to work for me from the Afternoon Salat until sunset for two carats each?' You are the ones who work from the Afternoon Salat until sunset for two carats each. You get paid twice as much. The Jews and Christians beco me angry and sa y [to God], 'We do more work [than the Muslims] but we get paid less.' God replie s , ' Am I unjust to you in regards to your rights [in fair compensation] ? ' They sa y , ' No. ' God t ells them, ' These are my blessings. I bestow them on whomever I wish. '"

Sanad : Qutaybah-Bin-Said via Layth via Nafi via Ibn-` Umar.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1059

Abdullah-Bin-Umar-Bin-Al-`As said, “The Prophet , may God’s peace and blessings be upon him , recited the word of God, the Almighty and Glorious , regarding [what] Abraham [uttered] , ‘My Lord! They (the idols) have misled a lot of people. So those [believers] who follow me are [part] of me,’ [1140] and what Jesus, may peace be upon him , sa id [to God in the Qur ‘a nic verse], ‘If you punish them, they’re your servants [after all] , and if you forgive them, you’re the M ighty and the Wise. ’ [1141] Then the Prophet raised his hands and said , ‘My, Lord! My nation ! My nation!’ and cried. So God told Gabriel, ‘Oh, Gabriel! Go to Muhammad { and God knows best (what the answer is) } and ask him why he’s crying.’ Gabriel came to the Prophet and asked him and the Prophet told Gabriel why he was crying {and God knows best} . Then God told Gabriel, ‘Oh, Gabriel! Go to Muhammad and tell him, “ We shall please you with regard to your nation and we shall not make you sad. ” ”

Sanad : Yunus-Bin-Abd-Al-Ala Al-Sadafi via Ibn-Wahb via Amr-Bin-Al-Harith via Bakr-Bin-Sawadah via Abd-Al-Rahman-Bin-J ubayr via Abdullah-Bin-Umar-Bin-Al-`As.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1060

Hudhayfah-Bin-Al-Yaman said, “One day, we didn’t see God’s Messenger , may God’s peace and blessings be upon him , for a while. We thought he would never come. Then he came and prostrated one prostration for so long we thought his life was taken . When he raised his head he said, ‘My Lord, the Blessed and Sublime , consulted me regarding my nation [and asked] , “ What s hould I do with them? ” I replied, “Oh, my Lord! They’re you creatures and servants (i.e. do whatever you wish with them).” God consulted me a second time and I gave the Lord the same answer as before. God said to me, “ I shall not make you sad when it comes to your nation, oh Muhammad! ” God gave me the good news that the first people to enter heaven will be seventy thousand people from my nation and with each one of them will be another seventy thousands and they will enter heaven without being judged. Then God sent an angel to me who said [that God said], “ Pray and your prayer will be answered and ask and your request will be fulfilled. ” I asked God’s messenger (the angel), “Will my Lord give me what I ask for?” The messenger replied, “That’s the reason why God sent me to you. God sent me to you so that the Lord would give you whatever you want.” My Lord, the Almighty and Glorious , gave me what I asked for . No bragging. God forgave my p ast and future sins. I’m alive and well. God promised me that my nation wouldn’t go hungry or be defeated. God gave me the Kawthar, a river in heaven that flows into my basin. God gave me strength and victory after a month-long of fear amongst my nation. God made me the first prophet to enter heaven. God made lawful for me and my nation the spoils of war. God made lawful for us a lot of the things that the Lord had made unlawful for those before us . And God did not impose any hardship on us.’”

Sanad : Hasan via Ibn-Lahiah via Ibn-Hubayrah via Abu-Tamim Al-Jayshani via Said via Hudhayfah-Bin-Al-Yaman.

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [1142] .

Qudsi Hadith No. 1061

Abu-Qatadah said, “ Muadh-Bin-Jaba l went to look for God’s Messenger , may God’s peace and blessings be upon him , and didn’t find him. Muadh went to the Messenger’s homes and didn’t find him there. Then Muadh traced the Messenger to the Thawab Mount (aka the Sal Mount [1143]). Muadh looked right and left and saw the Messenger in the cave on the way to the Fath Mosque [1144] . Muadh descended from the top of the mount. The Messenger was prostrating. The Messenger didn’t raise his head for a long time and Muadh thought the Messenger’s life was taken. When the Messenger raised his head, Muadh told him, ‘Oh, God’s Messenger! I thought your life was taken.’ The Messenger replied, ‘Gabriel, may peace be upon him , came to me while I was in this position and said to me, “God, the Almighty and Glorious , sends to you greetings of peace and asks you, ‘ What would you like me to do with your nation? ’” I replied, ‘God knows best.’ Gabriel left and came back a second time. Gabriel told me that God says to me, “ I shall not harm your nation. ” So I prostrated. The best thing that one can do to get closer to God is to prostrate.’”

Sanad : Masadah-Bin-Sad Al-Attar Al-Makki via Ibrahim-Bin-Al-Mundhir Al-Hizami via Ishaq-Bin-Ibrahim {mawla of Muzaynah} via Ikrimah-Bin-Musab-Bin-Thabit via Abdullah-Bin-Abi-Qatadah via his father Abu-Qatadah.

Source : Al-Mu`jam Al-Saghir by Al-Tabarani.

Rating : Da`if [1145] .

Qudsi Hadith No. 1062

Muadh-Bin-Jaba l said, “I came to God’s Messenger , may God’s peace and blessings be upon him , and he was offering salat. The Messenger continued to offer salat until the morning. Then the Messenger prostrated one prostration that lasted so long I thought the Messenger ’s life was taken . Then the Messenger looked at me and asked, ‘Oh, Muadh! Did you see that?’ I replied, ‘Yes, oh God’s Messenger! I saw you prostrating one prostration and thought your life was taken.’ The Messenger asked me, ‘Do you know why that is?’ I replied, ‘God and God’s Messenger know best. ’ The Messenger said to me, ‘I offered salat to my Lord. Then my Lord came to me and asked me, “ Oh, Muhammad! What should I do with your nation? ” I replied, “You know best, oh my Lord!” God repeated the question to me three or four times and finally asked me, “ What should I do with your nation? ” I replied, “You know best, oh my Lord!” God told me, “ I shall not make you sad with regard to your nation. ” So I prostrated to my Lord. Your Lord is grateful and loves those who are grateful.’”

Sanad : Ahmad-Bin-Abd-Al-Wahhab Al-Hawti via his father via Baqiyyah-Bin-Al-Walid T Muhammad-Bin-Harun Al-Dimashqi via Al-Walid-Bin-Utbah via Baqiyyah-Bin-Al-Walid via Safwan-Bin-Amr via Al-Hajjaj-Bin-Uthman Al-Saksaki via Mu`adh-Bin-Jabal.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Da`if [1146] .

Qudsi Hadith No. 1063

Ibn-Masud said, “ One night, we talked a lot with God’s Messenger , may God’s peace and blessings be upon him . When we came back in the morning, the Messenger told us, ‘Last night, the messengers and their nations were displayed in front of me [in a dream] . Some prophet s passed by with three people [of their followers] . Some prophet s passed by with a gang [1147] of people. Some prophets passed by with a group of people . And some prophets passed by with no one. Moses passed by with a band of the Children of Israel. I liked them. So I asked, “Who are these?” God replied, “ This is your brother Moses. With him are the Children of Israel. ” I asked, “Where is my nation?” God replied, “ Look to your right. ” I looked to my right and saw people filling the mountains. Then God said to me , “ Look to your left. ” I looked to my left and saw people filling the horizon. God asked me, “ Are you satisfied? ” I replied, “I’m satisfied, oh my Lord! I’m satisfied, oh my Lord!” God told me, “ With these are seventy thousand people who will enter heaven without being judged. ”’ The Prophet to ld us, ‘ Do whatever you can to be part of the seventy thousands. If you can’t, be part of the people of the mountains. And if you can’t, be part of the people of the horizon. I saw there a lot of people intermingled .’ Ukkashah-Bin-Mihsan Al-Asadi stood up and said to the Prophet, ‘ Oh, God’s Messenger! Pray for me to be part of the seventy thousands.’ The Messenger prayed for him. Another man stood up and said to the Prophet, ‘Oh, God’s Messenger! Pray for me to be part of them.’ The Messenger replied, ‘ ` Ukkashah asked before you.’ Then we (the sahabah) talked. We said, ‘Who do you think these seventy thousands are? They’re people who are born Muslims and do not believe in any god but Allah until they die.’ When the Prophet heard that, he said, ‘They’re the ones who do not cauterize their wounds, do not mutter incantations, and do not believe in omens but put their trust [only] in their Lord.’”

Sanad : Mamar via Qatadah via Al-Hasan viaImran-Bin-Al-Husayn via Ibn-Mas ` ud.

Source : Musannaf Abd-Al-Razzaq byAbd-Al-Razzaq.

Rating : Sahih [1148] .

Qudsi Hadith No. 1064

Abu-Al-Darda ‘ said that he heard Abu-Al-Qasim (i.e. the Prophet) , may God’s peace and blessings be upon him — {this is the first and last time I ever heard him call the Prophet by his nickname }— say, “ God, the Almighty and Glorious , said to Jesus, ‘ Oh, Jesus! I will send after you a nation (i. e. a Muslim nation) that whe never something good happens to them they thank and praise the Lord. And whenever something bad happens to them, they turn to the Lord [for reward] and remain patient without [innate] prudence or [faithless] knowledge (i.e. they do that not based on faithless intuition but based on their faith in God and for the sake of God only). ’ Jesus asked God, ‘Oh, my Lord! How can they do that without prudence or knowledge?’ God replied, ‘ I will give them from my [faithful] prudence and knowledge. ’”

Sanad : Abu-Al-Ala ' Al-Hasan-Bin-Sawwar via Layth via Muawiyah via Abu-Halbas Yazid-Bin-Maysarah via Umm-Al-Darda ‘ via Abu-Al-Darda ’ .

Source : Musnad Ahmad by Ahmad.

Rating : Hasan [1149] .

Qudsi Hadith No. 1065

Thawban said that God’s Messenger , may God’s peace and blessings be upon him , said, “God cornered the earth for me and I saw its east ern sides and its west ern sides . The kingdom of my people will cover what was cornered for me from the earth. I was given red (gold) and white (silver) treasure s. I asked my Lord not to destroy my people by a widespread famine. And I asked my Lord not to send against my people an enemy from without to uproot them . My Lord replied, ‘ Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them even when t he enemy comes at them from all sides . But your people will destroy each other and imprison one another. ’”

Sanad : Abu-Al-RabiAl-Ataki and Qutaybah-Bin-Sa ` id via Hammad-Bin-Zayd via Ayyub via Abu-Qilabah via Abu-Asma ‘ via Thawban.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1066

Thawban said, “ God’s Messenger , may God’s peace and blessings be upon him , said, ‘I fear for my people misguiding imam s.’ The Messenger continued, ‘God, the Almighty and Glorious , cornered the earth for me and I saw its eastern sides and its western sides. The kingdom of my people will cover what was cornered for me from the earth. I was given red (gold) and white (silver) treasures. I asked my Lord for my people not to be destroyed by a widespread famine. And I asked my Lord not to send against my people an enemy from without to uproot them. My Lord replied, “ Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them even when the enemy comes at them from all sides. But your people will fight each other and imprison one another. ” I fear for my people misguiding imams. When my people bear swords against one another they won’t cease until the day of resurrection. The hour of resurrection won’t arrive until tribes of my people follow the polytheists and until tribes of my nation w orship the idols. There will be thirty liars in my nation who claim that they’re all prophets. I am the last prophet and no prophet will come after me. There will always be a prevalent righteous group of my people who won’t be bothered by those who disagree with them until the order of God comes [to end the world].’”

Sanad : Sulayman-Bin-Harb via Hammad via Ayyub via Abu-Qilabah via Abu-Asma ‘ via Thawban.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1150] .

Qudsi Hadith No. 1067

Thawban said that he heard God's Messenger , may God's peace and blessings be upon him and his family , say, " God cornered the earth for me and I saw its eastern sides and its western sides. The kingdom of my people will cover what was cornered for me from the earth. I was gi ven the red and white treasures. I asked my Lord for my people not to be destroyed by a widespread famine and God gave me what I asked for. I asked my Lord not to send against my people an enemy from without and God gave me what I asked for. And I asked my Lord not to make my people spill the blood of one another but God declined. The Lord replied, ' Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them even when the enemy comes at them from all sides. But your people will destroy each other and imprison one another. ' I only fear for my people misguiding imams. The hour of resurrection won't arrive until tribes of my people follow the polytheists and until tribes of my nation w orship the idols. When my people bear swords against one another they won't cease until the day of resurrection. There will come a time, close to the hour of resurrection, when thirty liars from my nation come out and claim that they're all prophets. I am the last prophet and no prophet will come after me. But t here will always be a prevalent righteous group of my people who won't be intimidated by those who abandon them until the order of God comes [to end the world]. Whenever the people of heaven donate something, God returns it back to them in compensation. The most rewarding dinar that people spend is the dinar they spend on their families. The next most rewarding dinar that people spend is the dinar they spend on their horse s for the sake of God (i.e. on jihad). And the next most rewarding dinar that people spend is the dinar they spend on their friends for the sake of God. On the day of resurrection, the people of jahiliyah come carrying their idols on their backs. God, the Almighty and Glorious , asks them, ' What were you worshiping? ' They reply, 'Our Lord! You didn't send a messenger to us. And we didn't receive the commandments. Had you sent a messenger to us we would've been you r most obedient servants.' God asks them, ' If I command you to do something will you obey me? ' They reply, 'Yes.' God takes pledges from them to do that. God commands them to go to hell and enter it. They go. When they s ee hell' s fury and hear its roaring, they become scared and go back to the Lord. They say, ' Our Lord! Keep us away from it. ' God tells them, ' Didn't you make a pledge to me that you would obey me? Go to hell and enter it. ' The y go. When they see hell they become horrified and they go back. They say, 'Our Lord! We can't enter hell.' God tells them, ' Enter it with disgrace. ' Had they entered it the first time [and obeyed God] , they would've found it cool and safe."

Sanad : Abu-Al-Abbas Muhammad-Bin-Yaqub via Muhammad-Bin-Sinan Al-Qazzaz via Ishaq-Bin-Idris via Aban-Bin-Yazid via Yahya-Bin-Abi-Kathir via Abu-Qilabah `Abdullah-Bin-Zayd Al-Jarmi via Abu-Asma ' Al-Rahabi via Thawban.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1151] .

Qudsi Hadith No. 1068

Shaddad-Bin-Aws said that t he Prophet , may God's peace and blessings be upon him , said, " God, the Almighty and Glorious , cornered the earth for me and I saw its eastern sides and its western sides. The kingdom of my people will cover what was cornered for me from the earth. I was gi ven the white and red treasures. I asked my Lord not to destroy my people by a widespread famine. I asked my Lord not to send against my people an enemy from without . I asked my Lord not to divide my people. And I asked my Lord not to make my people spill the blood of each other . The Lord replied, ' Oh, Muhammad! When I make a decision, it is never overturned. I decided not to destroy your people by a widespread famine and not to send against your people an enemy from without to uproot them. But your people will destroy each other , kill each other, and imprison each other . ' The only thing I fear for my nation is the misguiding imams. When my people bear swords against one another they won't cease fighting each other until the day of resurrection."

Sanad : Abd-Al-Razzaq via Mamar via Ayyub via Abu-Qilabah via Abu-Al-Ashath Al-Sanani via Abu-Asma ' Al-Rahabi via Shaddad-Bin-Aws.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1152] .

Qudsi Hadith No. 1069

Anas said that the Prophet , may God's peace and blessings be upon him , said, "Whenever a Muslim person dies and four of the person's closest neighbors testify on the person's behalf, God says , ' I have accepted your testimony and forgiven the person that which you do not know (i.e. forgiven the person's sins that you are unaware of) . ' "

Sanad : Mu ' ammal via Hammad via Thabit via Anas.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1153] .

Qudsi Hadith No. 1070

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "Whenever a Muslim person dies and three of the person's closest neighbors testify on the person's behalf, God, the Blessed and Sublime , says , ' I have accepted the testimony of my servants regarding that which they know and forgiven the person what I know [of the person's sins]. '"

Sanad : Affan via Mahdi-Bin-Maymun via Abd-Al-Hamid {Sahib Al-Ziyadi (Al-Ziyadi' s friend)} via a scholar via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1154] .

Qudsi Hadith No. 1071

Al-Rabi-Bint-Muawwidh said that the Prophet , may God's peace and blessings be upon him , said, "When people perform a Funeral Salat and praise the dead person, God, the Almighty and Glorious , says, ' I have accepted their testimony regarding that which they know (i.e. their praise of the dead person) and forgiven for them that which they do not know (i.e. the sins that the dead person and others have committed). ' "

Sanad : Muhammad-Bin-Humayd via Hakkam-Bin-Salam Al-Razi via Isa-Bin-Yazid Abu-Muadh via Khalid-Bin-Kaysan via Al-Rabi-Bint-Muawwidh.

Source : Al-Tarikh Al-Kabir by Al-Bukhari.

Rating : Sahih [1155] .

Qudsi Hadith No. 1072

Amir-Bin-Rabiah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When a servant dies, and God knows that the servant has done evil, and the people say good things about the servant, God, the Almighty and Glorious , says to the Lord's angels, ' I have accepted the testimony of my servants on behalf of my servant and forgiven the servant what I know (i.e. the evil that the d ead servant has done). '"

Sanad : Ibrahim-Bin-Abdullah-Bin-Al-Junayd via Sulayman-Bin-Abd-Al-Rahman via Muhammad-Bin-Abd-Al-Rahman Al-Qushayri via Yahya-Bin-Said via Abdullah-Bin-Amir-Bin-Rabiah via his father [Amir-Bin-Rabi` ah].

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Matruk [1156] .

Qudsi Hadith No. 1073

Abu-Hurayrah said, "When a believing servant dies and two of the servant's neighbors say, 'We know nothing about the servant but good things,' and God, the Sublime , knows otherwise, God says to the angels, ' Accept the testimony of my servants regarding my servant and disregard what I know about the servant. '"

Sanad : Al-Najjar via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1074

Abu-Umamah Al-Bahili, may God, the Sublime, be pleased with him , said that he heard God's Messenger , may God's peace and blessings be upon him , say, "When the number of the sons of Maad d-Bin-Adnan [1157] reached forty, they went to the camp of Moses , may God's peace and blessings be upon him , and looted it. So Moses son of Amram complained about them to the Lord and said, ' Oh, my Lord! The sons of Maadd invaded my camp.' God revealed to Moses, ' Oh, Moses son of Amram! Do not complain about them. One of them is the illiterate Prophet who warns people and promises them heaven. And some of them are the blessed people of Muhammad. They accept from God little blessings and God accepts from them few good deeds and let them enter heaven if they say, " There is no god but Allah. " Their Prophet is Muhammad-Bin-Abdullah-Bin-` Abd-Al-Muttalib. He's modest, quiet, wise, and prudent. He's from the best generation of the tribe of Quraysh. And he's from the clan of Hashim the best clan of Quraysh. So he' s the best of the best. He do es good things and so do his people. '"

Sanad : Ahmad-Bin-Al-Hasan Al-Misr i Al-Ubulli via Abu-Asim via Ji sr-Bin-Farqad via Al-Nahhas-Bin-Qahm Al-Qaysi via Shaddad Abu-Ammar via Abu-Umamah Al-Bahili.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [1158] .

Qudsi Hadith No. 1075

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "When I was raised to heaven, God, the Sublime , drew me close to the Lord until the distance between me and the Lord was that of the length of two bows . No, it was closer. God told me the characteristics of [me and my people]. God called , ' Oh, my beloved! Oh, Muhammad! ' I replied, 'I'm here, oh Lord!' God asked me, ' Are you sad that I made you the last prophet? ' I replied, 'Oh, Lord! No.' God asked, ' My beloved! Are your people sad that I made them the last nation? ' I replied, 'Oh, Lord! No.' God told me, ' Give to your people my greetings of peace and tell them, " I made them the last nation so that I may disclose the other nations to them and not disclose them to the other nations. " ""

Sanad : Abu-Al-Hasan Ahmad-Bin-Muhammad Al-Waiz via Abu-Umar Hamzah-Bin-Al-Qasim Al-Hashimi {verbally in the year 333} via Abu-Abdullah Ahmad-Bin-Muhammad Al-Nuzli via Abu-Ali Ahmad-Bin-Ali Al-Ansari {a descendant of Anas-Bin-Malik} via Muhammad-Bin-Abdullah { Sahib Al-Shamah (the one with the mole) } via Hushaym via Humayd via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da` if [1159] .

Qudsi Hadith No. 1076

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "I asked God, the Almighty and Glorious , to let me judge my people so that their sins are not exposed to other nations. God revealed to me, ' Oh, Muhammad! I shall judge them and conceal their sins, if any, from other nations. '"

Sanad : Abu-Bakr Al-Naqqash via Al-Hasan-Bin-Al-Saqr via Yusuf-Bin-Kathir via Dawud-Bin-Al-Mundhir via Bishr-Bin-Sulayman Al-Ashabi via Al-Araj via Abu-Salih via Abu-Hurayrah.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Mawdu` [1160] .

Qudsi Hadith No. 1077

Anas said, " God's Messenger , may God's peace and blessings be upon him , asked the Lord about the sins of his nation and said, 'Oh, Lord! Let me judge my people so that

no one but me will know their sins.' God, the Sublime , revealed to the Messenger, ' They're your people and they're my servants. I 'm more compassionate with them than you are . I shall not allow anyone to judge them but me so that neither you nor anyone else will see their sins. '"

Sanad : Anas.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1161] .

Qudsi Hadith No. 1078

Jabir and Ibn-`Abbas said, "When God's Messenger , may God's peace and blessings be upon him , was dying, he said to Gabriel, may peace be upon him , 'Who will take care of my nation after I'm gone?' So God, the Sublime , revealed to Gabriel, ' Give the good news to my beloved Messenger that I shall not abandon his nation. Also give him the good news that he 'll be the fastest one to get out of the grave on the day of resurrection and he 'll be the master of the people when they're gathered on Judgment Day. Also tell him that no nation will be allowed to enter heaven before his nation. ' The Messenger replied, 'Now I 'm pleased.'"

Sanad : Jabir and Ibn-`Abbas.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Da`if [1162] .

Qudsi Hadith No. 1079

When commenting on the Qur ' anic verse, "The day when God will not disgrace the Prophet and those who believe with him," [1163] Al-Ghazali said [that an elderly man from the tribe of Quraysh said] , " God, the Sublime , revealed to the Lord's Prophet , may God's peace and blessings be upon him , ' I'll make you judge your people. ' The Prophet replied, 'No, oh Lord! You're more compassionate with them than me.' God revealed to the Prophet, ' In that case, we shall not disgrace them for you. '"

Sanad : Al-Husayn-Bin-`Abd-Al-Rahman via an elderly man from the tribe of Quraysh.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali and Husn Al- Zan Billah by Ibn-Abi-Al-Dunya.

Rating : Unrated .

Qudsi Hadith No. 10 80

Ali, may God be pleased with him , said, " God's Messenger , may God's peace and blessings be upon him , told me , Al-Zubayr, and Al-Miqdad, 'Go to Rawdat Khakh (Khan Garden) [1164] . There is a woman there who has a letter. Take the letter from her [and b ring it to me] .' We went. Our horses were racing until we reached the Garden. We saw the woman. We told her, 'Take out the letter.' She replied, 'I have no letter .' We told her, ' T ake out the letter or we'll take off your clothes [to find out whether you have the letter or not] . ' So she took the letter out of her pigtail. We brought the letter to the Messenger. The letter was from Hatib-Bin-Abi-Baltaah addressed to some polytheists in Mecca informing them of the Messenger's intentions [to invade Mecca]. The Messenger asked Hatib, 'Oh, Hatib! What is this?' Hatib replied, 'Oh, God's Messenger! Do not rush to judge me. I was attached to [the people of] Quraysh {Hatim means "I was an ally [of the people of] Quraysh and not o ne of them"}. The Muhajirun (i.e. the ones who migrated from Mecca to Medina) who are with you have relatives [in Mecca] to protect their families and properties . Since I do not have [extended] relatives there [in Mecca] I wanted to do a favor for some people [and inform them of the impending attack] so that they may protect my family. I did n't do that to abandon my religion nor did I do that to accept disbelief after [I have accepted] Islam. ' The Messenger said [to the sahabah], 'He has told you the truth.' `Umar said to the Messenger, 'Oh, God's Messenger! Let me sever the neck of this hypocrite.' The Messenger replied 'He participated in [the B attle of] Badr. How do you know for God may have looked at those wh o participated in Badr and said, " Do whatever you wish for I have forgiven you. "' So God revealed the [Qur ' anic] sura [that starts with the verse], ' Oh, you who believe! Do no t take my enemy and your enemy as allies . You befriend them when they disbelieve in what has come to you of the truth … [and whoever among you d o es that] has indeed stray ed from the straight path.' [1165] "

Sanad : Qutaybah-Bin-Said via Sufyan viaAmr-Bin-Dinar via Al-Hasan-Bin-Muhammad via Ubaydallah-Bin-Abi-Rafi via `Ali.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1081

Abu-Hurayrah, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, " God, the Sublime , looked at the [Musli m] people of [the B attle of] Badr and said, ' Do whatever you wish. I have forgiven you. '"

Sanad : Abu-Al-Abbas Muhammad-Bin-Ahmad Al-Mahbubi via Said-Bin-Masud via Yazid-Bin-Harun via Hammad-Bin-Salamah viaAsim Abu-Salih via A bu-Hurayrah.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1166] .

Qudsi Hadith No. 1082

Abdullah-Bin-Amr-Bin-Al-`Asi said, " God's Messenger , may God's peace and blessings be upon him , asked [the sahabah], 'Do you know who the first ones to enter heaven of God's creatures are?' They replied , 'God and God's Messenger know best.' The Messenger said, 'The first ones to enter heaven of God's creatures are the poor and

the Muhajirun who stand on the frontlines to protect others from harm and die without achieving their own goals. God, the Almighty and Glorious , says to the Lord's angels, " Go and greet them. " The angels reply, " We're the inhabitants of your heaven and the best of your creatures, do you want us to go to them and greet them? " God tells the angels, " They were servants of mine who worshiped only me and stood on the frontlines to protect others from harm and died without achieving their own goals. " At that time, the angels come to them from every gate saying, " Peace be upon you for your patience. Excellent is the final abode. " [1167] '"

Sanad : Abu-Abd Al-Rahman via Said-Bin-Abi-Ayyub via Maruf-Bin-Suwayd Al-Judhami via Abu-Ushanah Al-Maafiri via Abdullah-Bin-Amr-Bin-Al-Asi.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1168] .

Qudsi Hadith No. 1083

Abdullah-Bin-Amr said that he heard God's Messenger , may God's peace and blessings be upon him , say, " The first group to enter heaven is that of the poor Muhajirun who protect others from harm. When they're commanded, they listen and obey. And when they need something from their leader s , their request s go un answered until they die. On the day of resurrection, God, the Almighty and Glorious , calls heaven and heaven comes with all its beauty and splendor. Then God says, ' Where are my servants who fought for my sake, died and were harmed for my sake, and waged jihad for my sake? Enter heaven! ' So they enter heaven without being judged or punished."

Sanad : Hasan via Ibn-Lahiah via Abu-Ushanah via Abdullah-Bin-Amr.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1169] .

Qudsi Hadith No. 1084

Jabir-Bin-Samurah said that he heard God's Messenger , may God's peace and blessings be upon him , say, "God, the Sublime , named Medina ' Tabah [1170] ' ."

Sanad : Qutaybah-Bin-Sa` id and Hannad-Bin-Al-Sari and Abu-Bakr-Bin-Abi-Shaybah via Abu-Al-Ahwas via Simak via Jabir-Bin-Samurah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1085

Jarir-Bin-` Abdullah said that the Prophet , may God's peace and blessings be upon him , said, "God revealed to me, ' Any one of these three places you settle in will be your place of migration: Medina, Bahrain, or Qinnasrin. '"

Sanad : Al-Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Isa-Bin-Ubayd via Ghaylan-Bin-Abdullah Al-Amiri via Abu-Zurah-Bin-Amr-Bin-Jarir via Jarir-Bin-` Abdullah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [1171] .

Qudsi Hadith No. 108 6

Anas said, "God, the Almighty and Glorious , said, ' Whoever visits me in my house (the Sacred Mosque), my Prophet's Mosque, or Jerusalem (Al-Aqsa Mosque) and dies, dies as a martyr. '"

Sanad : Al-Daylami via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1172] .

Qudsi Hadith No. 1087

Ubayy-Bin-Ka` b said that God's Messenger , may God's peace and blessings be upon him , said, "When Solomon son of David built the temple in Jerusalem, the walls didn't stand up . So God revealed to Solomon, ' You placed in the temple thing s (i.e. idols) that shouldn't be there. ' Then Solomon took the things out and the wall s stood up."

Sanad : Ibrahim-Bin-Muhammad via Ibrahim-Bin-Hamzah via Ismail-Bin- Qays-Bin-Sad via his father via Kharijah-Bin-Zayd via Ubayy-Bin-Ka` b.

Source : Al-Dufafa ' Al-Kabir by Al-Uqayli.

Rating : Da` if [1173] .

Qudsi Hadith No. 1088

Muadh-Bin-Jabal said, "The Prophet , may God's peace and blessings be upon him , said, ' Oh, God! Bless our sa [1174] and our mudd [1175] (i.e. bless our harvest). And bless our Syria, our Yemen, and our Hejaz .' A man stood up and said to the Prophet, 'Oh, God's Messenger! And our Iraq.' The Prophet didn't respond . The next day, the Prophet said the same thing. The man stood up and said to the Prophet, 'Oh, God's Messenger! And our Iraq.' The Prophet didn't respond. The third day, the Prophet said the same thing. The man stood up and said to the Prophet, 'Oh, God's Messenger! And our Iraq.' The Prophet didn't respond. So the man left crying. The Prophet called the man and asked him, 'Are you from Iraq?' The man replied, 'Yes.' The Prophet said, 'My father [Prophet]

Abraham, may peace be upon him , wanted to pray to God to punish the people of Iraq.' God told Abraham, ' Don't do that for I've given the people of Iraq the treasures of my knowledge and instilled mercy in their hearts. '"

Sanad : Abu-Bakr Muhammad-Bin-Umar Al-Muqri ' via Ahmad-Bin-Muhammad Al-Anbari via Abu-Umar Muhammad-Bin-Ahmad Al-Halimi via Adam-Bin-Abi-Iyas via Ibn-Abi-Dhi ' b via Man-Bin-Al-Walid via Khalid-Bin-Madan via Mu`adh-Bin-Jabal.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Da`if [1176] .

Qudsi Hadith No. 1089

`Abdullah-Bin-Hawalah said, "I asked the Prophet , may God's peace and blessings be upon him , 'Oh, God's Messenger! Choose for me a country to reside in. I'd stay with you [in Medina] if you live d forever.' The Messenger replied, 'Go to Syria.' The Messenger said that thrice. When the Prophet saw how much I hated Syria, he said to us (the sahabah) , ' Do you know what God, the Almighty and Glorious , says? God says, " Oh, Syria! Oh, Syria! My hands are around you, oh Syria! You're the country of my choice. I house in you my favorite servants. You're the sword of my revenge and the whip of my punishment. And you're the sign of warning [of things to come] and the place of gathering [on the day of resurrection]. " On the night when I was raised to heaven, I saw a white column like pearl carried by the angels. I asked the angels, " What are you carrying? " They replied, " The column of Islam. We were ordered to place it in Syria. " And when I was a sleep, I saw a book taken from under my pillow. I thought God abandoned the people of earth. I kept looking and it was a shining light in front of me. The light moved until it reached Syria. So let those who do not want to go to Syria go to Yemen and drink from its creeks for God has sponsored for me Syria and its people.'"

Source : Abu-Al-Fada ' il Nasir-Bin-Mahmud via Ali-Bin-Ahmad-Bin-Zuhayr via Ali-Bin-Muhammad-Bin-Shuja via Abu-Ishaq Ibrahim-Bin-Uthman Al-Khatib via Abu-Al-Qasim Abd-Al-Rahman-Bin-Muhammad Al-Bukhari via Al-Husayn-Bin-Abdullah-Bin-Al-Husayn {in Hamadan} via Abu-Ahmad Al-Qasim-Bin-Al-Hasan via Abu-Ali Khafif-Bin-Abdullah Al-Ghazi via Hisham-Bin-Ammar via Abd-Al-Rahman-Bin-Yazid-Bin-Jabir via Salih-Bin-Rustum Abu-Abd-Al-Salam {Mawla of Bani -Hashim} via Abdullah-Bin-Hawalah.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 1090

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, " [The tribe of] Aslam is protected by God and [the tribe of] Ghifar is forgiven by God. It's not me who says that, it's God, the Almighty and Glorious ."

Sanad : Husayn-Bin-Hurayth via Al-Fadl-Bin-Musa via Khuthaym-Bin-`Iraq via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim .

Rating : Sahih.

Qudsi Hadith No. 1091

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "Ashkelon is one of two brides. On the day of resurrection, seventy thousands are resurrected from it who are not judged (i.e. they go straight to heaven) . And fifty thousand martyrs are resurrected from it. The martyrs come to God, the Almighty and Glorious , in groups and in rows, carrying their severed heads in their hands with their jugular veins gush ing blood, saying to God, ' Oh, our Lord! Give us what you've promised us through your messengers for you do not break promises.' God replies, ' My servants are right. [I do not break promises]. ' Then God says [to the angels], 'Wash them in the Baydah River.' They come out from it pure and white and then walk around in heaven anywhere they wish ."

Sanad : Abu-Al-Yaman via Ismail-Bin-Ayyash via Umar-Bin-Muhammad via Abu-Iqal [Hilal-Bin-Ziyad] via Anas-Bin-Malik.

Source : Musnad Ahmad by Ahmad.

Rating : Matruk [1177] .

Qudsi Hadith No. 1092

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , talked to the western sea and to the eastern sea. God said to the western sea, ' I'm using you to carry some servants of mine, what will you do with them? ' The western sea replied, 'I 'll drown them.' So G od said to the western sea, ' I'll push your force to the sides and carry them over my hand and I'll deprive you of ornament and quarry. ' God said to the eastern sea, ' I'm using you to carry some servants of mine, what will you do with them? ' The eastern sea replied, 'I 'll carry them on my body. I 'll be to them like a mother to her child.' So God blessed the eastern sea with ornament and quarry."

Sanad : Muhammad-Bin-Muawiyah Al-Baghdadi via Abd-Al-Rahman-Bin-Abdullah-Bin-Umar via Suhayl-Bin-Abi-Salih via his father via Abu-Hurayrah.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Matruk [1178] .

Qudsi Hadith No. 1093

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , talked to the Syrian sea (i.e. the Mediterranean Sea) and said, ' Oh, sea! Didn't I create you and make you look good and g ive you lot s of water? ' The sea replied, 'Definitely, oh Lord!' God asked the sea, ' What will you do if I make you carry servants of mine who praise me, exalt me, acknowledge that there is no god but me, and glorify me? ' The sea replied, 'I'll drown them.' God said to the sea, ' I'll push your force to the sides and carry them over my hand. ' Then God talked to the Indian sea (i.e. the Indian Ocean) and said, ' Oh,

sea! Didn't I create you and make you look good and give you lots of water? ' The sea replied, 'Definitely, oh Lord!' God asked the sea, ' What will you do if I make you carry servants of mine who praise me, exalt me, acknowledge that there is no god but me, and glorify me? ' The sea replied, 'I'll praise you with them, exalt you with them, acknowledge that there is no god but you with them, and glorify you with them. And I'll carry them between my back and abdomen.' So God gave the sea ornament, quarry, and perfume."

Sanad : Ahmad-Bin-Al-Hasan-Bin-Abd-Al-Malik via Muhammad-Bin-Abdullah-Bin-Sabur via Abd-Al-Rahman-Bin-Abdullah [Bin-Umar] Al-Umari via Suhayl via his father via Abu-Hurayrah.

Source : Al-`Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Matruk [1179] .

Qudsi Hadith No. 1094

Jubayr-Bin-Mut`im said, "A man came to the Prophet , may God's peace and blessings be upon him , and asked, 'Oh, God's Messenger! Which counties are corrupt?' The Prophet replied, 'I don't know.' When Gabriel, may peace be upon him , came to the Prophet, the Prophet asked Gabriel, 'Which countries are corrupt?' Gabriel replied, 'I don't know. I need to ask my Lord, the Almighty and Glorious . ' Gabriel left and stayed away for as long as God willed and then returned to the Prophet and said, 'Oh, Muhammad! You asked me " Which counties are corrupt? " and I replied " I don't know. " I asked my Lord " Which countries are corrupt? " and the Lord replied, " Their markets. " '"

Sanad : Abu-Amir via Zuhayr-Bin-Muhammad via Abdullah-Bin-Muhammad-Bin-Aqil via Muhammad-Bin-Jubayr-Bin-Mutim via his father.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1180] .

Qudsi Hadith No. 1095

Ibn-`Umar said, "A man came to the Prophet , may God's peace and blessings be upon him , and asked, 'Oh, God's Messenger! Which places are good?' The Prophet replied, 'I don't know.' The man asked, 'Which places are evil ?' The Prophet replied, 'I don't know.' The man said to the Prophet, 'Ask your Lord.' When Gabriel descended [from heaven], the Messenger said to Gabriel, 'I was asked "Which places are good and which places are evil ?" and I replied "I don't know." ' Gabriel said to the Messenger, 'And I don't know. I need to ask my Lord.' Gabriel trembled and almost made the Messenger faint. God said to Gabriel, ' Oh, Gabriel! Muhammad asked you "Which places are good?" and you replied "I don't know." And he asked you "Which places are evil ?" and you replied "I don't know." The good places are the mosques and the evil places are the markets. '"

Sanad : Abu-Hafs Umar-Bin-Muhammad Al-Tujibi {in Mecca at the house of Abu-Bakr Al-Siddiq} via Ali-Bin-Abd-Al-Aziz via Ishaq-Bin-Ismail via Jarir via Ata ' -Bin-Al-Sa ' ib via Muharib-Bin-Dithar via Ibn-`Umar.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1181] .

Qudsi Hadith No. 1096

`Umar-Bin-Al-Khattab said that the Prophet , may God's peace and blessings be upon him , said, "I asked my Lord, the Almighty and Glorious , about the disagreements of my companions after I die. God replied, ' Oh, Muhammad! You r companions are like stars. Some are brighter than others. Whosoever follow s the companions despite their disagreements is on the right path. '"

Sanad : Abu-Salih Muhammad-Bin-Ahmad-Bin-Thabit via Abu-Al-Ahwas via Abu-Ali Al-Husayn-Bin-Safwan Al-Bardhai via Abu-Ismail Muhammad-Bin-Ismail Al-Sulami via Nuaym-Bin-Hammad via Abd-Al-Rahman-Bin-Zayd Al-Ammi via his father [Zayd-Bin-Al-Hawari Al-Ammi] via Said-Bin-Al-Musayyab via Umar-Bin-Al-Khattab.

Source : Al-Ibanah Al-Kubra by Ibn-Battah.

Rating : Mawdu` [1182] .

Qudsi Hadith No. 1097

Ali said that God's Messenger , may God's peace and blessings be upon him , said, "[On the day of resurrection] I'm the first one to get out of the grave . No bragging. Then God honors me like he honor s no one else. Then God, the Almighty and Sublime , calls, ' Oh, Muhammad! Bring forth the caliphs. ' I ask, 'Who are the caliphs?' God replies and calls , 'Abdullah Abu-Bakr Al-Siddiq. ' So the first one to get out of the gr ave after me is Abu-Bakr. Abu-Bakr stands in front of the Lord and is judged in an easy manner. T hen Abu-Bakr is clothed in two green garments and placed in front of the throne. Then God calls, ' Where is Umar-Bin-Al-Khattab? 'Umar comes with his jugular veins gushing blood. I ask, 'Umar! Who did this to you?'Umar replies, '[Abu-Lu ' lu ' ah] The mawla (slave) of Al-Mughirah-Bin-Shubah.' Then Umar is placed in front of the Lord and is judged in an easy manner. T henUmar is clothed in two green garments and placed in front of the throne. Then Uthman-Bin-Affan is brought with his jugular veins gushing bl ood. I ask, 'Uthman! Who did this to you?' andUthman replies so-and-so. Then U thman is placed in front of the Lord and is judged in an easy manner. ThenU thman is clothed in two green garments and placed in front of the throne. And then Ali is brought with his jugular veins gushing blood. I ask, 'Ali! Who did this to you?' Ali replies, 'Abd-Al-Rahman-Bin-Mulja m.' Then Ali is placed in front of the Lord and is judged in an easy manner. ThenAli is clothed in two green garments and placed in front of the throne with his friends . "

Sanad : Al-Zawzani via Ali-Bin-Salih viaAli.

Source : Kanz Al-`Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [1183] .

Qudsi Hadith No. 1098

Salman Al-Farisi, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him , said, "When God created the throne, the Lord wrote on it with a pen of light—the length of the pen is the distance from the East to the West—" There is no god but Allah and Muhammad is Allah's Messenger. I use him to give and take. His nation is the best of nations. And the best one of his nation is Abu-Bakr Al-Siddiq. ""

Sanad : Hibatullah-Bin-Zadhan {in writing} via some sheikhs via Ilan-Bin-Mahruwayh {in 331} via Abu-Al-HasanAli-Bin-Al-Furat Al-Asbahani {in Qazvin in 253} via Musa-Bin-Musab viaAbdullah-Bin-Salih via Muawiyah-Bin-Salih via Said-Bin-Yazid via Abu-Idris Al-Khawlani via Salman Al-Farisi.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi`i.

Rating : Unrated.

Qudsi Hadith No. 1099

Ibn-`Umar said, " While the Prophet , may God's peace and blessings be upon him , was sitting with Abu-Bakr Al-Siddiq, may God be pleased with him , Gabriel, may peace be upon him , descended [from heaven] and greeted the Prophet and said to him, 'Oh, God's Messenger! Why is Abu-Bakr wearing a shabby gown?' The Prophet replied, 'Oh, Gabriel! Abu-Bakr spent his wealth on me before the conquest [of Mecca].' G abriel said to the Prophet, 'Give Abu-Bakr greeting s of peace from God and tell him, "Your Lord asks you, ' Are you pleased with me or are you angry at me in your current state of poverty? "" The Prophet looked at Abu-Bakr and told him, 'Gabriel is bringing to you greetings of peace from God and saying to you that God is asking you, " Are you pleased with me or are you angry at me in your current state of poverty? " ' Abu-Bakr cried and said, 'How could I be angry at my Lord? I'm pleased with my Lord! I'm pleased with my Lord!'"

Sanad : Muhammad-Bin-Umar- Bin-Salm via Muhammad-Bin-Nahshal Al-Basri via Hasan-Bin-Husayn Al-Aswari via Sufyan Al-Thawri via Abu-Muhammad-Bin-Hayyan viaAbdullah-Bin-Muhammad-Bin-Zakariyya via Umar-Bin-Hafs via Al-Ala ' -Bin-Amr via Abu-Ishaq Al-Fazari via Sufyan Al-Thawri via Adam-Bin-Ali via Ibn-`Umar.

Source : Fada ' il Al-Khulafa ' Al-Rashidin by Abu-Nu`aym.

Rating : Mawdu` [1184] .

Qudsi Hadith No. 1100

Abdullah-Bin-Umar said, "On the day of resurrection, some people are bought in front of God, the Sublime . God orders them to be taken to hell. The Zabaniyah take them and when they come close to hell, God orders the angels to bring them back. They stand in front of God for a long time and then God says to them, ' My servants! I ordered you to be taken to hell, and rightfully so, because you committed sin. But I've brought you back and forgiven you because of your love for Abu-Bakr and `Umar. ""

Sanad : Abu-Al-Faraj Abd-Al-Khaliq-Bin-Ahmad via Abu-Nasr Al-Zaynabi via Abu-Bakr Muhammad-Bin-Umar Al- Warraq via Abu-Bakr Muhammad-Bin-Al- Sari Al-Ta m mar via Muhammad-Bin-Abdullah -Bin-Thabit via Abu-Abdullah Ahmad-Bin-Muhammad via Abd-Al-Razzaq via Mamar via Al-Zuhri via Salim-Bin-Abdullah via his father [Abdullah-Bin-`Umar].

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Unrated.

Qudsi Hadith No. 1101

Asad-Bin-Zurarah said that God's Messenger , may God's peace and blessings be upon him , said, "God revealed to me three characteristics ofAl i: ' He's the master of Muslims, the imam of the believers (i.e. those who fear God) , and the leader of the immaculate and pure (i.e. those who perform wudu). ""

Sanad : Abu-Bakr-Bin-Ishaq via Muhammad-Bin-Ayyub via Amr-Bin-Al-Husayn Al-Uqayli via Yahya-Bin-Al-Ala ' Al-Razi via Hilal-Bin-Abi-Humayd viaAbdullah-Bin-As`ad-Bin-Zurarah via his father.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Mawdu` [1185] .

Qudsi Hadith No. 1102

Abu-Al-Hamra ' , the attendant of the Prophet , may God's peace and blessings be upon him , said th at he heard the Messenger say, "When I was raised to heaven [during the Night Journey], I entered paradise and saw written on the leg of the throne [of God], ' No God but Allah. Muhammad is Allah's Messenger. I made `Ali Muhammad's supporter and advocate. ""

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Shaybah viaUbadah-Bin-Ziyad Al-Asadi via Amr-Bin-Thabit via Abu-Hamzah Al-Thumali via Said-Bin-Jubayr via Abu-Al-Hamra ' .

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1186] .

Qudsi Hadith No. 1103

Al-Hasan-Bin-Ali, may God, the Sublime, be pleased with him , said, " God's Messenger , may God's peace and blessings be upon him , said to Anas [Bin-Malik], 'Oh, Anas! Go and call for me the master of the Arabs {he means Ali}.' Aisha, may God be pleased with her , asked the Messenger, 'Aren't you the master of the Arabs?' The Messenger replied, 'I'm the master of the children of Adam and Ali is the master of the Arabs.' When Ali, may God be pleased with him , came, the Messenger sent for the Ansar and they came. The Messenger said to the Ansar, 'Oh, you Ansar! Should I tell you something if you cling to it you'll never stray?' They replied, 'Of course, God's Messenger.' The Messenger told them, ' This is ` Ali. Love him like you love me. And honor him like you honor me. Gabriel, may peace be upon him , told me that these are the commands of God, the Almighty and Glorious ."

Sanad : Muhammad-Bin-Uthman-Bin-Abi-Shaybah via Ibrahim-Bin-Ishaq Al-Sini via Qays-Bin-Al-Rabi via Layth [Bin-Abi-Sulaym] via Abu-Layla via Al-Hasan-Bin-` Ali.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1187] .

Qudsi Hadith No. 1104

Bazi Al-Azdi said [that God's Messenger , may God's peace and blessings be upon him , said], "H eaven said to God, 'Oh, my Lord! You decorated me and made my pillars look nice!' So God revealed to heaven, ' I stuffed your pillars with Al-Hasan, Al-Husayn , and the Sa d s [1188] of the Ansar. I swear by my Might and Glory that no hypocrite or miser shall enter you. "

Sanad : Abu-Musa Al-Madini via Abbas-Bin-Bazi Al-Azdi via his father.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [1189] .

Qudsi Hadith No. 1105

Uqbah-Bin- Amir Al-Juhani said that God's Messenger , may God's peace and blessings be upon him , said, "When the people of heaven settle d down in heaven, h eaven said to God, 'Oh, my Lord! You've promised me that you 'd decorate me with two of your pillar s .' God replied, ' Haven't I decorated you with Al-Hasan and Al-Husayn. "

Sanad : Ahmad-Bin-Rishdin via Humayd-Bin-Ali Al-Bajali via Ibn-Lahiah via Abu-Ushanah via Uqbah-Bin-` Amir Al-Juhani.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Mawdu` [1190] .

Qudsi Hadith No. 1106

Ibn-` Abbas said, "God, the Sublime , revealed to Muhammad , may God's peace and blessings be upon him , ' Bec a u s e of the murder of John son of Zachariah (aka John the Baptist) I killed seventy thousands. And because of the murder of your daughter's son [Al-Husayn] I shall kill seventy thousands and seventy thousands. "

Sanad : Muhammad-Bin-Shaddad via Abu-Nuaym via Abdullah-Bin-Habib-Bin-Abi-Thabit via his father via Said-Bin-Jubayr via Ibn- Abbas.

Source : Al-Ghaylaniyyat by Abu-Bakr Al-Shafi` i.

Rating : Matruk [1191] .

Qudsi Hadith No. 1107

Ubadah-Bin-Al-Samit said, "God , the Almighty and Glorious , revealed to the Prophet , may God's peace and blessings be upon him , ' Use Muawiyah as a writer for he's reliable and trustworthy. "

Sanad : Ali-Bin- Ubaydallah via Ali-Bin-Ahmad via Abu- Abdullah-Bin -Battah via Ibn- Al-S aji via his father Muhammad-Bin-Muawiyah via Ahmad-Bin- Abd-Al-Rahman Al-Harrani via Muhammad-Bin-Zuhayr-Bin-Atiyyah Al-Sulami via Abu-Muhammad {who lived in Jerusalem} via Hisham-Bin- Mawdud Al-Hajari via Muwarraq Al- Ijli via ` Ubadah-Bin-Al-Samit.

Source : Al-Mawdu` at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [1192] .

Qudsi Hadith No. 1108

Abdullah-Bin- Amr, may God be pleased with him and his father , said, "There are more angels than any other creature. God, the Blessed and Sublime , creates them like flies and then says, ' Be a thousand two-thousands. "

Sanad : Muhammad-Bin-Al-Ala ' via Abu-Muawiyah via Hisham-Bin-Urwah via his father via Abdullah-Bin-` Amr.

Source : Musnad Al-Bazzar by Al-Bazzar.

Rating : Sahih [1193] .

Qudsi Hadith No. 1109

Abdullah-Bin- Amr said that the Prophet , may God's peace and blessings be upon him , said, " The angels said to God, 'Oh, our Lord! You blessed the children of

Adam for you gave them something to eat, drink, ride, and wear. But we, who sing your praises, do not eat, drink, or play. The way you made for them a life [to enjoy] , make for us a similar hereafter .' God replied, ' I do not treat t he descendents of Adam, whom I created with my hand , the same as the angels, whom I created by saying "Be" and they came into being (i.e. I created instantaneously).' "

Sanad : Muhammad-Bin-Hanifah Al-Wasiti via Ahmad-Bin-Muhammad-Bin-Mahan via his father via Talhah-Bin-Zayd via Safwan-Bin-Sulaym via Ata ' -Bin-Yasar viaAbdullah-Bin-` Amr.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1194] .

Qudsi Hadith No. 1110

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said, "The angels said to God, 'Our Lord! You created us and created the children of Adam. You gave them food to eat, water to drink, clothes to wear, spouses to marry, and animals to ride. And they sleep and relax. But you didn't give us any of that. Make the hereafter for us like the worldly life for them.' God, the Almighty and Glorious , replied, ' I do not treat those whom I create with my hand and breathe i nto them of my spirit (i.e. humans) the same as those whom I create by saying "Be" and they co me into being (i.e. angels) . "'

Sanad : Abu-Al-Hasan Ali-Bin-Al-Hasan and Abu-Tahir Muhammad-Bin-Al-Husayn via Abu-Ali Al-Ahwazi via Abd-Al-Wahhab-Bin-Abdullah-Bin-Umar via Abu-Al-Fath Al-Muzaffar-Bin-Ahmad Al-Muqri ' via Abu-Bakr Muhammad-Bin-Ayyub Al-Darani via Al-Hasan-Bin-Ali Al-Saydalani via Sulayman -Bin-Abd-Al-Rahman viaUthman-Bin-Hisn-Bin-Ubaydah viaUrwah-Bin-Ruwaym Al-Lakhmi via Anas-Bin-Malik.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [1195] .

Qudsi Hadith No. 1111

Jabir-Bin-` Abdullah said that the Prophet , may God's peace and blessings be upon him , said, "When God created Adam and his descendents, the angels said to God, 'Oh , our Lord! You created them and they eat, drink, marry, and ride. Make the hereafter for us like their worldly life.' God replied, ' I do not treat those whom I create with my hand and breathe into them of my spirit the same as those whom I create by saying "Be" and they come into being. "'

Sanad : Ahmad-Bin-Al-Mualla via Hisham-Bin-Ammar via Uthman-Bin-Alan via Urwah-Bin-Ruwaym via Jabir-Bin-Abdullah.

Source : Musnad Al-Shamiyyin by Al-Tabarani.

Rating : Da` if [1196] .

Qudsi Hadith No. 1112

Tha` labah-Bin-Al-Hakam said that God's Messenger , may God's peace and blessings be upon him , said, "On the day of resurrection, when God, the Almighty and Glorious , sits on the throne to judge the servants of the Lord, God says to the scholars, ' I gave you my knowledge and authority because I want to forgive you for any sin that you may commit and I don't care (i.e. my forgiveness of you has no impact on me). "'

Sanad : Ahmad-Bin-Zuhayr Al-Tustari via Al-Ala ' -Bin-Maslamah via Ibrahim-Al-Talaqani via Ibn-Al-Mubarak via Sufyan-Bin-Harb (aka S i mak-Bin-Harb) via Thalabah-Bin-Al-Hakam.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Sahih [1197] .

Qudsi Hadith No. 1113

Abu-Musa Al-Ash` ari said that God's Messenger , may God's peace and blessings be upon him , said, " On the day of resurrection, God resurrects the servants and separates the scholars. God says to the scholars, ' Oh, scholars! I didn't instill my knowledge in you to punish you. Go for I'm forgiving you. "'

Sanad : Abdullah-Bin-Muhammad-Bin-Said via Amr-Bin-Abi-Salamah Al-Tinnisi via Sadaqah-Bin-Abdullah via Talhah-Bin-Zayd via Musa-Bin-Ubaydah via Said-Bin-Abi-Hind via Abu-Musa Al-Ash` ari.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1198] .

Qudsi Hadith No. 1114

Ibn-` Abbas said, " On the day of resurrection, God, the Sublime , says to the worship p ers and the jihadists, ' Enter heaven. ' The scholars say, 'Because of our education, they worship ped and waged jihad.' God says to the scholars, ' You're to me like some of my angels. Intercede and your intercession will be accepted. ' The scholars intercede and then enter heaven."

Sanad : Abu-Al-Abbas Al-Dhahabi via Ibn-Abbas.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [1199] .

Qudsi Hadith No. 1115

Al-Ghazali said that God's Messenger , may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , revealed to Abraham, may peace be upon him , ' Oh, Abraham! I'm knowledgeable and love everyone who's knowledgeable. '"

Sanad : Al-Ghazali.

Source : Ihya ' ` Ulum Al-Din by Al-Ghazali.

Rating : Da` if [1200] .

Qudsi Hadith No. 1116

Jabir-Bin-` Abdullah said that God's Messenger , may God's peace and blessings be upon him , said, "The people of heaven need the scholars in heaven. That's because when they visit God, the Almighty and Glorious , every Friday, God says to them, ' Ask for anything you wish. ' They look at the scholars and say to them, 'What should we ask for?' The scholars reply, 'Ask for this and this.' So the people of heaven need the scholars in heaven and need them in the worldly life."

Sanad : Abu-Muhammad-Bin-Al-Akfani via Abu-Muhammad Al-Kattani via Abu-Al-Husayn Abd-Al-Wahab-Bin-Jafar via Sheikh Abu-Bakr Muhammad-Bin-Ahmad Al-Nabulusi via Amr-Bin-Muhammad Al-Attar via Abu-Bakr Ahmad-Bin-Sulayman Al-Anmati {in Aleppo} via Makhlad-Bin-Malik via Makhlad-Bin-Yazid via Mujashi-Bin-Amr via Muhammad-Bin-Al-Zibriqan via Muqatil-Bin-Hayyan via Abu-Al-Zubayr via Jabir-Bin-` Abdullah.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Mawdu` [1201] .

Qudsi Hadith No. 1117

Ibn-` Abbas said, "A good deed of a migrant is worth seventy times that of a Bedouin. A good deed of a scholar is worth seventy times that of a servant. And a good deed done in secret is worth seventy times that of a good deed done in public. God shows off those who act in conformity with their stated beliefs and feelings and says, ' These are my true servants. '"

Sanad : Umar-Bin-Abi-Al- Balkhi via Ibn-Abbas.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Da` if [1202] .

Qudsi Hadith No. 1118

Said-Bin-Amir Al-Jumahi said that he heard God's Messenger , may God's peace and blessings be upon him , say, "On the day of resurrection, poor Muslims come fluttering like doves. They're told [by the angels], 'Stand for judgment.' They reply, ' We had nothing (i.e. no wealth) to be judged on.' God says to the angels, ' My servants are telling the truth. Let them enter heaven without judgment. '"

Sanad : Umm-Al-Mujtaba Fatimah Al-Alawiyyah via Ibrahim-Bin-Mansur via Abu-Bakr-Bin-Al-Muqri ' via Abu-Yala via Al-Hasan-Bin-Yazid via Muhammad-Bin-Fudayl via Yazid-Bin-Abi-Ziyad via Abd-Al-Rahman-Bin-Sabit via Said-Bin-` Amir Al-Jumahi

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [1203] .

Qudsi Hadith No. 1119

Abdullah-Bin-Am r said , "T he Prophet , may God's peace and blessings be upon him , sa id [to the sahabah] , ' You'll be gathered on the day of resurrection. God will ask, " Where are the poor and the needy of this nation? " They'll stand up. God will ask them, " What have you done? " They'll reply , " Our Lord! You tried us and we remained patient. You gave the wealth and the authority to others. " God will say, " You're right . " So they'll enter heaven before anyone else . The ones who 'll be judged are the ones with the wealth and the authority. ' The sahabah asked the Prophet, ' Where will the believers be on that day ? ' The Prophet replied, ' They'll be sitting on chairs of light under shades of clouds. That day [of trepidation] will be, for the believers, shorter than an hour of daylight.'"

Sanad : Al-Husayn-Bin-Muhammad-Bin-Abi-Mashar via Muhammad-Bin-Said Al-Ansari via Miskin-Bin-Bukayr via Shubah via Amr-Bin-Murrah via Abdullah-Bin-Al-Harith via Abu-Kathir via Abdullah-Bin-` Amr.

Source : Sahih Ibn-Hibban by Ibn-Hibban.

Rating : Sahih [1204] .

Qudsi Hadith No. 1120

Anas said, " On the day of resurrection, God says to the angels, ' Bring my loved ones closer to me. ' The angels ask, 'Who are your loved ones?' God replie s , ' The poor Muslims. ' Then t he poor Muslims are b r ought closer to God. God tells them, ' I didn't make you poor because I wanted to belittle you. I made you poor because I wanted to multiply your reward today. Ask me for anything you wish and I will give it to you. ' Then God orders the angels to take them to heaven forty autumns before the rich."

Sanad : Abu-Al-Shaykh via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1121

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , said, " I love to meet my servants who love to meet me, and hate to meet my servants who hate to meet me. "

Sanad : Abu-Al-Zinad via Al-A` raj via Abu-Hurayrah.

Source : Muwatta ' Malik by Malik.

Rating : Sahih [1205] .

Qudsi Hadith No. 1122

Mu` adh-Bin-Jabal said, " God's Messenger , may God's peace and blessings be upon him , said to us, 'If you wish I can tell you the first thing God says to the believers on the day of resurrection and the first thing they say to God.' We replied, 'Tell us, God's Messenger.' The Messenger said, 'God, the Almighty and Glorious , says to the believers, " Do you like meeting me? " They reply, " Yes. " God asks the believers, " Why? " They reply, " Because we'd like you to excuse us and forgive us. " God says to the believers, " My forgiveness of you is obligatory. " ""

Sanad : Abdullah via his father viaAli-Bin-Ishaq via Abdullah via Yahya-Bin-Ayyub viaUbaydallah-Bin-Zahr via Khalid-Bin-Abi-Imran via Abu-Ayyash via Mu` adh-Bin-Jabal.

Source : Musnad Ahmad by Ahmad.

Rating : Da` if [1206] .

Qudsi Hadith No. 1123

Abu-Hurayrah , may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "When God loves a servant, God calls Gabriel and says, ' God loves so-and-so, so love the servant. ' Gabriel loves the servant and announces to the people of heaven (i.e. the angels) , 'God loves so-and-so, so love the servant.' T he people of heaven love the servant. Then the servant is made acceptable on earth [amongst the people] ."

Sanad : Muhammad-Bin-Salam via Makhlad via Ibn-Jurayh T Abu-Asim via Ibn-Jurayh via Musa-Bin-Uqbah via Nafi` via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1124

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God loves a servant, God calls Gabriel and says, ' I love so-and-so, so love the servant. ' Gabriel loves the servant and announces in heaven, 'God loves so-and-so, so love the servant.' The people of heaven love the servant. Then the servant is made acceptable on earth. And when God detests a servant, God calls Gabriel and says, ' I detest so-and-so, so detest the servant. ' Gabriel detests the servant and announces to the people of heaven, 'God detests so-and-so, so detest the servant.' The people of heaven detest the servant. Then the servant is made detes table on earth."

Sanad : Zuhayr-Bin-Harb via Jarir via Suhayl via his father via Abu-Hurayrah.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1125

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said, "Love is in heaven. When God loves a servant, God says, ' I love so-and-so, so love the servant. ' So the love for the servant descends [from heaven] and is instilled into the people of earth (i.e. the people of earth are made to love the servant.)"

Sanad : Yahya-Bin-Ishaq Al-Saylahini via Sharik via Muhammad-Bin-Sa` d Al-Ansari via Abu-Zabyah Al-Shami via Abu-Umamah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1207] .

Qudsi Hadith No. 1126

Ubayy-Bin-Ka` b said, " I was in the mosque when a man entered and offered salat and recited [the Qur ' an] in a dialect I disapproved of. Then another man entered [the mosque] and recited [the Qur ' an] in a dialect different from the dialect of his friend (i.e. the first man) . When we finished offering salat, all of us went to God's Messenger , may God's peace and blessings be upon him . I said to the Messenger, 'This man recited [the Qur ' an] in a dialect I disapproved of and another man entered [the Mosque] and recited [the Qur ' an] in a dialect different from the dialect of his friend.' The Messenger asked the two men to recite [the Qur ' an]. The two men recited [the Qur ' an] and the Messenger approved of their recitations. I became in a state of denial [as to the prophecy of the Messenger] and more so than I was in jahiliyah (i .e. I doubt ed the prophecy of the Messenger more than ever before) . When the Messenger saw what happened to me, he hit me on the chest and I drowned in sweat and felt as if I were looking at God, the Almighty and Glorious , with fear. The Messenger said to me, 'Oh, Ubayy! A message was sent to me [from God through Gabriel], " Recite the Qur ' an in one dialect . " I replied to God, "Make it easier for my people." God replied to me a second time , " Recite it in two dialects . " I replied to God, "Make it easier for my people." God replied to me a third time, " Recite it in seven dialects . For every reply that I sent to you, request something from me [and I will give it to you]. " I said, "Oh, my God! Forgive my people! Oh, my God! Forgive my people." I deferred the third request until the day (i.e. Judgment Day) when all the creatures, even Abraham , may God's peace and blessings be upon him , will ask me [to intercede with God for them].'"

Sanad : Muhammad-Bin-Abdullah-Bin-Numayr via his father via Ismail-Bin-Abi-Khalid via Abdullah-Bin-Isa-Bin-Abd-Al-Rahman-Bin-Abi-Layla via his grandfather via Ubayy-Bin-Kab.

Source : Sahih Muslim by Muslim.

Rating : Sahih.

Qudsi Hadith No. 1127

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "On the day of resurrection, the Qur ' an comes and says to God, 'Oh, my Lord! Decorate them (i.e. the ones who recite the Qur ' an).' So the y're decorated with the crown of honor. Then the Qur ' an says, 'Oh, my Lord! Decorate them some more.' So the y're decorated with the garments of honor.' Then the Qur ' an says, 'Oh, my Lord! Be pleased with them.' So God becomes pleased with them. Then God says to them, ' Recite the Qur ' an and ascend to a higher place [in heaven]. For every verse that you recite, you 'll be given a hasanah (i.e. a reward) . '"

Sanad : Nasr-Bin-Ali via Abd-Al-Samad-Bin-Abd-Al-Warith via Shubah via ` Asim via Abu-Salih via Abu-Hurayrah.

Source : Sunan Al-Tirmidhi by Al-Tirmidhi.

Rating : Sahih [1208] .

Qudsi Hadith No. 1128

Fadalah-Bin-` Ubayd and Tamim Al-Dari said that the Prophet , may God's peace and blessings be upon him , said, "Those who recite ten verses [of the Qur ' an] at night are rewarded a quintal and each quintal is better than the worldly life and what it contains. On the day of resurrection, the Lord, the Almighty and Glorious , says [to those who recite the Qur ' an], ' Recite the Qur ' an and ascend to a higher place [in heaven] for every verse that you recite. ' When they finish reciting the last verse, God says to them, ' Take what I have for you. ' They ask, 'Oh, our Lord! What do you have for us?' God replies, ' Take m y blessings in one hand and take an e ternal life in the other . '"

Sanad : Musa-Bin-Khazim Al-Asbahani via Muhammad-Bin-Bukayr Al-Hadrami via Ismail-Bin-Ayyash via Yahya-Bin-Al-Harith Al-Dhimari via Al-Qasim Abu-Abd-Al-Rahman via Fadalah-Bin-Ubayd and Tamim Al-Dari.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Hasan [1209] .

Qudsi Hadith No. 1129

Mu` adh-Bin-Jabal said that God's Messenger , may God's peace and blessings be upon him , said, "Those who recite the Qur ' an, do what it says, and die in a congregation, God resurrects them, on the day of resurrection, in the company of messengers and rulers. Those who recite the Qur ' an despite having a speech impediment are reward ed twice. And those who cling to the Qur ' an despite facing challenges, God resurrects them, on the day of resurrection, with the nobles of their people. They're preferred over all creatures the way eagle s are preferred over all birds, and the way a spring is preferred over others around it in a meadow. Then a caller (i.e. God) calls, ' Where are those who weren't distracted by a flock of cattle from reciting my book [the Qur ' an]? ' They stan d up and each one of them is decorated with the crown of honor and is given victory in the right hand and immortality in the left. If the ir parents are Muslims, they're decorated with garments that are better than the worldly life and what it contains. The parents ask, 'Why are we given this?' God replies , ' B ecause you r child used to recite the Qur ' an. '"

Sanad : Ahmad-Bin-Muhammad-Bin-Hashim Al-Babalabakki via his father via Suwayd-Bin-Abd-Al-Aziz via Ibrahim-Bin-Matawayh Al-Asbahani via Muhammad-Bin-Hashim Al-Babalabakki via Suwayd-Bin-Abd-Al-Aziz via Abdullah-Bin-Abd-Al-Rahman via Ismail-Bin-Ubaydallah via Abd-Al-Rahman-Bin-Ghanm via Muadh-Bin-Jabal.

Source : Al-Mu` jam Al-Kabir by Al-Tabarani.

Rating : Da` if [1210] .

Qudsi Hadith No. 1130

Jabir-Bin-` Abdullah, may God be pleased with him and his father , said that God's Messenger , may God's peace and blessings be upon him , said , "When a servant [of God] reads three hundred verses [of the Qur ' an], God , the Almighty and Glorious , says to the angels of the Lord , ' Oh, my angels! My servant toiled hard. I hold you as witnesses that I 'm forgiv ing the servant. '"

Sanad : Abu-Yala via Ahmad-Bin-Abd-Al-Aziz-Bin-Marwan via Bakr-Bin-Yunus-Bin-Bukayr via Musa-Bin-Ali-Bin-Rabah via his father via Yahya-Bin-Abi-Kathir via Jabir-Bin-` Abdullah.

Source : ` Amal Al-Yawm Wa Al-Laylah by Ibn-Al-Sunni.

Rating : Da` if [1211] .

Qudsi Hadith No. 1131

Aisha said that God's Messenger , may God's peace and blessings be upon him , said, "The Qur ' an is the best thing other than God, the Almighty and Glorious . Those who revere the Qur ' an, revere God. And those who do not revere the Qur ' an, belittle God. The Qur ' an is as sacred to God as children are s a cred to their parents. The ones who carry the Qur ' an are surrounded by the blessings of God, clothed in the light of God, and taught the word of God. Their enemies are the enemies of God. And their supporters are the supporters of God. God says, ' Oh, you who carry the book of God [the Qur ' an]! Show God respect by exalting the Qur ' an and God will show you more love and make the creatures of the Lord love you. God protects those who listen to the Qur ' an from the evil of life and protects those who recite the Qur ' an from the tribulation of the hereafter. Listening to one verse of the book of God is better than a pot of gold and reciting one verse of the book of God is better than everything under the sun. In the Qur ' an, there is a sura known to God as Al-Azizah (the dear one). On the day of resurrection, the noble reciters of this sura will be called and they will intercede w ith God for as many people as the [huge] number of the people of [the tribes of] Rabiah and Mudar. ' This sura is the S ura of Ya-Sin."

Sanad : Abu-Muhammad Al-Makhladi via his grandfather Muhammad-Bin-Al-Hasan-Bin-Ali-Bin-Makhlad via Muhammad-Bin-Abd-Al-Salam Al-Warraq via

Ahmad-Bin-Ibrahim Al-Narmaqi Al-Razi via Muhammad-Bin-Umar via Hisham-Bin-Urwah via his father via Aisha.

Source : Fawa ' id Abu-Uthman Al-Bahiri by Abu-Uthman Al-Bahiri.

Rating : Sahih [1212] .

Qudsi Hadith No. 1132

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said, "Those who read the Qur ` an day and night and do what it sanctions and refrain from what it forbids, God instills the Qur ' an in their blood and flesh and makes them companions of the honorable righteous messengers. And on the day of resurrection, the Qur ' an testif ies on their behalf. The Qur ' an say s to God, 'Oh, my Lord! Those who performed worldly deeds were compensated in the worldly life except this person. This person used to read me day and night and did what I sanctioned and refrained from what I forbade . Oh, my Lord! Compensate this person.' God decorates the person with the crown of sovereignty, clothes the person in the garments of honor, and says to the Qur ' an, ' Are you pleased? ' The Qur ' an replies, 'Oh, my Lord! I'd like this person to have more than th is ?' The n God give s to the person sovereignty in the right hand and immortality in the left and says to the Qur ' an, ' Are you pleased? ' The Qur ' an replies, 'Yes, oh my Lord!' And those advanced in age who read the Qur ' an despite their weaknesses are rewarded twice."

Sanad : Abu-Nasr-Bin-Qatadah via Abu-Al-Fadl Ahmad-Bin-Ismail Al-Azdi via Ahmad-Bin-Ibrahim-Bin-Abdullah via Yaqub-Bin-Humayd-Bin-Kasib via Hisham-Bin-Sulayman-Bin-Ikrimah via Ismail-Bin-Rafi via Sa ` id Al-Maqburi and Zayd-Bin-Aslam via Abu-Hurayrah.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Matruk [1213] .

Qudsi Hadith No. 1133

Abdullah-Bin-Amr-Bin-Al- ` As said that he heard God's Messenger , may God's peace and blessings be upon him , say, " On the day of resurrection, the Qur ' an comes in the form of a person and the one who read s the Qur ' an and violat es its laws comes in the form of an adversary. The Qur ' an says to God, 'Oh, my Lord! You gave this person the Qur ' an and what an evil person this person was! This person violated my laws and didn't follow my commandments. This person disobeyed me and didn't listen to me. ' While the Qur ' an is complaining about this person, God comes and say s , ' I'll take care of this person. ' God takes this person by the hand and throws the person on a rock in hell. Then a righteous person comes in the form of an adversary. The Qur ' an says to God, 'Oh, my Lord! You gave this person the Qur ' an and what a good person this person was. This person obeyed my laws and followed my commandments. This person obeyed me and listened to me. ' While the Qur ' an is praising this person, God comes and says, ' I'll take care of this person. ' God takes this person by the hand and clothes the person in garments of brocade, decorates the person with the crown of sovereignty, and gives the person a glass of wine to drink."

Sanad : Abdullah-Bin-Numayr via Muhammad-Bin-Ishaq via Amr-Bin-Shuayb via his father [Shuayb-Bin- Muhammad-Bin-Abdullah] via his grandfather [Abdullah-Bin-Amr-Bin-Al-As].

Source : Musannaf Ibn-Abi-Shaybah by Ibn-Abi-Shaybah.

Rating : Hasan [1214] .

Qudsi Hadith No. 1134

Ibn- ` Amr said, "The hour of resurrection will not arrive until the Qur ' an goes back to where it came from. It will make a buzzing sound around the throne and the Lord will ask the Qur ' an , ' What is the matter with you? ' The Qur ' an will reply, 'I came from you and to you I return. I'm recited but not obeyed.' That's when the Qur ' an will be raised [to heaven]."

Sanad : Al-Daylami via Ibn- ` Amr.

Source : Kanz Al- ` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da ` if [1215] .

Qudsi Hadith No. 1135

Ubayy-Bin-Ka ` b said, " At the time of God's Messenger, may God's peace and blessings be upon him , two men stated their lineage s . One of them said to the other [arrogantly] , 'I'm so-and-so son of so-and-so. Who are you? You're a foundling!' So t he Messenger said, 'At the time of Moses, may peace be upon him , two men stated their lineage s . One of them said to the other, "I'm so-and-so son of so-and-so" and stated his lineage up to the ninth ancestor and then said to the other, " Who are you? You're a foundling! " The other man replied, "I'm so-and-so son of so-and-so. The son of [the religion of] Islam." So God revealed to Moses, " Regarding those two men who stated their lineages: Oh, you who stated your lineage up to the ninth ancestor! They will be thrown in hell and you shall join them in hell as the tenth! As for you who stated your lineage to two people from heaven, you shall join them in heaven as the third ! """

Sanad : Abdullah via Abu-Bakr-Bin-Abi-Shaybah via Ibn-Numayr via Yazid-Bin-Abi-Ziyad-Bin-Abi-Al-Jad via Abd-Al-Malik-Bin-Umayr via Abd-Al-Rahman-Bin-Abi-Layla via Ubayy-Bin-Kab.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1216] .

Qudsi Hadith No. 1136

Abu-Hurayrah said, " When we were in Medina, God's Messenger, may God's peace and blessings be upon him , said, 'On the day of resurrection, deeds come [to God]. Salat comes and says, "Oh, my Lord! I'm salat (i.e. I'm here to testify on behalf of those who performed me) ." God replies, " You're okay (i.e. you're good but not sufficient). " Then charity comes and say s , "Oh, my Lord! I'm charity ." God replies, " You're okay. " Then fasting comes and says, "Oh, my Lord! I'm fasting." God replies, " You're okay. " Similarly, all deed s come and God says to them, " You're okay. " And then Islam comes and says, "Oh, my Lord! You're salam (i.e. peace) and I'm Islam" God replies, " You're

okay . Today, based on you, I will punish people or reward them. " ' ' And w hosoever desires a religion other than Islam, it will not be accepted from them ; and, in the hereafter, they will be among the losers. ' [1217] "

Sanad : Abu-Said {mawla of Bani-Hashim} via Abbad-Bin-Rashid via Al-Hasan via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1218] .

Qudsi Hadith No. 1137

Abu-Umamah said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Almighty and Glorious , turned my face towards Syria and my back towards Yemen and said to me, ' Oh, Muhammad! I've placed in front of you plunder and goods and behind you help and support. Islam will continue to expand and disbelief and disbelievers will continue to contract until two women are able to walk without fear of being violated. ' I swear to God that day and night will not vanish (i.e. the world will not end) until this religion reaches this star (i.e. spreads everywhere)."

Sanad : Salamah-Bin-Nahid Al-Maqdisi via Abdullah-Bin-Hani ' via Damrah-Bin-Rabiah via Yahya-Bin-Abi-Amr Al-Saybani via Amr-Bin-`Abdullah Al-Hadrami via Abu-Umamah.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1219] .

Qudsi Hadith No. 1138

Abu-Umamah said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God resurrects [the religion of] Islam in the form of a person wearing a garment like any other person. Then the Lord comes. Islam says to the Lord, 'Oh, my Lord! From you I came out and to you I return. Use me today to intercede on behalf of who m ever you wish.' God says to Islam , ' I'm using you as an intercessor. ' So people turn to Islam for intercession. God will let into heaven all those who ask Islam to intercede [with the Lord] for them."

Sanad : Abd-Al-Rahman-Bin-Al-Qasim Al-Qurashi via Abu-Mushir via Isa-Bin-Yunus via Al-Hasan-Bin-Sufyan via Mahmud-Bin-Khalid via Marwan {aka Ibn-Muhammad} via Rishdin [Bin-Sad] via Muawiyah-Bin-Salih via Salim-Bin-`Amir via Abu-Umamah.

Source : Al-Kamil Fi Dufa ' Al-Rijal by Ibn-Adiyy.

Rating : Matruk [1220] .

Qudsi Hadith No. 1139

Thawban said that the Prophet , may God's peace and blessings be upon him , said, "A servant [of God] continues to plead for God's acceptance until God, the Almighty and Glorious , says to Gabriel, ' My servant is pleading with me for acceptance. I'm bestowing my mercy upon this servant. ' Then Gabriel says, 'May God's mercy be upon so-and-so. ' The same thing is said by the bearers of the throne [of God]. And the same thing is said by the ones around them. And the same thing is said by the dwellers of the seven heavens. And t hen mercy descends to earth upon the servant."

Sanad : Muhammad-Bin-Bakr via Maymun via Muhammad-Bin-`Abbad via Thawban.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1221] .

Qudsi Hadith No. 1140

Thawban said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah] , " A servant continues to plead for God's acceptance until God says to Gabriel, ' My servant so-and-so is pleading with me for acceptance. I'm bestowing my mercy upon this servant. ' Then Gabriel says, 'May God's mercy be upon so-and-so.' The same thing is said by th e bearers of the throne . And the same thing is said by the ones around them. And then the same thing is said by the people of the seven heavens. And then mercy descends to earth upon the servant. This is the meaning of the [Qur ' anic] verse that God, the Blessed and Sublime , revealed to you, 'Those who believe and do good deeds, the Merciful [God] will bestow love upon them.' [1222] And a servant continues to plead for God's wrath until God says to Gabriel, ' My servant so-and-so is pleading with me for rejection . I'm bestowing my wrath upon this servant. ' Then Gabriel says, 'May God's wrath be upon so-and-so.' The same thing is said by the bearers of the throne. And the same thing is said by the ones around them. And the same thing is said by the people of the seven heavens. And then wrath descends to earth upon the servant. "

Sanad : Khidash via Maymun-Bin-Ajlan via Muhammad-Bin-Abbad via Thawban {mawla of God's Messenger}.

Source : Tafsir Yahya-Bin-Salam by Yahya-Bin-Salam.

Rating : Sahih [1223] .

Qudsi Hadith No. 1141

Abu-Hurayrah said that the Prophet , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " Oh, child of Adam! Devote yourself to worshipping me and I shall keep you at ease and fulfill your needs. If you don't, I shall keep you worried and not fulfill your needs. "

Sanad : Muhammad-Bin-Abdullah via Imran {aka Ibn-Za ' idah-Bin-Nashit} via his father via Abu-Khalid via Abu-Hurayrah.

Source : Musnad Ahmad by Ahmad.

Rating : Sahih [1224] .

Qudsi Hadith No. 1142

Ma` qil-Bin-Yasar, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah], "Your Lord, the Blessed and Sublime , says, ' Oh, child of Adam! Devote yourself to worshipping me and I shall give you peace of mind and keep you satisfied. Oh, child of Adam! Don't stay away from me. If you do, I shall keep you worried and keep you unsatisfied. '"

Sanad : Muhammad-Bin-Salih-Bin-Hani ' via Yahya-Bin-Muhammad-Bin-Yahya via Hafs-Bin-Umar Al-Hawdi via Salam-Bin-Abi-Muti via Muawiyah-Bin-Qurrah via Maqil-Bin-Yasar.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1225] .

Qudsi Hadith No. 1143

Layth said that the Prophet , may God's peace and blessings be upon him , said that God said, " Oh, child of Adam! Devote yourself to worshipping me and I shall keep you at ease and fulfill your needs. If you don't, I shall keep you worried and not fulfill your needs. Oh, child of Adam! When you pray to me and beseech me, I shall forgive all your sins. It's incumbent upon me not to mislead my servants when they ask me for guidance for I'm the Judge. "

Sanad : Layth.

Source : Al-Jamiby Mamar-Bin-Rashid.

Rating : Da` if [1226] .

Qudsi Hadith No. 1144

Anas said that God, the Almighty and Glorious , said, " Oh, child of Adam! If you come to me, I shall give you peace of mind and keep you satisfied and bless you and you'll be rich day and night . And if you run away from me, I shall keep you worried and keep you unsatisfied and curse you and you'll be poor day and night. "

Sanad : Abu-Al-Shaykh via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1227] .

Qudsi Hadith No. 1145

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said [to the sahabah], "Your Lord, the Almighty and Glorious , said, ' When my servants obey me, I bless them with rain at night and sunshine during the day and protect them from the sound of thunder. ' "

Sanad : Sadaqah-Bin-Musa via Muhammad-Bin-Wasi` via Sumayr-Bin-Nahar via Abu-Hurayrah.

Source : Musnad Al-Tayalisi by Abu-Dawud Al-Tayalisi.

Rating : Da` if [1228] .

Qudsi Hadith No. 1146

Abu-Hurayrah said that God's Messenger, may God's peace and blessings be upon him , said that God said, " I will declare war on those who are hostile to my followers . And of all the things that my servants do to get close to me, I like nothing more than the things that I 've commanded them to do. My servants continue to come closer to me through performing the nawafil (i.e. supererogatory acts of worship) until I love them. When I love them, I become their ears that they use to hear, their eyes that they use to see, their hands that they use to strike, and their legs that they use to walk. If they ask me [for something] I will give [it to] them. And if they ask me for protection I will protect them. I'm never hesitant to do anything like I'm hesitant to take the life of believer s who ha te death and I hate to harm them [but death is necess ary] . "

Sanad : Muhammad-Bin-Uthman-Bin-Karamah via Khalid-Bin-Makhlad via Sulayman-Bin-Bilal via Sharik-Bin-Abdullah-Bin-Abi-Namir via ` Ata ' via Abu-Hurayrah.

Source : Sahih Al-Bukhari by Al-Bukhari.

Rating : Sahih.

Qudsi Hadith No. 1147

Aisha said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " I do not hesitat e to do anything like I hesitate to take the life of believers for they hate [the agony of] death and I hate to harm them. "

Sanad : Al-Hasan-Bin-Al-Bazzar via Ismail-Bin-Amr Abu-Al-Mundhir via Abd-Al-Wahid Abu-Hamzah {mawla ofUrwah-Bin-Al-Zubayr} via ` Urwah-Bin-Al-Zubayr via Aisha.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Sahih [1229] .

Qudsi Hadith No. 1148

Anas-Bin-Malik said that the Prophet , may God's peace and blessings be upon him , said that Gabriel said that God, the Almighty and Glorious, says, " T hose who humiliate my followers challenge me to a duel. When my followers are harmed, I become angry like an angry grumpy lion. Of all the things that my servants do to get close to me, I like nothing more than the things that I've commanded them to do. My believing servants continue to come closer to me through performing the nawafil until I love them. When I love them, I become their ears, their eyes, and their hands and their s upport er . When they pray to me, I answer their prayers. And when they ask me for something, I give it to them. Of all the things that I do, I do not hesitate to do anything like I hesitate when I want to take the life of believers for they hate death and I hate to harm them but it is something that has to be done. There are believing servants of mine who ask me for ways to worship me but I decline to answer them for fear that they may become vain (i.e. self-righteous) . There are believing servants of mine who remain believers as long as they're rich and if I made them poor they'd go astray. There are believing servants of mine who remain believers as long as they're poor and if I made them rich they'd go astray. There are believing servants of mine who remain believers as long as they're healthy and if I made them sick they'd go astray. And there are believing servants of mine who remain believers as long as they're sick and if I made them healthy they 'd go astray. I know how my servants react and I take care of them accordingly for I' m the O mniscient and the All-K nowing. "

Sanad : Ahmad-Bin-Abdullah Al-Salihi via Abu-Umar Bakr-Bin-Muhammad Al-Muzani via Abu-Bakr Muhammad-Bin-Abdullah {grandson of Al-Abbas-Bin-Hamzah} via Abu-Ali Al-Husayn-Bin-Al-Fadl Al-Bajali via Abu-HafsUmar-Bin-Said Al-Dimashqi via Sadaqah-Bin-Abd ullah via Hisham Al-Ka t t ani via Anas-Bin-Malik.

Source : Sharh Al-Sunnah by Al-Baghawi.

Rating : Da` if [1230] .

Qudsi Hadith No. 1149

Al-Ghazali said that the Prophet , may God's peace and blessings be upon him , said that God, the Sublime , said, " My servants will not escape from me (i.e. from my punishment) unless they do what I've commanded them to do. "

Sanad : Al-Ghazali.

Source : Ihya ' `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1231] .

Qudsi Hadith No. 1150

Ibn-`Abbas said, "[The meaning of the Qur ' anic verse] ' God said to it (the heaven) and to the earth, " Come [into creation] willingly or unwillingly. " T hey said, " W e are coming willingly "' [1232] : God said to the heaven, ' Bring forth your sun, moon, and stars, ' and said to the earth, ' crack open you r rivers and bring out your fruits. ' T hey replied , 'We are coming willing ly (i.e. we are obeying your commands).'"

Sanad : Muhammad-Bin-Salih-Bin-Hani ' and Ibrahim-Bin-Ismah Al-Adl via Al-Sari-Bin-Khuzaymah via Muhammad-Bin-Said-Bin-Al-Asbahani via Yahya-Bin-Yaman via Sufyan via Ibn-Jurayh via Sulayman Al-Ahwal via Tawus via Ibn-Abbas.

Source : Al-Mustadrak `Ala Al-Sahihayn by Al-Hakim.

Rating : Sahih [1233] .

Qudsi Hadith No. 1151

Ibn-`Abbas said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I shall not look into the rights of my servant until my servant looks into my rights (i.e. until the servant performs good deeds) . "

Sanad : Ahmad-Bin-Al-Qasim-Bin-Musawir Al-Jawhari via Ismah-Bin-Sulayman Al-Khaz zar via Salam Al-Tawil via Zayd Al-Ammi via Muawiyah-Bin-Qurrah via Ibn-Abbas.

Source : Al-Mu`jam Al-Kabir by Al-Tabarani.

Rating : Matruk [1234] .

Qudsi Hadith No. 1152

Anas-Bin-Malik said that God's Messenger, may God's peace and blessings be upon him , said, "God, the Sublime , says every day, ' I'm the Noble. Whoever wants nobility in the two homes (i.e. the worldly life and the hereafter) should obey the Noble "'

Sanad : Al-Tanajiyyuri via Abu-Ishaq Ibrahim-Bin-Al-Husayn Al-Tamimi {in the year 388} via Abu-Ali Al-Husayn-Bin-Ali Al-Talaqani via Ammar-Bin-Yasir Al-Harawi via Dawud-Bin-Affan Al-Naysaburi via Anas-Bin-Malik {attendant of the Prophet}.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1235] .

Qudsi Hadith No. 1153

Abdullah-Bin-Umar said that God's Messenger, may God's peace and blessings be upon him , said, "On the day of resurrection, God neither looks at nor cleanses those who fornicate with their neighbor's spouse. God says to them, ' Enter hell with those who are entering [hell] . "'

Sanad : Abu-Hafs Umar-Bin-Mudrik A-Qass via Qutaybah-Bin-Said Al-Baghlani via Ibn-Lahiah via Ibn-Anam via Abu-Abd-Al-Rahman Al-Hubuli viaAbdullah-Bin-`Umar.

Source : Masawi ' Al-Akhlaq by Al-Khara 'i ti.

Rating : Da`if [1236] .

Qudsi Hadith No. 1154

Al-Ghazali said, “God, the Sublime , says, ‘ The least I will do with those who put their desires before my obedience is that I will deprive them of the desire to talk to me in private . ’”

Sanad : Al-Ghazali.

Source : Ihya ‘ `Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1237] .

Qudsi Hadith No. 1155

Zirr-Bin-Hubaysh said, “I asked Ibn-Mas`ud about the white days and he replied, ‘I asked God’s Messenger, may God’s peace and blessings be upon him , and he said, “When Adam disobeyed God and ate from the [forbidden] tree, God revealed to him, ‘ Oh, Adam! Go away from me. I swear by my Might that those who disobey me shall not come near me. ’ So Adam descended to earth [from heaven] looking black. The angels cried and clamored and said to God, ‘Oh, our Lord! You created Adam with your hand and gave him a home in heaven and made your angels prostrate to him. You took away his whiteness because of one sin.’ So God revealed to Adam, ‘ Oh, Adam! Fast for me today, the thirteenth day of the month. ’ So Adam fasted on that day and he became one-third white. Then God revealed to Adam, ‘ Oh, Adam! Fast for me today, the fourteenth day of the month. ’ So Adam fasted on that day and he became two-thirds white. And then God revealed to Adam, ‘ Oh, Adam! Fast for me today, the fifteenth day of the month. ’ So Adam fasted on that day and he became entirely white. Hence, t hese days were named the white days.”””

Sanad : Abu-Muhammad Abd-Al-Karim-Bin-Hamzah via Abu-Bakr Al-Khatib via Abu-Al-Hasan Muhammad-Bin-Ahmad-Bin- Muhammad-Bin- Rizq Al-Bazzar via Abu-Al-Hasan Muhammad-Bin-Ahmad-Bin-Al-Khattab Al-Bazzar via Abu-Abdullah Muhammad-Bin-Yusuf Al-Harawi via Abd-Al-Ala-Bin-Sulayman Al-Kinani {from [the tribe of] Kinanah} via Al-Haytham-Bin-Jamil Al-Antaki via Hammad-Bin-Salamah via `Asim-Bin-Abi-Al-Najud via Zirr-Bin-Hubaysh.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [1238] .

Qudsi Hadith No. 1156

Zirr-Bin-Hubaysh said, “I asked Ibn-Mas`ud, ‘What are the white days?’ He replied, ‘When Adam disobeyed God, God called Adam from the throne and said, “ Oh, Adam! Go away from me. No one who disobeys me sits next to me. ” So God sent Adam down to earth looking black. When the angels saw Adam, they clamored and cried and lamented and said to God, “ Oh, our Lord! You created Adam with your hand and breathed into him of your spirit and made your angels prostrate to him. You changed his whiteness to blackness because of one sin. ” So God called to Adam, “ Oh, Adam! Fast . ” Adam fasted on that day and that day was the thirteenth day of the month. Next morning, o ne-third of Adam ’s blackness was gone . The second da y, the fourteenth day of the month, God called to Adam, “ Oh, Adam! Fast for me today . ” Adam fasted and the next morning two-thirds of Adam’s blackness was gone. The third day, the fifteenth day of the month, God called to Adam , “ Oh, Adam! Fast for me today. ” Adam fasted and the next morning his blackness was gone and Adam became entirely white like before. Th e se days were named the white days because God gave Adam his whiteness back on them. God said to Adam, “ Oh, Adam! These days are for your descendants to fast. Fasting on these days is equivalent to fasting the entire life. ” Adam squatted melancholically and kept his head between his knees. So God sent Gabriel to visit him. Gabriel said to Adam, “ Oh, Adam! Why are you dejected, scared, and worried? ” Adam replied, “ Oh, Gabriel! I shall remain this way until I receive God’s orders . ” Gabriel said to Adam, “ God sends to you greeting s of peace and says to you, ‘ May God’s greetings be upon you and may you chortle. ’” Adam asked Gabriel, “ Oh, Gabriel! I know what ‘ greetings ’ are, but what is ‘ chortling ’ ? ” Gabriel replied, “ To laugh. ” So Adam laughed and raised his head to wards heaven and said to God, “ Oh, my Lord! Make me more beautiful. ” Next morning, Adam had a long black beard. Adam touched his beard with his hand and looked at it and asked God, “ Oh, my Lord! What is this? ” God replied, “ Th is is your beauty and the beauty of Moses son of Amram, your son. Moses will be the only one with such a beard in heaven. The angels and the prophets will ask each other, ‘ Who is this. ’ They will reply, ‘ [This is Moses] The conversationalist of the Lord of the Worlds (i.e. the one who conversed with God directly) . ’ ”””

Sanad : Abu-Al-Hasan Al-Faqih via Abd-Al-Aziz-Bin-Ahmad Al-Kattani and Haydarah-Bin-Ali Al-Antaki via Abu-Muhammad-Bin-Abi-Nasr via his uncle Abu-Bakr Ahmad-Bin-Al-Qasim via Abu-Al-Abbas Muhammad-Bin-Abdullah Al-Yaquti via Ahmad-Bin-Abi-Abd-Al-Rahman Al-Asqalani via Al-Haytham-Bin-Jamil via Hammad-Bin-Salamah via Asim-Bin-Abi-Al-N a jud via Zirr-Bin-Hubaysh.

Source : Tarikh Dimashq by Ibn-`Asakir.

Rating : Mawdu` [1239] .

Qudsi Hadith No. 1157

Ka`b-Bin-Malik said that God’s Messenger, may God’s peace and blessings be upon him , said, “God, the Almighty and Glorious , revealed to Prophet David, may God’s peace and blessings be upon him , ‘ Whosoever asks me , and not other servants of mine, for support, I shall know that from their intentions. And even if the heavens and what they contain conspire against them, I shall make a way out for them. And whosoever asks my servants for support , and not me, I shall know that from their intentions and I shall not make a way out for them and I shall leave them helpless . All my servants who obey me, I shall help them before they ask me for help and I shall forgive them before they ask me for forgiveness. ’ ”

Sanad : Abu-Al-Maymun-Bin-Rashid via Uthman-Bin-Abdullah-Bin-Abi-Jamil via Hisham via Yusuf-Bin-Al-Safar via Al-Awzai via Al-Zuhri via Abd-Al-Rahman-Bin-Ka`b-Bin-Malik via his father.

Source : Fawa ‘ id Tammam Al-Razi by Tammam-Bin-Muhammad Al-Razi.

Rating : Mawdu` [1240] .

Qudsi Hadith No. 1158

`Ali said that the Prophet , may God's peace and blessings be upon him and his family , said that God, the Almighty and Glorious , says, " Any creature that asks other creatures, and not me, for help, I shall close the gates of heavens and the gates of earth in their face. If they ask me for support, I shall not support them. And if they pray to me, I shall not answer their prayer. But a ny creature that asks me, and not other creatures of mine, for help, I shall bless them and open for them the gates of heavens and earth. When they pray to me, I shall answer their prayer. When they ask me for something, I shall give it to them. And when they ask me for forgiveness, I shall forgive them. "

Sanad : Abu-Muhammad Al-Hasan and Abu-Tahir Ibrahim {sons of Abu-Al-Hasan Muhammad-Bin-Umar Al-Kufi via Abu-Al-Fadl Muhammad-Bin-Abdullah Al-Shaybani via Abu-Ali Ahmad-Bin-Muhammad Al-Aridi Bahran via his grandfather Al-Husayn-Bin-Ishaq via his father Ishaq-Bin-Jafar via his brother Musa-Bin-Jafar via his father Jafar-Bin-Muhammad via his forefathers viaAli [Bin-Abi-Talib].

Source : Al-Amali Al-Khamisiyyah by Al-Shajari.

Rating : Unrated.

Qudsi Hadith No. 1159

Sa`id Al-Ansari said that God's Messenger, may God's peace and blessings be upon him , said, "God transforms a lot of creatures. When a creature commits a sin, God, the Sublime , says, ' Is the creature belittling me? ' and transforms the creature. O n the day of resurrection, God transforms the creature back to a human being and says, ' The way God originated you, you will return. ' [1241] And then God throws the creature in to hell."

Sanad : Al-Bukhari via Uthman-Bin-Matar viaAbd-Al-Ghafur [Bin-Abd-Al-Aziz] via [his father] Abd-Al-Aziz-Bin-Said via his father [Said Al-Ansari].

Source : Al-Isabah Fi Tamyiz Al-Sahaba h by Ib n-Hajar.

Rating : Matruk [1242] .

Qudsi Hadith No. 1160

Umayr-Bin-Abdullah said, " `Ali-Bin-Abi-Talib preached to us from the pulpit of [the mosque of] Kufa and said, ' If I didn't ask God's Messenger, may God's peace and blessings be upon him , a question, he asked me first. And if I asked him about something, he answered me. The Messenger told me that God, the Almighty and Glorious , says, " I swear by my Elevation above my T hro ne that whenever people of a village, people of a house, or people of a desert change from being sinners , which I dislike, to being righteous, which I like, I shall change my punishment for them , which they dislike, to mercy , which they like . And whenever people of a village, people of a house, or people of a desert change from being righteous, which I like, to being sinners, which I dislike, I shall change my mercy for them, which they like, to wrath, which they dislike. """

Sanad : Al-Hasan-Bin-Ali via Al-Haytham-Bin-Al-Ashath Al-Sulami via Abu-Hanifah Al-Yamami Al-Ansari via Umayr-Bin-Abdullah.

Source : Al-Arsh by Ibn-Abi-Shaybah and Kanz Al-Ummal by Al-Muttaqi Al-Hindi.

Rating : Da`if [1243] .

Qudsi Hadith No. 1161

Al-Hasan-Bin-`Ali, may God be pleased with him and his father , said that he heard God's Messenger, may God's peace and blessings be upon him , say, "In heaven there is a tree. From the top of the tree come out garments. And from the bottom of the tree come out horses of g old , which neither defecate nor urinate, with saddles and bridles of ruby and pearl. The horses have wings and their pace is as wide as their range of vision. The people of heaven (i.e. the true believers) mount the horses and the horses fly t hem to wherever they wish. Those who are below the people of heaven in grade ask God, 'Oh, our Lord! What did these people do to deserve this honor?' God replies, ' They used to offer salat at night while you slept . They used to fast while you ate. They used to donate while you pinched. And they used to fight while you cowered. ' "

Sanad : Al-Fadl-Bin-Jafar via Jafar-Bin-Hasan via his father via Al-Hasan-Bin-`Ali.

Source : Sifat Al- Jannah by Ibn -Abi-Al-Dunya.

Rating : Mawdu` [1244] .

Qudsi Hadith No. 1162

Ibn-`Abbas, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said, "Aaron had two sons [Nadab and Abihu] who worked in the temple and lit its lamps with fire from heaven. One night, the fire was late and the two boys lit the lamps with fire from the worldly life. So the fire from heaven came down and set the boys ablaze . Aaron went to extinguish the fire but Moses shouted, ' Don't do that. Let God's punishment take its due course.' So God, the Almighty and Glorious , revealed to Moses, ' That's what I do to my followers who disobey my commands. Imagine what I do to my enemies who disobey my commands! '"

Sanad : Abu-Thabit Fah u dar-Bin-Al-Husayn Al-Razi via Abu-Hatim Ahmad-Bin-Al-Hasan Al-Bazzar via Abu-Al-Mashhur Maruf-Bin-Muhammad via Abu-Bakr Ahmad-Bin-Ibr ahim-Bin-Al-Fadl Al- Zaqaq {in Tu star [1245] } via Sahl-Bin-Abdullah via Muhammad-Bin- Sawwar via Hammam via Qatadah via Ikrimah viaAbdullah-Bin-`Abbas.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Da`if [1246] .

Qudsi Hadith No. 1163

Hanzalah said, "God revealed to Moses, ' Your peo ple decorated their temples, corrupted their hearts, and became fat like pigs on their slaughtering day. I looked at them and I cursed them. I shall not answer their prayers nor shall I give them what they ask me for. '"

Sanad : Abu-Bakr via Abdullah-Bin-Numayr via Malik-Bin-Mighwal via Al-Hasan Abu-Yunus via Harun-Bin-Ri ' ab via Ibn-Umar via Hanzalah [Bin-Al-Rabi`] {writer of the Prophet}.

Source : Musannaf Ibn-Abi-Shaybah by Ibn-Abi-Shaybah.

Rating : Da` if [1247] .

Qudsi Hadith No. 1164

Makhul said that God's Messenger, may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " Oh, child of Adam! I blessed you with great bless ings that you can neither enumerate nor thank me enough for. One of these bless ings is the eyes , with lids, that you use to see. Look at what I 've made lawful for you but when you see something that I 've made unlawful for you, close your eye lids . And I gave you a tongue with an enclosure. Say what I've commanded you to say and say what is lawful but when you're asked to say something that I've made unlawful for you , close your mouth. And I gave you private parts and gave you a cover . Use your private parts in a manner that I've made lawful for you but when you're asked to use your private parts in a manner that I've made unlawful for you, put on your clothes. Oh, child of Adam! You can neither bear my wrath nor my revenge. "

Sanad : Abu-Al-Qasim Abd-Al-Rahman-Bin-Al-Qasim via Yahya-Bin-Salih via Hafs-Bin-Umar via Abu-Al-Rabi` Al-Dimashqi via Makhul.

Source : Nuskhat Abi-Mushir by Abd-Al-Ala-Bin-Mushir.

Rating : Da` if [1248] .

Qudsi Hadith No. 1165

Abu-Hurayrah sa id [that God's Messenger, may God's peace and blessings be upon him , said] that God, the Sublime , says, " Oh, child of Adam! If your eyes entice you to look at something I've made forbidden for you , close the eyelids I gave you . If your tongue entices you to say something I've made forbidden for you , close the jaws I gave you . And if your private parts entice you to do something I've made forbidden for you , close the legs I gave you . "

Sanad : Al-Daylami via Abu-Hurayrah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1249] .

Qudsi Hadith No. 1166

` Ali-Bin-Abi-Talib, may God be pleased with him , said that God's Messenger, may God's peace and blessings be upon him , said that God, the Sublime , says, " Oh, child o f Adam! Cho o se heaven over hell and do not invalidate your [good] deeds. If you don't, you shall be thrown in hellfire facedown and stay therein forever. "

Sanad : Dawud-Bin-Sulayman Al-Ghazi via Ali-Bin-Musa Al-Rida via his forefathers viaAli-Bin-Abi-Talib.

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi` i.

Rating : Unrated.

Qudsi Hadith No. 1167

` Umar-Bin-Al-Khattab said that God's Messenger, may God's peace and blessings be upon him , said, "Any youth who leaves the fun and play of the worldly life for the obedien ce of God, God give s them the reward of having seventy-two friends. God, the Sublime , says, ' Oh, young people who leave their desires for my sake and who sacrifice their youth for my sake! To me you're like some of my angels! '"

Sanad : Abu-Amr-Bin-Hamdan via Al-Hasan-Bin-Sufyan via Ahmad-Bin-Sufyan via Yahya-Bin-Ayyub viaAbd-Al-Jabbar-Bin-Wahb via Muhammad-Bin-Abdullah Al-Sulami via Shurayh viaUmar-Bin-Al-Khattab and others who participated in the B attle of Badr.

Source : Hilyat Al-Awliya ' by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [1250] .

Qudsi Hadith No. 1168

Anas said that God's Messenger, may God's peace and blessings be upon him , said, "God says, ' Youths who believe in my fate, accept my [holy] book, and leave their desires for my sake and who are content with my blessings are , in my sight , like some of my angels. ' Youth s who avoid doing what God has forbidden and who do what God has permitted will be given the reward of having seventy friends for each deed they do . The moral excellence of those who worship God wh en they're young compared to the moral excellence of those who start worshipping God when they become old is like the moral excellence of messengers compared to the moral excellence of prophets (i.e. it is of a much higher standard)."

Sanad : Ahmad-Bin-Abdullah Al-Barqi viaUmar-Bin-Shabbah via Al-Mughirah-Bin-Fudayl Al-Rawasibi Abu-Khidash via Jamil-Bin-Humayd via Musa-Bin-Jaban via Anas.

Source : Al-Targhib Fi Fada 'i l Al-A` mal by Ibn-Shahin.

Rating : Da` if [1251] .

Qudsi Hadith No. 1169

Abdullah-Bin-Masud said that the Prophet , may God's peace and blessings be upon him , said that God said, " Oh, you young people who leave their desires for me

and who sacrifice their youth for my sake! In my sight you' re like some of my angels and for each day and night I'll give you the reward of having a friend. "

Sanad : Ahmad-Bin-Hafs Al-Sadi via Muhammad-Bin-Sulayman-Bin-Wardan Al-Jurjani via Sad-Bin-Said via Al-Thawri via Mansur via Abu-Al-Duha and Masruq via Alqamah via Abdullah-Bin-Masud.

Source : Al-Kamil Fi Dufafa ' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [1252] .

Qudsi Hadith No. 117 0

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said that God said, " I like my believing servants more than I like some of my angels. "

Sanad : Muhammad-Bin-Ibrahim Abu-Amir via Hisham-Bin-Ammar via Al-Walid-Bin-Muslim via Hammad-Bin-Salamah via Abu-Al-Muhazzim [Yazid-Bin-Sufyan] via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1253] .

Qudsi Hadith No. 117 1

Abdullah-Bin-Masud said that God's Messenger , may God's peace and blessings be upon him , said, "God's most favorite creature is a good-looking you th who devotes their youth and good looks to serving God. This is the one whom the Lord shows off to the Lord's angels and says, ' This is truly my servant! '"

Sanad : Ismail-Bin-Dawud-Bin-Wardan via Muhammad-Bin-Rawh Al-Qushayri {in the mosque} via Ali-Bin-Al-Hasan Al-Shami via Sufyan Al-Thawri via Ibrahim [Al-Hajari] via Abu-Al-Ahwas via Abdullah-Bin-Masud.

Source : Al-Kamil Fi Dufafa ' Al-Rijal by Ibn-Adiyy.

Rating : Matruk [1254] .

Qudsi Hadith No. 1172

Talhah said that God's Messenger , may God's peace and blessings be upon him , said, " God shows off [proudly] the worshipping youth s to the angels and says, ' Look at my servant s . They abandoned their desires for my sake. Oh, my servant s ! You're in my sight like some of my angels. '"

Sanad : Abdus via Al-Kas s ar via Ibn-Al-S u nni via Al-Hasan-Bin-Ali-Bin-Al-Hakam via Ma` mar-Bin-Sahl via Yahya-Bin- Bistam via Kathir-Bin-Ziyad via Yazid-Bin-Ziyad Al-Shami via Marwan via Talhah.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Mawdu` [1255] .

Qudsi Hadith No. 1173

Anas-Bin-Malik, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "God, the Blessed and Sublime , assign s two angels to every believer of God's servants to record the deeds of the servant. When the servant dies, the two angels say to God, 'The servant died. Give us permission to ascend to heaven.' God replies, ' My heaven is filled with my angels who are praising me. ' The two angels ask God, 'Should we stay on earth?' God replies, ' My earth is filled with my creatures who are praising me. ' So the two angels say to God, 'Where should we go?' God replies, ' Stay at the grave of my servant and praise me, exalt me , and glorify me and add these deeds to the deeds of my servant until the day of resurrection. '"

Sanad : Al-Hasan-Bin-Harun-Bin-Sulayman via Muhammad-Bin-Sulayman-Bin-Habib via ` Uthman-Bin-Matar via Thabit via Anas-Bin-Malik.

Source : Al-` Azamah by Abu-Al-Shaykh Al-Asbahani.

Rating : Da` if [1256] .

Qudsi Hadith No. 1174

Abu-Hurayrah, may God be pleased with him , said that the Prophet , may God's peace and blessings be upon him , said, "On the day of resurrection, God, the Almighty and Glorious , says, ' I commanded you to perform certain deeds but you didn't and you extolled your kith and kin. Today, I shall extol my kith and kin (i.e. the believers) and degrade your kith and kin. Where are the pious ones? Where are the pious ones? " Verily, t he noblest of you , in the sight of God, are the most pious of you ." [1257] '"

Sanad : Abu-Abdullah Muhammad-Bin-Yaqub via Muhammad-Bin-Abd-Al-Wahhab Al-Farra ' via Muhammad-Bin-Al-Hasan Al-Makhzumi {in Medina} via Umm-Salamah-Bint-Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Yaqub via her father [Al-Ala ' -Bin-Abd-Al-Rahman-Bin-Yaqub] via her grandfather [Abd-Al-Rahman-Bin-Ya` qub] via Abu-Hurayrah.

Source : Al-Mustadrak ` Ala Al-Sahihayn by Al-Hakim.

Rating : Matruk [1258] .

Qudsi Hadith No. 1175

Abu-Hurayrah, may God be pleased with him , said that God's Messenger , may God's peace and blessings be upon him and his family , said, "On the day of resurrection, God commands a caller to call, ' I took my own kith and kin (i.e. the believers) and you took your own kith and kin. I made the noblest of you the most pious but you refused and you said [haughtily] , " So-and-so child of so-and-so is better than so-and-so child of so-and-so. " Today, I shall extol my kith and kin and degrade your kith and kin. Where are

the pious ones [so I can reward them]? ”

Sanad : Abdullah-Bin-Imran Al-Baghdadi via Salih-Bin-Ali Al-Halabi viaAbdirabbih-Bin-Hubayrah Al-Halabi via Salamah-Bin-Sinan Al-Ansari via Talhah-Bin-Amr Al-Makki viaAta ‘ -Bin-Abi-Rabah via Abu-Hurayrah.

Source : Al-Mu ` jam Al-Saghir by Al-Tabarani.

Rating : Matruk [1259] .

Qudsi Hadith No. 1176

Ibn-` Abbas said, “God, the Sublime , said to Moses, ‘ Oh, Moses! On the day of resurrection, I shall search the hands of every servant (i.e. hold them accountable) , in front of the attendees , except the pious ones for I respect them, praise them, honor them, and let them enter heaven without judg ing them .’ ”

Sanad : Al-Hakim [Al-Tirmidhi] via Ibn-` Abbas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1177

Ibn-` Abbas said that the Prophet , may God’s peace and blessings be upon him , said, “God said to Moses, may peace be upon him , ‘ P eople, who want to come close to me, can come close st to me through piety. ”

Sanad : Abu-Muhammad Al-AtakiAbd-Al-Rahman-Bin-Salih via Amr-Bin-Hashim via Juwaybir via Al-Dahhak via Ibn-Abbas.

Source : Al- Wara ` by Ibn- Abi-Al-Dunya.

Rating : Matruk [1260] .

Qudsi Hadith No. 1178

Anas said, “God’s Messenger , may God’s peace and blessings be upon him , read this [Qur ‘ anic] verse, ‘ Fear the fire (hellfire) , whose fuel is people and stones, which has been prepared for the unbelievers,’ [1261] and said, ‘ The fire burnt for a thousand years until it became red. Then it burnt for a thousand years until it became white. And then it burnt for a thousand years until it became pitch-black with eternal flames.’ With the Messenger there was a black man crying . Gabriel, may peace be upon him , descended [from heaven] and asked the Messenger, ‘Oh, Muhammad! Who’s this with you crying?’ The Messenger replied, ‘A man from Abyssinia.’ The Messenger praised the man for performing certain good deeds. Gabriel said to the Messenger, ‘God, the Almighty and Glorious , says, “ I swear by my Might and Glory and Elevation above my Throne that any servant of mine who cries in life for fear of me, I shall make them laugh with me in heaven . ” ”

Sanad : Abu-Al-Hasan-Bin-Abi-Bakr-Bin-Abdan via Ahmad-Bin-Ubayd Al-Saffar via Al- Kudaymi via Sahl-Bin-Hammad via Mubarak-Bin-Fadalah via Thabit Al-Bunani via Anas.

Source : Shu ` ab Al-Iman by Al-Bayhaqi.

Rating : Da ` if [1262] .

Qudsi Hadith No. 1179

Asbat Al-Shaybani said, “ I entered a mosque in Kufa and saw a young man praying to his Lord while prostrating saying, ‘ I ’m prostrating in the dust for my creator and rightfully so.’ I went to him and he was Ali-Bin-Al-Husayn -Bin-Zayn-Al-Abidin. Next morning, I went to see him. I told him, ‘ Oh, son of God’s Messenger! You torture yourself when God has bestowed upon you such an honor!’ He wept and said, ‘ Amr-Bin-Uthman told me that Usamah-Bin-Zayd said that God’s Messenger , may God’s peace and blessings be upon him , said, “ On the day of resurrection, every eye will weep except an eye that wept for fear of God, an eye that was gouged in God’s cause, an eyed that shunned what God forbade, and an eye that spent the night [worshipping God]. God, the Sublime , shows them off to the angels saying, ‘ Look at these servants of mine. Their souls are with me and their bodies are obeying me. The ir bodies stayed out of bed to pray to me fearing me and seeking my mercy. I hold you as witnesses that I’m forgiving them. ” ”

Sanad : Sulayman-Bin-Ahmad-Bin-Hasnawayh via his parents via Abu-Al-Qasim Ismail-Bin-Muhammad Al-Makhladi {in the year 506} via Abu-Ali Ahmad-Bin-Tahir Al-Qumasani via Ibrahim-Bin-Humayr via Abu-Al-Hasan Muhammad-Bin-Al-Qasim Al-Farisi via Abu-Muhammad Abdullah-Bin-Ahmad viaIsa-Bin-Abdullah Al-Uthmani via ` Abdullah-Bin-Hubayq via Yusuf-Bin-Asbat via his father [Asbat Al-Shaybani] .

Source : Al-Tadwin Fi Akhbar Qazwin by Al-Rafi ` i.

Rating : Unrated.

Qudsi Hadith No. 1180

` Umar said, “When the Prophet , may God’s peace and blessings be upon him , and Gabriel, may peace be upon him , cried for fear of God, the Sublime , God revealed to them, ‘ Why are you crying when I ’ve made you safe. ’ They replied, ‘Who can be safe from your plot (i.e. punishment)?’”

Sanad : Ibn-Shahin via Abu-Said Al-Naqqash viaUmar.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Da ` if [1263] .

Qudsi Hadith No. 1181

Ibn-` Abbas said that God's Messenger , may God's peace and blessings be upon him , said, " God, the Sublime , talked to Moses in private for three days and gave him the commandments that consisted of one hundred forty thousand words. Some of the t hings that God said to Moses were , ' Oh, Moses! The best thing doers can do for me is to be ascetic in life. The best thing followers can do for me is to be pious and stay away from what I forbade . And the best thing worshippers can do for me is to cry for fear of me. ' Moses asked God, 'Oh, God of all creatures! Oh, Master of the Day of Judgment! Oh, Lord of Majesty and Honor! What did you prepare for them?' How are you going to reward them?' God replied, ' Oh, Moses! For the ascetics in life, I shall let them enter heaven and go anywhere they wish. For the pious ones who stay away from what I forb ade , on the day of resurrection I shall judge all servants and ask them what they did except the pious ones for I respect them and praise them and let them enter heaven without judging them. And for the ones who cry for fear of me, I shall keep them with the High Companions alone . '"

Sanad : Ali-Bin-Said Al-Razi via Sahl-Bin-Uthman via Abu-Malik Al-Janbi via Juwaybir via Al-Dahhak-Bin-Muzahim via Ibn-Abbas.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Matruk [1264] .

Qudsi Hadith No. 1182

Sulayman-Abu-Fatimah said, " God revealed to Dhu l-Qarnayn, ' I swear by my Might and Glory that I've never created a creature that I like more than the good deed, which I shall make known. So when you see people who l ove to perform good deeds willingly and who are loved by other people, love them and support them for they are some of my best creatures . And when you see people who hate to perform good deeds and who are detested by other people, detest them and do not support them for they are some of my worst creatures . '"

Sanad : Al-Qasim Abu-Muhammad Al-Ta ' i via ` Abd-Al-Rahman-Bin-Yahya via Sulayman Abu-Fatimah.

Source : Istina Al- Maruf by Ibn-A bi-Al-Dunya.

Rating : Da` if [1265] .

Qudsi Hadith No. 1183

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "Moses son of Amram asked God, 'Oh, my Lord! Who are the most honorable of your servants in your sight ?' God replied, ' The ones who forgive others when they can. '"

Sanad : Abu-Umar Muhammad-Bin-Al-Husayn via Abu-Al-Abbas Al-Husayn-Bin-Said Al-Muqri ' {in Ramhormoz} via Muhammad-Bin-Al-Rabi Al-Jizi and Muhammad-Bin-Jarir Al-Tabari via Yunus-Bin-Abd-Al-Ala via Abdullah-Bin-Wahb via Amr-Bin-Al-Harith via Darraj via Ibn-Hujayrah via Abu-Hurayrah.

Source : Shu` ab Al-Iman by Al-Bayhaqi.

Rating : Da` if [1266] .

Qudsi Hadith No. 1184

Al-Hasan said, "Moses, may peace be upon him , asked God, 'How can Adam thank you for what you did for him? You created him with your hand, breathed into him of your spirit, let him reside in heaven, and ordered the angels to prostrate to him and they did!' God replied, ' Oh, Moses! Adam acknowledged that what I did for him was from me and he praised me. That's how he thanked me for what I did for him. '"

Sanad : Umar-Bin-Ismail Al-Hamdani via Muhammad-Bin-` Ubayd via Yusuf Al-Sabbagh via Al-Hasan.

Source : Al-Sh ukr by Ibn -Abi-Al-Dunya .

Rating : Da` if [1267] .

Qudsi Hadith No. 1185

Abu-Sa` id Al-Khudri said that God's Messenger , may God's peace and blessings be upon him , said [to the sahabah] , " Ask a merciful person from my nation for what you need and you'll be blessed and you'll succeed for God says, ' My mercy is instilled in my servants who are merciful . ' And do not ask a h ardhearted person from my nation for what you need because you won't be blessed and you won't succeed for God says, ' My wrath is instilled in my servants who are hardhearted . ' "

Sanad : Abu-Al-Fath Nasrullah -Bin-Muhammad Al-Faqih via Nasr-Bin-Ibrahim via Abu-Al-Hasan Ali-Bin-Tahir Al-Qurashi via Abu-Al-Abbas Ahmad-Bin-Muhammad Al-Nasawi {in Mecca} via Abu-Al-Abbas Ahmad-Bin-Muhammad Al-Mu addal { in N ishapu r} via Abu-Ahmad Hamid-Bin-Abi-Hamid Al-Ash rusini {in Nishapur} via Abd-Al-Aziz-Bin-Hatim Al-Marwazi via Khalaf-Bin-Yahya via Abbad-Bin-Al-Awwam via Dawud-Bin-Abi-Hind via Abu-Nadrah via Abu-Sa` id Al-Khudri.

Source : Tarikh Dimashq by Ibn-` Asakir.

Rating : Da` if [1268] .

Qudsi Hadith No. 118 6

Abu-Sa` id Al-Khudri said that the Prophet , may God's peace and blessings be upon him , said that God says, " Seek help from my merciful servants and they' ll protect you for I've instilled my mercy in them. And do not seek help from my hardhearted servants for I've instilled my wrath in them. "

Sanad : Muhammad-Bin-Ayyub via Jandal-Bin-Waliq Al-Taghlibi via Abu-Malik Al-Wasiti via Abd-Al-Rahman Al-Suddi [aka Muhammad-Bin-Marwan Al-Suddi] via Dawud-Bin-Abi-Hind via Abu-Nadrah via Abu-Said Al-Khudri.

Source : Al-Du**afa ' Al-Kabir by Al-**Uqayli.

Rating : Da` if [1269] .

Qudsi Hadith No. 1187

Uthman-Bin-Affan said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " When my servants reach forty years of age , I protect them from the three afflictions: insanity, leprosy, and vitil igo. When they reach fifty years of age, I judge them leniently. When they reach sixty years of age, I make them love repentance. When they reach seventy years of age, I make the angels love them. When they reach eighty years of age, I record their hasanat (good deeds) and cancel their sa y yi ' at (bad deeds) . And when they reach ninety years of age, the angels say, 'May God facilitate their needs , forgive their p ast and future sins, and make them intercede [with God] for their families.' "

Sanad : **Abdullah-Bin-Abi-Ziyad Al-Qatawani via Siyar-Bin-Hatim Al-**Anbari via Salam Abu-Salamah {mawla Umm-Hani ' } via a sheikh via **Uthman-Bin-**Affan.

Source : Nawadir Al-Usul by Al-Hakim Al-Tirmidhi.

Rating : Da` if [1270] .

Qudsi Hadith No. 1188

Aisha said [that God's Messenger , may God's peace and blessings be upon him , said] , "I asked God, the Almighty and Glorious , about those who are in their forties of my nation and God replied, ' Oh, Muhammad! I've forgiven them. ' I asked God, 'How about those who are in their fifties?' God replied, ' I've forgiven them. ' I asked God, 'How about those who are in their sixties?' God replied, ' I've forgiven them. ' I asked God, 'How about those who are in their seventies?' God replied, ' Oh, Muhammad! It is embarrassing for me to throw in hell a servant of mine whom I kept alive for seventy years and who believes in me alone. As for those who are in their eighties and nineties, I shall stand on the day of resurrection and say to them, "Let into heaven any people you wish." ""

Sanad : Aisha.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1271] .

Qudsi Hadith No. 118 9

Anas-Bin-Malik said , " God's Messenger , may God's peace and blessings be upon him , said, ' Gabriel told me that God, the Almighty and Glorious , sa ys , " I swear by my Might and Glory , Soleness , my Creatures' N eed for me, my E stablishment above the T hrone, and my High P lace that I'm ashamed to punish my gray-haired Muslim servants. " ' At that moment, I saw the Messenger crying. I asked him, 'Oh, God's Messenger! Why are you crying?' The Messenger replied, 'I'm crying because God is ashamed to punish some people and they 're not ashamed to disobey God.'"

Sanad : Abu-Bakr-Bin-Ahmad-Bin-Al-Sindi via Ja**far-Bin-Ahmad-Bin-Muhammad via Yahya-Bin-Khidham-Bin-Mansur via Muhammad-Bin-**Abdullah Al-Ansari via Malik-Bin-Dinar via Anas-Bin-Malik.

Source : Hilyat Al-Awliya ' by Abu-Nu`aym Al-Asbahani.

Rating : Da` if [1272] .

Qudsi Hadith No. 1190

Anas said, "God, the Almighty and Glorious , says, ' Oh, child of Adam! Gray hair is a light of mine and I'm ashamed to burn my light in my fire for I'd be ashamed of myself. ""

Sanad : Abu-Al-Shaykh via [Dinar Abu-Mikyas Al-Habashi via] Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Matruk [1273] .

Qudsi Hadith No. 1191

Anas said that God's Messenger , may God's peace and blessings be upon him , said [that God said], " Gray hair is a light of mine. I pledged to myself to not burn my light in my hellfire. "

Sanad : Abu-Muhammad Lu ' lu ' -Bin-**Abdullah Al-Qaysari {in Baghdad} via Yahya-Bin-**Urs {in Mosul } via Qasim-Bin-Ibrahim via Abu-Umayyah {aka Al-Mukhatatt} via Malik via Al-Zuhri via Anas.

Source : Amali Abu-Sa`d Al-Na srawi by Al-Nas rawi.

Rating : Matruk [1274] .

Qudsi Hadith No. 1192

Anas-Bin-Malik said that God's Messenger , may God's peace and blessings be upon him , said that God, the Blessed and Sublime , says, " It is embarrassing for me to throw in hell people who se beards and hair turn gray while they're Muslim s . "

Sanad : Suwayd-Bin-Sa**id via Suwayd-Bin-**Abd-Al-`Aziz via Nuh [Bin-Dhakwan] via Ayyub [Bin-Dhakwan] via Al-Hasan via Anas.

Source : Musnad Abu-Ya**la by Abu-Ya**la Al-Mawsili.

Rating : Da` if [1275] .

Qudsi Hadith No. 1193

Anas said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , says, " I'm better than exposing my servants after I've concealed their misdeeds for I shall continue to forgive them as long as they continue to ask me for forgiveness. I 'm ashamed to throw in hell people whose beards and hair turn gray while they're Muslims. "

Sanad : Abdullah-Bin-Muhammad-Bin-Abd-Al-Aziz via Suwayd-Bin-Said via Suwayd-Bin-Abd-Al-Aziz via Nuh-Bin-Dhakwan via his brother Ayyub-Bin-Dhakwan via Al-Hasan via Anas.

Source : Al-Kamil Fi Dufa ' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [1276] .

Qudsi Hadith No. 1194

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "A stone cried out to God, 'My God and Master! I worshipped you for some thousand years and you you've kept me underground!' God replied, ' Aren' t you glad that I've kept you away from the gatherings of [corrupt] judges! '"

Sanad : Abu-Ishaq Ibrahim-Bin-Muhammad {from his old book} via Abu-Muawiyah Ubaydallah-Bin-Muhammad Al- Mu 'a ddib {our neighbor} via Mahmud-Bin-Khalid via Umar via Al-Awzai via Yahya-Bin-Abi-Kathir via Abu-Salamah via Abu-Hurayrah.

Source : Fawa ' id Tammam Al-Razi by Tammam-Bin-Muhammad Al-Razi.

Rating : Mawdu` [1277] .

Qudsi Hadith No. 1195

`Umar-Bin-Al-Khattab said that God's Messenger , may God's peace and blessings be upon him , said, " S arcophaguses of Christians and wetlands complained to God, 'Oh, Lord! You didn't create a place dirtier or more rancid than us. We receive those who're going to hell and those who disobeyed you.' The Almighty God, the Blessed and Sublime , replied, ' Keep quiet for the courts of [corrupt] judges are more rancid than you are. '"

Sanad : Zahir-Bin-Tahir via Abu-Bakr Al-Bayhaqi via Abu-Abdullah Muhammad-Bin-Abdullah Al-Bayyi via Abdullah-Bin-Jafar via Muhammad-Bin-Ahmad Al-Katib via Ahmad-Bin-Hafs via Imran-Bin-Ali Al-Khuzai via Abdullah-Bin-Al-Mubarak via Ismail via Al-Zuhri via Salim via his father via his father [Umar-Bin-Al-Khattab].

Source : Al-Mawdu`at Al-Kubra by Ibn-Al-Jawzi.

Rating : Mawdu` [1278] .

Qudsi Hadith No. 1196

Ibn-`Abbas said that God's Messenger , may God's peace and blessings be upon him , said, " Every Friday night, God, the Almighty and Glorious , descends [from heaven] to the worldly life with six hundred thousand angels and sits on a seat of light. God has in front of the Lord a tablet of red ruby that contains the names of those from the nation of Muhammad who acknowledge that God is visible and that God has a form and an image. God says [to the angels], ' These servants of mine didn't disbelieve in me and they followed the sunna (i.e. the teachings) of the Prophet and they didn't fear anyone for the sake of the Lord . Oh, my angels! I hold you as witnesses that I swear by my Might and Glory that I shall let them into heaven without judging them. '"

Sanad : Abu-Nahshal Abd-Al-Samad-Bin-Ahmad Al-Anbari { in a letter he wrote to me from Isfahan} via Abu-Al-Saadat Ahmad-Bin-Mansur via Abu-Al-Hasan Ali-Bin-Ibrahim Al-Karkhi {in his house in Herat} via Sulayman-Bin-Ahmad Al-Tabarani via Abdullah-Bin-Ahmad-Bin-Hanbal via his father via Mu ' ammil-Bin-Abd-Al-Rahman via Abu-Umayyah-Bin-Yala via Said Al-Maqburi via Ikrimah via Ibn-Abbas.

Source : Al-Abatil by Al-Juraqani.

Rating : Mawdu` [1279] .

Qudsi Hadith No. 1197

Abu-Umamah said that God's Messenger , may God's peace and blessings be upon him , said, "When God created the mind, God said to it, ' Come, ' and it came. Then God said to it, ' Leave ,' and it left. And then God said to the mind, ' I swear by my Might that I've never created anything more amazing than you. Based on you, I give and I take. And based on you , I reward and I punish. '"

Sanad : Ahmad-Bin-Dawud Al-Qawmasi via Abu-Hammad {aka Al-Walid-Bin-Shuja} via Said-Bin-Al-Fadl Al-Qurashi via Umar-Bin-Abi-Salih Al-Ataki via Abu-Ghalib via Abu-Umamah.

Source : Al-Dufa ' Al-Kabir by Al-Uqayli.

Rating : Da` if [1280] .

Qudsi Hadith No. 1198

Abu-Hurayrah said that God's Messenger , may God's peace and blessings be upon him , said, "When God, the Almighty and Glorious , created the mind, God said to it, ' Stand up, ' and it stood up. Then God said to it, ' Turn around, ' and it turned around. Then God said to it, ' Sit down ,' and it sat down. And then God said to the mind, ' I swear by my Might that I've never created anything that is better than you, more honorable than you, more gracious than you, or nicer than you. Through you I receive [thanks] and based on you I give [compensation]. Through you people know me and based on you I hold people accountable. And based on you I reward [the righteous] and punish [the

sinner] . ’”

Sanad : Ahmad-Bin-Zanjawayh Al-Qattan via Muhammad-Bin-Bakkar-Bin-Al-Rayyan via Hafs-Bin-Umar {the judge of Aleppo} via Al-Fadl-Bin-Isa Al-Raqashi via Abu-` Uthman Al-Nahdi via Abu-Hurayrah.

Source : Al-Mu` jam Al-Awsat by Al-Tabarani.

Rating : Da` if [1281] .

Qudsi Hadith No. 1199

A group of the sahabah said, “When God created the mind, God said to it ‘ Face me, ’ and it faced the Lord. Then God said to it, ‘ Turn around, ’ and it turned around. Then God said to it, ‘ Sit down, ’ and it sat down. Then God said to it, ‘ Speak, ’ and it spoke. Then God said to it, ‘ Be silent , ’ and it became silent . And then God said to the mind, ‘ I’ve never created anything that I like more than you and I’ve never created anything that is more honorable than you. Through you people know me, praise me, and obey me. Through you I receive [thanks] and based on you I give [compensation]. Based on you I hold people accountable. And based on you I reward [the righteous] and punish [the sinner]. The best thing I ’ve blessed you with is patience. ’”

Sanad : Al-Hakim [Al-Tirmidhi] via Al-Hasan via a group of the sahabah.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1282] .

Qudsi Hadith No. 1200

Jabir said that God’s Messenger , may God’s peace and blessings be upon him , said, “A man worshipped in a temple and then it rained. Grass grew and the man grazed his donkey. The man said to God, ‘Oh, Lord! If you had a donkey I ’d graze it with mine.’ When one of the prophets of the Children of Israel heard about this, the prophet wanted to pray to God to punish the man, so God revealed to the prophet, ‘ I hold servants accountable in proportion to their mental capacity. ’”

Sanad : Al-Husayn-Bin-Ismail Al-Muhamili via Abu-Al-Sa ' ib Salam-Bin-Junadah via Ahmad-Bin-Bashir via Al-Amash via Salamah-Bin-Kuhayl via ` Ata ‘ via Jabir.

Source : Al-Kamil Fi Dufafa' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [1283] .

Qudsi Hadith No. 1201

Jabir said that God’s Messenger , may God’s peace and blessings be upon him , said, “ When God, the Sublime , spoke to Moses, may peace be upon him , from the mount (Mount Sinai) [to give him the commandments], God spoke to him in a voice that was different from the voice that God had spoke n to him in when the Lord called Moses [to instruct him to go to Pharaoh]. Moses said to God, ‘Oh, my Lord! This is the same voice that you ’d spoke n to me in earlier.’ God replied, ‘ I [just] spoke to you in a voice that has the strength of ten thousand tongues and I can speak in any voice I wish. ’ When Moses returned to the Children of Israel, they asked him, ‘Describe for us the voice of the Merciful [God].’ Moses replied, ‘I can’t. It’s like a deafening thunderbolt.’”

Sanad : Abdullah-Bin-Jafar via Ibrahim-Bin-Muhammad-Bin-Al-Hasan via Yusuf Al-Qattan via Ali-Bin-Asim via Al-Fadl-Bin-` Isa via Muhammad-Bin-Al-Munkadir via Jabir.

Source : Hilyat Al-Awliya ‘ by Abu-Nu` aym Al-Asbahani.

Rating : Da` if [1284] .

Qudsi Hadith No. 1202

Ata ' said, “Ali-Bin-Abi-Talib was asked, ‘Does astrology have an origin?’ Ali replied, ‘Yes. There was a prophet named Joshua son of Nun . The people of Joshua told him, “ We will not believe in you until you teach us how creation started and how it will end. ” So God, the Sublime , sent a cloud and it rained and the mountain became soaked with pure water. Then God sent the sun, the moon, and the stars to orbit the water. Then God told Joshua son of Nun to go with his people up the mountain. They went and sat on the soaked mountain and they learned how the creation started and how it would end from the positions of the sun, the moon, and the stars and from the hours of night and day. They knew when they would die and when they would get sick. They knew what children they would have. And they knew who would have children and who wouldn’t. They remained that way for a short period of time. Then [Prophet] David, may peace and blessings be upon him , fought them because they were unbelievers. They sent to fight David those who were not destined to die and kept those who were destined to die at home. So the ones who were being killed were companions of David and none of them (the people of Joshua) were being killed. So David said to God, “ My Lord! I’m fighting and obeying you and they’re fighting and disobeying you but my companions are being killed and none of them are being killed. ” So God revealed to David, “ I taught them how the creation started and how it would end so they sent to fight you those who were not destined to die and kept those who were destined to die at home and that’s why the ones who’re being killed are your companions and none of them are being killed. ” David asked God, “ How did you teach them? ” God replied, “ From the positions of the sun, the moon, and the stars and from the hours of night and day. ” Then David prayed to God to pun ish them. So the sun was held back and the hours of day increased. The increase confused them and they were able to do their calculations. ’Ali said, ‘Thereafter it became detestable to look at

the stars [for guidance].'"

Sanad : Al-Khatib via `Ata ' .

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Da` if [1285] .

Qudsi Hadith No. 1203

Al-Bara ' said that God's Messenger , may God's peace and blessings be upon him , said that God, the Sublime , says, " I blessed my servants with four traits : I made animals eat grain , otherwise kings and queens would hoard grain lik e they hoard gold and silver; I made bodies become rancid, otherwise people would never bury their loved ones; I made happiness that overcome s sadness, otherwise people wouldn't procreate; and I made life short and hope long, otherwise life would be ruined and people wouldn't enjoy their lives. "

Sanad : Muhammad-Bin-Abd-Al-Aziz Al-Bardhai via Ali-Bin-Ibrahim Al-Attar via Abu-Al-Layth Said-Bin-Ahmad Al-Anmati via Muhammad-Bin-Yahya Al-Ushnani {in Qantarat Al-Ushnan [in Baghdad]} via Yahya-Bin-Main via Abdullah-Bin-Idris Al-Awdi via Shubah via Amr-Bin-Murrah via `Abd-Al-Rahman-Bin-Abi-Layla via Al-Bara ' .

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu` [1286] .

Qudsi Hadith No. 1204

Abu-Bakr Al-Siddiq said that God's Messenger , may God's peace and blessings be upon him , said that God, the Almighty and Glorious , said, " If you want my mercy, be merciful to my creatures. "

Sanad : Yahya-Bin-Abd-Al-Baqi Al-Adhani via Harun-Bin-Dawud Al-Najjar via Khalid-Bin-Umar Al-Umawi via Al-Layth-Bin-Sad via Yazid-Bin-Abi-Habib via Abu-Abdullah Al-Sunabihi via Abu-Bakr Al-Siddiq.

Source : Makarim Al-Akhlaq by Al-Tabarani .

Rating : Mawdu` [1287] .

Qudsi Hadith No. 1205

Kulayb Al-Juhani said, "God, the Almighty and Glorious , said, ' If vanity (i.e. self-righteousness) were not worse than committing sin, I would make my believing servants immune to committing sin. '"

Sanad : Abu-Al-Shaykh [Al-Asbahani] via Kulayb Al-Juhani.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 1206

Jabir-Bin-` Abdullah said [that God's Messenger , may God's peace and blessings be upon him , said], "On the day of resurrection, three will appear in front of God [to complain] : the Qur ' an, the mosque, and the descendents of the Messenger. The Qur ' an will say to God, 'Oh, my Lord! They pierced me and tore me up. ' The mosque will say to God, 'Oh, my Lord! They ruined me, shut me down, and neglected me.' And the descendants of the Messenger will say to God, 'Oh, our Lord! They killed us, expelled us, and drove us away.' I 'll genuflect [in front of God] to judge between them. God, the Blessed and Sublime , will say to me, ' I'll do that . '"

Sanad : Jabir-Bin-` Abdullah.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1288] .

Qudsi Hadith No. 1207

Anas said, "When servants [of God] say, 'Oh, Lord! Forgive us,' and they 've sin ned , the angels say to God, 'Oh, Lord! These servants are not qualified to be forgiven.' God replies, ' But I'm qualified to forgive them! '"

Sanad : Al-Hakim via Anas.

Source : Kanz Al-` Ummal by Al-Muttaqi Al-Hindi.

Rating : Unrated.

Qudsi Hadith No. 120 8

Abu-Hurayrah said, "God, the Almighty and Glorious , sa id , ' These s igns show that I'm instilled in the hearts of my servants: b eliev ing in my fate and destiny, not complain ing about me [when afflicted with a calamity], not say ing that I'm slow [to answer prayers], and humbling before me. '"

Sanad : Abu-Hurayrah.

Source : Musnad Al-Firdaws by Al-Daylami.

Rating : Da` if [1289] .

Qudsi Hadith No. 1209

Al-Ghazali said, “God, the Sublime , said, ‘ Neither my earth nor my heaven fits me but the kind righteous heart of my believing servant does fit me. ’ ”

Sanad : Al-Ghazali.

Source : Ihya ‘ ` Ulum Al-Din by Al-Ghazali.

Rating : Matruk [1290] .

Qudsi Hadith No. 1210

Anas-Bin-Malik said, “God, the Almighty and Glorious , said, ‘ Nothing fits me except the heart of my beloved believing servant. ’”

Sanad : Anas-Bin-Malik.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1291] .

Qudsi Hadith No. 1211

Abdullah-Bin-Munayn said, “While I was sitting in the mosque, Qatadah-Bin-Numan came and sat down. Qatadah spoke and people gathered around him. Qatadah told me, ‘Oh, Ibn-Munayn! Take us to Abu-Said Al-Khudri for I’ve been told that he’s sick.’ We went to Abu-Said and found him lying , raising one leg above the other. We greeted him and sat down. Qatadah raised his hand and pinch Abu-Said forcefully. Abd-Sad said to Qatadah, ‘You hurt me.’ Qatadah replied, ‘That was my intention. Didn’t you hear God’s Messenger , may God’s peace and blessings be upon him , saying, “ When God finished creating the Lord’s creatures, God lay and placed one leg above the other and said, “ No one should do that [1292] ” ’ ? Abu-Sa` id said, ‘Indeed.’”

Sanad : Abu-Ishaq Ibrahim Al-Hizami via Muhammad-Bin-Fulayh via Said-Bin-Al-Harith via Abdullah-Bin-Munayn.

Source : Al-Sunnah by Ibn-Abi-` Asim.

Rating : Matruk [1293] .

Qudsi Hadith No. 1212

God said, “ I was an unknown treasure and I wanted to be known. So I created the creatures and introduced myself to them and they’ve come to know me. ”

Sanad : Ibn-` Iraq.

Source : Tanzih Al-Shariah by Ibn-Iraq.

Rating : Mawdu` [1294] .

Qudsi Hadith No. 1213

Abu-Hurayrah said [that God’s Messenger , may God’s peace and blessings be upon him , said], “God, the Sublime , assigned angels to provide for the children of Adam according to their ranks . Then God said to the angels, ‘ Make sure that all servants of mine who work diligently are provided for from the heave n s, the earth, and the children of Adam. When my servants ask for their provisions , give the ir provisions to them . When they work justly , be gracious and generous toward them. And when they transgress and perform unlawful deeds , give them only what they’re entitled to , according to their rank s , and nothing else . ’”

S anad : Muhammad-Bin-Al-H usayn -Bin-Al-Khalil {in Nasa [1295] } via Al-Qatawani via Sinan via Riyah Al-Qaysi via Abu-Hurayrah.

Source : Kanz Al-Ummal by Al-Muttaqi Al-Hindi and Rawdat Al-Uqal a ‘ by Ibn Hibban .

Rating : Unrated.

Qudsi Hadith No. 1214

Ibn-` Abbas said that God’s Messenger , may God’s peace and blessings be upon him , said, “When people dress haughtily, walk arrogantly, and speak pompously, God, the Almighty and Glorious , says, ‘ I swear by me that I shall make them afraid of one another. ’”

Sanad : Abu-Fadalah [Faraj-Bin-Fadalah] via Al-Awzai via Makhul via Ibn-Abbas.

Source : Masawi ‘ Al-Akhlaq by Al-Khara 'i ti.

Rating : Da` if [1296] .

Qudsi Hadith No. 1215

Ibrahim said, “When people say to one another, ‘Oh, you dog! Oh, you donkey! Oh, you pig!’ God says to them, on the day of resurrection, ‘ Did I create them dogs or donkeys or pigs! ’”

Sanad : Abu-Muawiyah via Al-Amash via Ibrahim.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Unrated.

Qudsi Hadith No. 1216

Al-Hasan said, “I asked Hudhayfah about the knowledge of the innermost (` Ilm Al-Batin [1297]). Hudhayfah replied. ‘I asked God’s Messenger , may God’s peace and blessings be upon him , about the knowledge of the innermost and he replied, “I asked Gabriel about the knowledge of the innermost and he replied, ‘I asked God, the Almighty and Glorious , about the knowledge of the innermost and the Lord replied, “ Oh, Gabriel! It’s a secret between me and my loved ones, supporters, and chosen ones. I instill it in their hearts and it is un seen by any close angel or sent messenger. ”””””

Sanad : Al-Hasan.

Source : Tanzih Al-Shari`ah by Ibn-Iraq.

Rating : Mawdu` [1298] .

Qudsi Hadith No. 1217

So-and-so son of so-and-so said that God’s Messenger , may God’s peace and blessings be upon him , said [to the s ahabah], “When you offer the ` Asr Salat, the angels of night and day gather with you. When you finish the salat, the angels of day ascend [to heaven] and the angels of night remain. And when you offer the Fajr Salat, the angels also gather with you. When you finish the salat, the angels of night ascend and the angels of day remain with you. When the angels come to the Lord, God—who knows more than the angels —asks them, ‘ How were my servants when you left them? ’ The angels reply, ‘ Our Lord! They were praying when we reached them and they were praying when we left them. There is a servant of yours amongst them who knows that anything good that is given to them is from you and anything bad that is taken away from them is from you.’ God tells the angels, ‘ Give my servant more blessings. ’ The angels reply, ‘Our Lord! There is nothing more to give.’ God tells the angels, ‘ Scare my servant ’ and the angels lessen the blessings given to the servant. After the servant is subjected to trial, God asks the angels, ‘How was my servant during trial?’ They reply, ‘Our Lord! The servant was the most thankful servant during good times and the most patient servant during bad times.’ God tells the angels, ‘ Record my servant as one of those who never change or alternate until the servant meet s me [on Judgment Day to be rewarded]. ’”

Sanad : Abu-Al-Ahwas via Ata ' -Bin-Al-Sa ' ib via Abd-Al-Rahman-Bin-Abi-Layla via so-and-so son of so-and-so.

Source : Al-Zuhd by Hannad-Bin-Al-Sari.

Rating : Unrated.

Qudsi Hadith No. 1218

Al-Hasan said, “I’ve been told that God’s Messenger , may God’s peace and blessings be upon him , said, ‘The descendants of Adam were paraded in front of him. Adam saw the short, the tall, and those in between. Adam saw the black, the white, and those in between. And Adam saw the pretty, the ugly, and those in between. Adam asked God, “ My Lord! Why didn’t you create all you r servants equal? ” God replied, “ Oh, Adam! I wanted to be thanked [for the blessings I provide d] . ” ”

Sanad : Ibn-Bashar via Ibn-Abi-Adiyy via Awf via Al-Hasan [Al-Basri].

Source : Tahdhib Al- Athar by Al-Tabari .

Rating : Unrated.

Qudsi Hadith No. 1219

Al-Muhasir-Bin-Habib said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Sublime , said, “ I do not accept all the talk of scholars. I look at their work and desire and if their work and desire are done for my sake, I make their work and desire a sign of their praise of me and a sign of their composure even if they don’t talk. ”

Sanad : Muhammad-Bin-Al-Mubarak via Baqiyyah via Sadaqah-Bin-` Abdullah-Bin-Suhayb via Al-Muhasir-Bin-Habib.

Source : Sunan Al-Darimi by Al-Darimi.

Rating : Da` if [1299] .

Qudsi Hadith No. 1220

Abu-Al-Darda ‘ said, “God, the Almighty and Glorious , says, ‘ The righteous are eager to meet me and I’m more eager to meet them . ’ ”

Sanad : Abu-Al-Darda ‘ .

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1300] .

Qudsi Hadith No. 1221

Anas-Bin-Malik said that God’s Messenger , may God’s peace and blessings be upon him , said, “When orphans cry , their tears fall into the palm of the Merciful [God] , the Sublime . God says, ‘ Who made these orphans, whom I buried their parents, cry? I shall let into heaven whosoever quiets them. ’”

Sanad : Abu-Al-Husayn Ahmad-Bin-Muhammad Al-Simnani via Ahmad {aka Ibn-Isa-Bin-Muhammad Al-Washa ' via Musa-Bin-Isa Al-Baghdadi {in Ramla in the year 250} via Yazid-Bin-Harun via H umayd Al-Tawil via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Matruk [1301] .

Qudsi Hadith No. 1222

Anas-Bin-Malik said, “God, the Almighty and Glorious , says, ‘ I swear by my Might, Glory, Greatness, and Elevation above my Throne that I shall protect my believing servants from life and its comfort s and luxur ies the way compassionate shepherds protect their camels from other camels and places of danger. ’”

Sanad : Anas-Bin-Malik.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1302] .

Qudsi Hadith No. 1223

Zayd-Bin-Arqam said, “God, the Almighty and Glorious , says, ‘ I’m amazed by three servants: those who think they’re safe from hellfire when they know they’ll be thrown in it, those who ’re content with the worldly life when they know they won’t live forever, and those who’re neglectful when they’re not neglected. ’ ”

Sanad : Zayd-Bin-Arqam.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1303] .

Qudsi Hadith No. 1224

Anas-Bin-Malik said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Sublime , says, “ Oh, c hild of Adam! I’m your necessary shelter, so work to obtain your shelter. You can shelter yourself from all people but you can’t shelter yourself from me! ”

Sanad : Al-Hasan-Bin-Abi-Talib via Abu-Umar Muhammad-Bin-Al-Husayn Al-Bistami via Ahmad-Bin-Abd-Al-Rahman-Bin-Al-Jarud via Muhammad-Bin-Abd-Al-Malik Al-Daqiqi andUthman-Bin-Khurrazadh Al- Antaki and Abbas-Bin-Muhammad Al-Duri viaAffan-Bin-Muslim via Shu` bah via Abu-Al-Tayyah via Anas-Bin-Malik.

Source : Tarikh Baghdad by Al-Khatib Al-Baghdadi.

Rating : Mawdu [1304] .

Qudsi Hadith No. 1225

Anas said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Almighty and Glorious , says, “ Oh, child of Adam! The first [unintentional] look [at something haram] is excusable. But why the second look? ”

Sanad : Al-Rabi` via Al-Hasan via Anas.

Source : Al-Zuhd by Waki` -Bin-Al-Jarrah and Al-Firdaws by Al-Daylami.

Rating : Da` if [1305] .

Qudsi Hadith No. 1226

Abu-Hurayrah said, “God, the Almighty and Glorious , says to the servants of the Lord on the day of resurrection, ‘ Do you see any dead people around? ’”

Sanad : Abu-Hurayrah.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1306] .

Qudsi Hadith No. 1227

Anas-Bin-Malik said, “God, the Almighty and Glorious , says, ‘ My servants become sad i f I make life difficult for them when that brings them closer to me, and they become happ y if I make life easy for them when that drives them away from me ! ’ ”

Sanad : Anas-Bin-Malik.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1307] .

Qudsi Hadith No. 1228

Ibn-` Abbas said that God’s Messenger , may God’s peace and blessings be upon him , said that God, the Blessed and Sublime , said, “ Fasting is for me and I give rewards for it. Those who give to charity are giving loans to me. And those who offer salat are talking to me. ”

Sanad : Ahmad-Bin-Muhammad Al-Bistam via Ibn-Quhzadh via Asram-Bin-Hawshab via Qurrah-Bin-Khalid Al-Sadusi via Al-Dahhak via Ibn-` Abbas.

Source : Al-Kamil Fi Duafa ' Al-Rijal by Ibn-Adiyy.

Rating : Da` if [1308] .

Qudsi Hadith No. 1229

` Ali-Bin-Abi-Talib said, “God, the Almighty and Glorious , said, ‘ Oh, child of Adam! Pay at tention to your sins and not the sins of others. And ask for the blessing s of God and not the blessings of others. And do not make people despair of God’ s mercy when you yourself are seeking it. ’”

Sanad : Ibn-La l via Dawud-Bin-Sulayman Al-Ghazi via ` Ali-Bin-Abi-Talib.

Source : Al-Firdaws by Al-Daylami and Tanzih Al-Shariah by Ibn-Iraq.

Rating : Da` if [1309] .

Qudsi Hadith No. 1230

Ibn-` Abbas said, “God, the Almighty and Glorious , said, ‘ The best thing people can do to protect themselves is eat less food . ’”

Sanad : Ibn-` Abbas.

Source : Al-Firdaws by Al-Daylami.

Rating : Da` if [1310] .

[5] See sources.

[6] Al-` Imran:91.

[7] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[8] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Note: Hadith rating by Al-Hakim in Al-Mustadrak is considered unreliable by many hadith scholars and therefore a confirmation of Al-Hakim’s rating by Al-Dhahabi is vital.

[9] Al-Muddathir:56.

[10] Rated hasan by Al-Tirmidhi. Al-Tirmidhi states that the reporting of Suhayl is not very reliable. Al-Tirmidhi also states that Suhayl is the only one to report this hadith via Thabit.

[11] Rated daif by Al-Haythami in Majma Al-Zawa ‘ id. Al-Haythami states that the reporting of Abdullah-Bin-Rashid is unreliable. Abu-Hasan-Bin-Al-Qattan states that the reporting ofAbd-Al-Rahman-Bin-Ziyad is also unreliable.

[12] Rated da if by Al-Haythami. Al-Haythami in Majma Al-Zawa ‘ id and Al-Dhahabi in Mizan Al-I` tidal state that the reporting of Abu-Zilal Al-Qasmali is not reliable.

[13] Al-Rahman:60.

[14] Disciples of the Prophet.

[15] Rated matruk by Ibn-Hibban. Ibn-Hibban states that Bishr-Bin-Al-Husayn fabricates hadith.

[16] Rated m atruk by Ibn-Hibban. Ibn-Hibban states that the reporting of Abu-Al-Salt Abd-Al-Salam-Bin-Salih Al-Harawi is not acceptable. Al-Hakim also states that the reporting of Abu-Ali Ahmad-Bin-` Ali Al-Ansari is not reliable.

[17] Rated matruk by Al-Dhahabi in Mizan Al-Itidal. Al-Dhahabi states that the reporting ofAbdullah-Bin-Ahmad-Bin-` Amir and his father is very unreliable .

[18] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[19] Rated mawduby Ibn-Iraq. Ibn-` Iraq states that Harun-Bin-Rashid is unknown.

[20] Rated daif by Al-Bazzar. Al-Bazzar states that the reporting ofAbdullah-Bin-Ibrahim-Bin-Abi- Ghamrah is unreliable .

[21] Rated da` if by Al-Suyuti. Note: Al-Suyuti states that hadiths reported by Al-Daylami in Musnad Al-Firdaws, like this hadith and all the hadiths reported by Al-Daylami in this book, are generally unreliable.

[22] Dhikr is the remembrance of God by any means especially reading the Qur ‘ an. It is sometimes expressed by repetitive chanting of the names of God and expressions of praise and submission.

[23] Rated daif by Al-Baghawi . Al-Baghawi states that Ibn-Lahiah and Darraj Abu-Al-Samh are unreliable hadith narrators .

[24] A city in the Aleppo Governorate in Syria.

[25] Rated daif by Al-Suyuti in Jam Al-Jawami` .

[26] Rated daif by Al-Suyuti in Jam Al-Jawami` .

[27] Rated daif by Al-Suyuti in Jam Al-Jawami` .

[28] Rated sahih by Al-Busiri in Misbah Al-Zujajah. Also rated sahih by Al-Mundhiri in Al-Targhib Wa Al-Tarhib and by Al-Albani in Sahih Al-Targhib.

[29] Rated sahih by Ahmad Muhammad Shakir.

[30] Rated daif by Al-Busiri and Al-Haythami. Al-Busiri states that Yazid Al-Raqashi is unreliable. Al-Haythami s tates in Majma Al-Zawa'id that the sanad of this hadith contains frauds.

[31] Rated daif by Ibn-Hajar in Al-Taqrib who states that the reporting of Ismail-Bin-Muslim Al-Makki is unreliable.

[32] Rated daif by Al -Fadl-Bin-Sahl and Ibn-Adi yy. They state that the reporting of Ibrahim-Bin-Mahshar Al-Baghdadi is unreliable.

[33] His full name is Natil-Bin-Qays Al-Hizami Al-Shami.

[34] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[35] Hud:15-16.

[36] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[37] Rated sahih by Al-Albani.

[38] Located 85 km SW of Damascus.

[39] Sanctioned by Islamic law.

[40] Forbidden by Islamic law.

[41] The Qur'an is divided into seven approximately equal sections known as manazil (singular, manzil) to facilitate reading the Qur'an for those who want to read the entire Qur'an in seven days. The first manzil is from Al-Fatihah through Al-Nisa'. The second is from Al-Ma'idah through Al- Tawbah . The third is from Yunus through Al-Nahl. The fourth is from Al-Isra' to Al-Furqan. The fifth is from Al-Shu`ara' to Ya-Sin. The sixth is from Al-Saffat through Al-Hujurat. And the seventh is from Qaf to Al-Nas.

[42] Shaitan.

[43] Prayer.

[44] Rated d a`if by Ibn-Hajar. Ibn-Hajar s tates that Shahr-Bin-Hawshab is unreliable.

[45] Rated da`if by Ibn-Hajar. Ibn-Hajar states that Shahr-Bin-Hawshab is unreliable.

[46] Rated daif by Al-Uqayli. Al-Uqayli states in Al-Du afa' that Al-Harith-Bin-Ghassan is unreliable.

[47] Rated matruk by Al-Dhahabi who states in Mizan Al-I`tidal that Abu-Junadah is accused of lying. Ibn-Hibban also states that Abu-Junadah is unreliable. And Ibn-Hajar states in Al-Taqrib that Khaythamah is an incompetent hadith narrator .

[48] Rated daif by Ibn-Uyaynah, Abu-Hatim, Al-Nasa'i, and Al-Daraqutni who state that Yahya-Bin-`Ubaydallah is unreliable .

[49] Rated daif by Ibn- Hajar who states in Al-Taqrib that Hamzah-Bin-Abi-Muhammad andAbdullah-Bin-Dinar are unreliable hadith narrator s.

[50] Rated daif by Ibn-Hajar who states in Al-Tahdhib that Al-Rabi-Bin-Anas is unreliable.

[51] Rated dai f by Al-Suyuti. Also, Ibn-Adiyy states in Al-Kamil that the reporting of Al-Hakam Al-Ayli is unreliable.

[52] Rated daif by Al-Dhahabi. Al-Dhah abi states in Siyar Alam Al-Nubala' that the reporting of Uthman-Bin-Abd-Al-Rahman is unreliable.

[53] Sijjin: a wadi in hell.

[54] Illiyyin (nominativeIlliyyun): the highest place in heaven.

[55] Rated da`if by Ahmad-Bin-Hanbal. Ibn-Hanbal and Ibn-Hibban state that hadiths reported by Abu-Bakr-Bin-Abi-Maryam are unreliable because Abu-Bakr didn't have a good memory.

[56] Rated daif by Al-Daraq utni, Al-Nasa'i, and Al-Bukhari who state that t he reporting ofUbayd-Bin-Ishaq Al-`Attar is unreliable.

[57] Rated mawduby Ibn-Iraq.

[58] Rated da`if by Al-Albani.

[59] Rated matruk by Ibn-Hajar.

[60] Pilgrimage to Mecca when hajj is not in session.

[61] Charitable tax.

[62] Al-Nazi`at:2.

[63] Rated mawdu` by Al-Mundhiri.

[64] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[65] Rated Sahih by Al-Albani.

[66] Spirits other than angels.

[67] Rated daif by Al-Al bani in Daif Al-JamiAl-Saghir. Also, Al-Daraqutni states that the reporting of Abu-Al-Abbas-Bin-Masruq is not reliable.

[68] Rated daif by Ibn-Iraq. Ibn-Iraq states in Tanzih Al-Shariah that the reporting of Nawfal-Bin-Sulayman Al-Huna'i is unreliable.

[69] Rated da` if by Al-Suyuti. This hadith is also reported by Al-Daylami.

[70] Rated Sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[71] Rated Sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[72] Before the arrival of Islam, Arabs used to curse the time thinking that the time was the cause of their troubles. God says whoever curses the time is cursing God since God is the one who created the time and God is the cause of everything. An example of cursing the time is when someone tells someone else, "I hate the day that you were born on."

[73] The period before Islam is known in Islamic terminology as jahiliyah, or period of ignorance.

[74] Al-Jathiyah:24.

[75] Rated sahih by Ibn-Hibban.

[76] Servants are asked to help the needy and be compensated in the hereafter.

[77] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[78] Rated sahih by Ahmad Shakir.

[79] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[80] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id and by Al-Albani in Al-Silsilah Al-Sahihah.

[81] Before Islam, Arabs used to call grapes and wine "karm". The word "karm" is derived from the word "karam", which means grace and generosity. To discourage associating grace and generosity with wine, Islam discouraged the use of the word "karm" when referring to grapes or wine.

[82] Rated hasan by Al-Dhahabi and Ibn-Hajar who state in Mizan Al-I` tidal and Al-Taqrib respectively that the reporting of Abu-Bakr-Bin-Yahya Al-Ansari is not entirely reliable.

[83] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah and by Ibn-Hibban in Sahih Ibn-Hibban.

[84] Al-A` raf:172 .

[85] Rated sahih by Al-Hakim and Ahmad Shakir.

[86] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[87] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[88] Rated sahih by Al-Albani.

[89] Rated sahih by Al-Albani.

[90] Al-A` raf:172.

[91] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Ja` far-Bin-Al-Zubayr is unreliable .

[92] Rated sahih by Ahmad Shakir.

[93] Rated sahih by Ahmad Shakir.

[94] Sura is a chapter of the Qur ' an. A verse is known as ayah.

[95] Al-Zukhruf:1–4.

[96] Al-Masad:1.

[97] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[98] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[99] Rated sahih by Al-Albani.

[100] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[101] Nun (N) is the twenty-fifth letter of the Arabic alphabet. The word nun, when spelled out, has two other meanings in Arabic: a whale and an inkwell. Scholars have disagreed as to what nun means here. However, since nun is written in the letter form (N) and not spelled out, it should be treated like other obscure letters mentioned elsewhere in the Qur ' an, which are left unsatisfactorily explained by almost all scholars.

[102] Al-Qalam:1.

[103] Rated daif by Al-Haythami and Al-Bukhari who state that the reporting of Mu ' ammal-Bin-Ismail is unreliable .

[104] The preserved tablet where predestination is kept.

[105] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[106] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah and by Al-Munawi in Al-Jami ` Al-Azhar.

[107] Al-Qalam:1.

[108] Rated mawduby Ibn-Adiyy and by Al-Dhahabi in Mizan Al-Itidal. Ibn-Adiyy states that Muhammad-Bin-Wahb Al-Dimashqi is a very unreliable narrator.

[109] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir and by Al-Haythami in Majm a Al-Zawa'id. Al-Haythami states that the reporting of Malik-Bin-Yahya-Bin-` Amr -Bin-Malik Al-Nukri is unreliable.

[110] Rated daif by Al-Iraqi in Ihya ' Ulum Al-D in. Also, rated daif by Ahmad. Ahmad states that the reporting of Abu-Farwah Al-Ruhawi is unreliable.

[111] Rated daif by Al-Haythami in Majma Al-Zawa ' id.

[112] Rated da` if by Al-Suyuti.

[113] Rated daif by Al-Albani in Daif Al -JamiAl-Saghir. Also, Yahya-Bin-Main states that the reporting of Yahya-Bin-` Isa Al-Ramli is unreliable.

[114] Rated daif by Ahmad. Ahmad, Ibn-Hibban, and Yazid-Bin-Abdirabbih state that the reporting of Abu-Bakr Bin-` Abdullah-Bin-Abi-Maryam is unreliable.

[115] Rated da` if by Al-Suyuti.

[116] Rated daif by Abu-Hatim . Ibn-Abi-Hatim states that his father Abu-Hatim said that Al-Qasim-Bin-Hizzan and Al-Hajjaj-Bin-Ilat were not contemporaries.

[117] Al-A` raf:172–173.

[118] Al-Ahzab:7.

[119] Al-Rum:30.

[120] Al-Najm:56.

[121] Al-A` raf:102.

[122] Yunus:74.

[123] Maryam:16–22.

[124] See verse 24 of the Sura of Maryam.

[125] Rated hasan by Al-Hakim and confirmed as hasan by Al-Dhahabi.

[126] Ritual ablution.

[127] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[128] Call to prayer.

[129] Rated da` if by Al-Haythami and Ibn-H ibban who state that Ziyad-Bin-Al-Mundhir is unreliable.

[130] Rated sahih by Al-Tirmidhi.

[131] Rated matruk by Ibn-Hajar. Ibn-Hajar says that the reporting of Abu-Harun Al-` Abdi is extremely unreliable.

[132] Rated sahih by Al-Dhahabi in Tarikh Al-Islam.

[133] Hajar is a village near Medina where drinking jars were made.

[134] Zamzam is a well near Kaaba in Mecca.

[135] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[136] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[137] Raka (pl. rakaat) is a subdivision of salat that includes a bow, two prostrations, recitations of verses of the Qur ' an, and praises of the Lord.

[138] Maryam:57.

[139] A good deed is known as hasanah (pl. hasanat). Hasanah also refers to the reward that one receives when a good deed is performed.

[140] A bad deed is known as sayyi ' ah (pl. sayyi ' at). Sayyi ' ah also refers to the penalty that one receives when a bad deed is performed.

[141] Rated daif by Ibn-Hajar who states in Al-Taqrib that the reporting of Abu-Jafar Al-Razi is unreliable. Ibn-Hibban and Abu-Zurah Al-Razi also state that Abu-Jafar Al-Razi is unreliable.

[142] The migration of Muhammad and the sahabah from Mecca to Medina.

[143] Rated daif by Ibn-Hajar. Ibn-Hajar states in Al-Taqrib that the reporting of Abu-Jafar Al-Razi is unreliable. Also, Ibn-Hibban and Abu-Zurah Al-Razi state that Abu-Jafar Al-Razi is unreliable.

[144] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah and by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[145] The crier who calls the adhan.

[146] Rated mawduby Al-Alban i. Al-Albani states that Muhammad-Bin-Yala, Umar-Bin-Subh, and Ziyad Al-Ammi are all unreliable narrators.

[147] A night prayer with an odd number of rak`as.

[148] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[149] Rated Hasan by Al-Mundhiri in Al-Targhib.

[150] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[151] Mawali: non-Arab Muslims.

[152] The direction of prayer. It was initially Al-Aqsa Mosque in Jerusalem and then changed to Kaaba in Mecca.

[153] Rated daif by Al-Haythami who states in Majma Al-Zawa'id that ` Isa-Bin-Al-Musayyab Al-Bajali is unreliable.

[154] Rated daif by Ibn-Main. Ibn-Main states that the reporting ofAbd-Al-Rahman-Bi n-Al-Nu`man Al-Ansari is not reliable.

[155] Rated sahih by Al-Busiri in Misbah Al-Zujajah. Also rated sahih by Al-Albani in Sahih Al-Targhib and Al-Silsilah Al-Sahihah.

[156] Rated sahih by Ahmad Shakir.

[157] Rated sahih by Ahmad Shakir.

[158] Rated hasan by Al-Albani in Sahih Al-Targhib.

[159] Rated sahih by Ahmad Shakir.

[160] Rated daif by Yahya-Bin-Main who states that the reporting of Mamar via Said Al-Jurayri is unreliable.

[161] Rated sahih by Al-Tirmidhi.

[162] Rated sahih by Ibn-Khuzaymah.

[163] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and by Al-Hakim in Al-Mustadrak.

[164] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[165] Voluntary prayers.

[166] Rated sahih by Al-Albani in Sahih Al-Targhib.

[167] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[168] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[169] Rated hasan by Al-Mundhiri in Al-Targhib.

[170] The angels of hell.

[171] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[172] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir, Al-Mundhiri in Al-Targhib Wa Al-Tarhib, and Al-Haythami in Majma Al-Zawa'id .

[173] Rated sahih by Al-Albani in Irwa ' Al-Ghalil and Sahih Al-Targhib.

[174] Rated sahih by Al-Mundhiri in Al-Targhib, Al-Haythami in Majma` Al-Zawa ' id, and Al-Albani in Irwa ' Al-Ghalil.

[175] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and by Ibn-Hibban in Sahih Ibn-Hibban.

[176] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir, Al-Mundhiri in Al-Targhib, and Al-Haythami in Majma Al-Zawa 'id.

[177] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir, Al-Mundhiri in Al-Targhib, and Al-Haythami in Majma Al-Zawa 'id.

[178] Rated daif by Al-Haytham i in Majma Al-Zawa ' id. Al-Haythami states that the reporting of Layth-Bin-Abi-Sulaym is unreliable.

[179] Rated sahih by Ibn-Khuzaymah.

[180] Rated matruk by Al-Hayt hami in Majma` Al-Zawa ' id. Al-Haytham states that the reporting of Sulayman-Bin-Salamah Al-Khaba'iri is very unreliable .

[181] Salat is called Al-Fatihah because without Al-Fatihah salat is invalid.

[182] Verse 2 of the Sura of Al-Fatihah.

[183] Verse 3 of the Sura of Al-Fatihah.

[184] Verse 4 of the Sura of Al-Fatihah.

[185] Verse 5 of the Sura of Al-Fatihah.

[186] Verses 6 and 7 of the Sura of Al-Fatihah.

[187] Mawla: a former slave.

[188] Rated sahih by Ahmad Shakir, Ibn-Khuzaymah in Sahih Ibn-Khuzaymah, and Al-Albani in Sahih Al-Jami ` Al-Saghir.

[189] Verse 1 of the Sura of Al-Fatihah.

[190] Rated matruk by Al-Daraqutni, Malik, Ibn-Main, Hisham-Bin-Urwah, Ibrahim-Bin-Said, Ahmad, Al-Nasa ' i, Abu-Hatim, Ibrahim Al-Juzajani, and Ibn-Hibban who state that the reporting of Ibn-Saman is very unreliable.

[191] Rated sahih by Al-Albani and Al-Arna ' ut.

[192] Rated da` if by Al-Baz zar. Al-Bazzar states in Al-Bahr Al-Zakhar that the reporting of Sulayman-Bin-Arqam is unreliable.

[193] Rated matruk by Al-Muttaqi Al-Hindi who states that the sanad of this hadith is weak and discontinuous.

[194] Rated sahih by Al-Muttaqi Al-Hindi in Kanz Al-` Ummal . Also rated sahih by Al-Albani in Sahih Al-Targhib.

[195] The first one being adhan.

[196] Rated sahih by Al-Tirmidhi.

[197] Al-An ' am:75.

[198] Rated hasan by Ali Al-Qari in Mirqat Al-Mafatih. Ali Al-Qari states that this hadith is mursal.

[199] Rated daif by Al-Mundhiri in Al-Targhib Wa Al-Tarhi b and by Al-Albani in Daif Al-JamiAl-Saghir . Al-Haythami says in Majma Al-Zawa'id that the majority of hadith scholars agree that Al-Fadl-Bin-` Isa Al-Raqashi is unreliable.

[200] Rated daif by Al-Mundhiri in Al-Targhib Wa Al-Tarhi b and by Al-Haythami in Majma Al-Zawa'id . Ibrahim-Bin-Yazid has been deemed an unreliable hadith narrator by Ibn-Al-Madini, Ad-Daraqutni, Ibn-Hibban, and Al-Barqi.

[201] Rated da` if by Al-Suyuti.

[202] The highest place in heaven.

[203] Rated daif by Al-Albani in Silsilat Al-Ahadith Al-Daifah. The reporting of ` Abdullah-Bin-Waqid has been deemed unreliable by Al-Nasa ' i, Al-Bukhari, and Ibrahim Al-Juzajani.

[204] Rated da` if by Al-Suyuti.

[205] Rated daif by Al-Busiri in Misbah Al-Zujajah due to the unreliability of Baqiyyah. Rated daif by Al-Albani in Daif Al-Jami Al-Saghir.

[206] Rated da` if by Al-Albani.

[207] Ghusl is the ritual of washing the entire body. It's required after sexual contact of any form, completion of menstrual cycle, giving birth, death, and conversion to Islam.

[208] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir. Also, Al-Bayhaqi states that this hadith is mursal.

[209] Rated da` if by Al-Albani. Also, Al-Haythami states that the reporting of Dawud-Bin-Al-Zibriqan is very unreliable.

[210] Rated daif by Ibn-Adiyy. Ibn-Adiyy states that the hadiths of Abu-Muti are weak.

[211] Rated da` if by Al-Suyuti.

[212] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir. Also, Al-Khatib in Tarikh Baghdad states that Salih- Bin-Bashir Al-Murri is very unreliable.

[213] Rated daif by Al-Dhahabi. Al-Dhahabi states in Mizan Al-Itidal that the report ing of Fayyad-Bin-Ghazwan is somewhat unreliable.

[214] Rate d daif by Al-Iraqi in Ihya' Ulum Al-Din. Also, Ibn-Adiyy and Abu-Hatim state that the reporting of Muhammad-Bin-Abi-Al-Sari is unreliable.

[215] Rated daif by Al-Iraqi in Ihya ' ` Ulum Al-Din.

[216] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[217] Rated matruk by Al-Mutta qi Al-Hindi. Al-Hindi states in Kanz Al-Ummal that the reporting of Ishaq-Bin-Abi-Yahya Al-Kabi is very unreliable.

[218] Rated matruk by Ibn-Hajar who states that both Ibrahim-Bin-Muhammad and Musa-Bin-` Ubaydah are unreliable hadith narrator s.

[219] Rated Hasan by Al- Albani in Sahih Al-Targhib.

[220] Rated daif by Al-Daraqutni who states that the reporting of Abu-Al-Abbas-Bin-Masruq is unreliable.

[221] Rated sahih by Al-Tirmidhi.

[222] Rated daif by Al-Albani in Daif Al-Jami Al-Saghir. Al-Mundhiri and Al-Tirmidhi state that Ismail-Bin-Muslim is an unreliable hadith narrator .

[223] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[224] Whenever a hadith starts with “oh, child of Adam”, it is a qudsi hadith since the Prophet is not known for using such an expression in regular hadith.

[225] The rest must be distributed amongst close relatives.

[226] Rated da` if by Al-Nasa ' i. Al-Nasa ' i states that Mubarak-Bin-Hassan is an unreliable hadith narrator .

[227] Rated daif by Al-Albani in Daif Al-Jami Al-Saghir. Also rated daif by Muhammad Khalil Harras. Also, Al-Mundhiri in Al-Targhib states that this hadith is mursal.

[228] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[229] The Ansar (or supporters) are the new Muslim converts from Medina who supported the Prophet and other Muslims from Mecca when they migrated from Mecca to Medina. The migrants are known as Muhajirun.

[230] A dry measure equal to four two-handfuls, or approx. 2.5 liters.

[231] Rated hasan by Al-Tirmidhi.

[232] Rated sahih by Al-Haythami in Majma Al-Zawa ' id, Al-Iraqi in Ihya ' ` Ulum Al-Din, and Al-Albani in Al-Silsilah Al-Sahihah.

[233] Rated matruk by Al-Daraqutni and Al-Bayhaqi who state that Y usuf-Bin-Al-Safar is a n extremely unreliable hadith narrator because he lies and makes up hadith.

[234] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[235] Rated da` if by Al-Albani.

[236] Rated matruk by Al-Bahiri.

[237] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir.

[238] Rated sahih by Ibn-Hibban.

[239] Al-Dhariyat:19.

[240] Rated daif by Al-Haythami and Al-Mundhiri who state in Majma Al-Zawa ' id and Al-Targhib respectively that Al-Harith-Bin-Al-Nu'man is an unreliable hadith narrator.

[241] Rated sahih by Ibn-Hibban.

[242] Rated mawduby Al-Albani in Silsilat Al-Ahadith Al-Daifah. Also, Ibn-Main states that Al-Husayn-Bin-Al-Hasan-Bin-Atiyyah Al-Awfi andAtiyyah-Bin-Sad Al-Awfi are unreliable hadith narrators .

[243] Rated matruk by Al-Suyuti.

[244] Rated matruk by Al-Suyuti. Al-Dhahabi, Al-Nasa ' i, and Al-Khatib state that Ibrahim-Bin-Hudbah makes up hadith. Also, Abu-Hatim states that Ibrahim-Bin-Hudbah is a liar.

[245] Rated da` if by Al-Albani.

[246] Rated da` if by Al- Albani . Also, Al-Dhahabi states that many of the people in the sanad are unknown.

[247] Rated sahih by Al- Dhahabi in Siyar A` lam Al-Nubala'.

[248] Rated sahih by Ahmad. This hadith is reported by Imam Ahmad in Sahifat Hammam-Bin-Munabbih, which includes exclusively sahih hadiths narrated by Hammam via Abu-Hurayrah.

[249] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir. Also, Ibn-Hajar in Fath Al-Bari states that the isnad of this hadith is weak.

[250] Rated daif by Abu-Hatim. Abu-Hatim states that Al-Ala'-Bin-Hilal is an unreliable hadith narrator.

[251] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[252] Rated sahih by Al-Bayhaqi.

[253] Rated sahih by Ibn-Khuzaymah.

[254] Rated hasan by Al-Tirmidhi.

[255] Rated sahih by Ibn-Khuzaymah.

[256] Rated sahih by Ahmad Shakir.

[257] Rated sahih by Al-A`zami.

[258] Rated da`if by Ahmad Shakir. Shakir states that Ibrahim Al-Hajari is an unreliable hadith narrator.

[259] Rated sahih by Ibn-Khuzaymah.

[260] Rated Hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[261] Rated Hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[262] Rated sahih by Al-Haythami in Majma` Al-Zawa'id.

[263] Rated hasan by Al-Tirmidhi.

[264] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[265] Rated daif by Ahmad-Bin-Hanbal. Ahmad, Abu- Zurah, Abu-Hatim, Al-Bukhari, Ibn-Khuzaymah, Ibn-Uyaynah, and Al-Daraqutni state that the reporting ofAli-Bin-Zayd is not reliable.

[266] Rated sahih by Al-A`zami.

[267] Abu-Al-Qasim is the kunyah of the Prophet.

[268] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[269] A cemetery in Medina.

[270] Rated sahih by Al-A`zami and Al-Albani.

[271] Rated hasan by Al-Tirmidhi. Ibn-Hajar in Al-Tahdhib and Al-Albani in Daif Al-Jami Al-Saghir s t ate that Qurrah-Bin-Abd-Al-Rahman is an unreliable hadith narrator. However, Ibn-Hibban in Al-Thi qat states that Qurrah-Bin-Abd-Al-Rahman is reliable.

[272] Rated daif by Ibn-Hajar in Al-Matalib Al-Aliyah, Al-Haythami in MajmaAl-Zawa ' id, and Al-Mundhiri in Al-Targhib.Abdullah-Bin-Muhammad, Abu-Zur'ah, Ibn-Main, Al-Nasa ' i, Al-Azdi,Ali-Bin-Al-Junayd, Ibn-Hibban, Abu-Bakr-Bin-Khuzaymah, and Ya`qub-Bin-Sufyan state that Hisham-Bin-Abi-Hisham is an unreliable hadith narrator.

[273] Rated sahih by Ahmad Shakir.

[274] Rated mawduby Ibn-Adiyy. Ibn-Adiyy stat es that Sulayman-Bin-Amr makes up hadith.

[275] Rated daif by Al-Alban i in Daif Al-Jami` Al-Saghir. Also, Ibn-Hibban in Al-Majruhin states that the reporting of Abu-Bakr Al-Hudhali is very unreliable.

[276] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[277] Rated daif by Al-Mut taqi Al-Hindi in Kanz Al-Ummal.

[278] Al-Qadr:4.

[279] Rated mawduby Ibn-Al-Jawzi. Also, Al-Uqayli states that Abbad-Bin-Abd-Al-Samad fabricates hadith.

[280] Rated mawduby Ibn-Al-Jawzi. Also, Al-Uqayli states that Asram-Bin-Hawshab is a liar.

[281] Rated daif by Al- Daraqutni. Al-Daraqutni states that Ibrahim-Bin-Abdullah-Bin-Ayyub Al-Daqqaq is an unreliable hadith narrator.

[282] Rated matruk by Al-Mundhiri in Al-Targhib. Al-Iraqi, Al-Bukhari, and Al-Nasa'i state that Ibn-Abi-Sabrah is an unreliable hadith narrator. Ahmad and Ibn-Main state that Ibn-Abi-Sabrah lies and makes up hadith.

[283] The ninth day of Dhu Al-Hijjah, the second day of hajj, and the day on which pilgrims gather on Mount Arafah (Mount Arafat).

[284] Rated sahih by Al-Mundhiri.

[285] Rated sahih by Al-Hakim in Al-Mustadrak, Ibn-Hibban in Sahih Ibn-Hibban, and Al-Haythami in Majma` Al-Zawa ' id.

[286] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id

[287] Rated sahih by Ibn-Hibban.

[288] Rated sahih by Al- Haythami in Majma` Al-Zawa ' id.

[289] Rated daif by Al-Albani in Silsilat Al-Ahadith Al-Daifah.

[290] Rated hasan by Al-Mundhiri in Al-Targhib.

[291] Rated daif by Al-Haythami. Habib Al-Rahman Al-Azami states in Al-Matalib Al-` Aliyah that Al-Haythami says that Salih Al-Murri is an unreliable narrator.

[292] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[293] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Ismail-Bin-Rafi is unreliable.

[294] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and by Al-Albani in Sahih Al-Jami Al-Saghir and Al-Silsilah Al-Sahihah.

[295] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[296] Iblis.

[297] Rated daif by Al-Busiri. Al-Busiri states that the sanad of this hadith is weak. Al-Bukhari and Ibn-Al-Jawzi state that the reporting ofAbdullah-Bin-Kinanah-Bin-` Abbas-Bin-Mirdas Al-Sulami is not reliable.

[298] Rated da` if by Al-Busiri. See the rating of Qudsi Hadith No. 263 .

[299] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[300] Rated hasan by Al-A` zami.

[301] Rated daif by Al-Iraqi.

[302] Rated daif by Al-Haythami in M ajma Al-Zawa'id. Al-Haythami states that the reporting of Muhammad-Bin-Hamzah Al-Raqqi is unreliable.

[303] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[304] Rated da` if by Al-Suyuti.

[305] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[306] Rated mawduby Ibn-Al-Jawzi, Al-Dhahabi, and Yahya-Bin-Abd-Al-Wahhab.

[307] Rated mawduby Al-Kinani in Tanzih Al-Sharia.

[308] Al-Ikhlas:1.

[309] Rated da` if by Ibn-Hajar in Quwwat Al-Hijaj. Ibn-Hajar states that the sanad of this hadith is weak.

[310] Al-Hajj:26.

[311] Rated mawduby Ahmad Shakir in Al-Baith Al-Hathith and by Al-Haythami in Majma` Al-Zawa ' id.

[312] Rated matruk by Ibn-Kathir.

[313] Rated matruk by Al-Khatib, Ibn-Uqdah, Abu-Al-Shaykh, Al-Azdi, Al-Uqayli, Abu-Hatim, and Al-Daraqutni who state that Ismail-Bin-Amr is very unreliable. Also, Al-Haythami states in MajmaAl-Zawa ' id that Ismail-Bin-Amr and Ismail-Bin-Ayyash are somewhat unreliable and Ibn-Hajar states in Al-Taqrib that the reporting of Ismail-Bin-` Ayyash is sometimes unreliable.

[314] Rated da` if by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[315] Rated da` if by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[316] Rated da` if by Al-Suyuti.

[317] Rated daif by Al-Azami.

[318] Rated daif by Al- Mundhiri in Al-Targhib, Al-Haythami in Majma Al-Zawa'id, and Al-Albani in Daif Al-Jami Al-Saghir. Al-Haythami says Ubaydallah-Bin-Zahr andAli-Bin-Yazid are unreliable.

[319] Rated sahih by Al-Busiri in Misbah Al-Zujajah. Also rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[320] Rated daif by Al-Iraqi in Ihya ' Ulum Al-Din. Al-Iraqi sates that the sanad of this hadith is weak. Also, Al-Dhabi in Mizan Al-Itidal and Al-Haythami in Majma Al-Zawa ' id state that Asim-Bin-Umar is unknown.

[321] Rated d ai f by Al-Albani in Daif Al-Jami` Al-Saghir.

[322] Rated d ai f by Al-Albani in Daif Al-Jami` Al-Saghir.

[323] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haythami states that Bishr-Bin-Awn is accused of making up hadith.

[324] Rated daif by Al-Iraqi in Ihya' `Ulum Al-Din.

[325] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[326] Rated sahih by Ibn-Hibban.

[327] Rated sahih by Ibn-Hibban.

[328] Rated sahih by Al-Tirmidhi and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[329] Rated sahih by Ahmad Shakir.

[330] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[331] Rated sahih by Ibn-Hibban.

[332] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[333] Ya-Sin:31.

[334] Al-`Imran:169.

[335] Rated hasan by Al-Tirmidhi.

[336] Rated daif by Al-Dhahabi. Al-Dhahabi and Ibn-Main state that Fayd-Bin-Wathiq is a liar. However, Al-Hakim, Ibn-Abi-Hatim, and Ibn-Hibban say that Fayd-Bin-Wathiq is reliable.

[337] Al-`Imran:169.

[338] Al-`Imran:169.

[339] Rated sahih by Al-Hakim Al-Naysaburi.

[340] Al-`Imran:169.

[341] Rated sahih by Al-Tirmidhi.

[342] Al-`Imran:169.

[343] Rated sahih by Ahmad Shakir and by Al-Albani in Sahih Al-Jami` Al-Saghir. Also, rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[344] Rated daif by Yahya-Bin-Main. Ibn-Main states thatAtiyyah Al-`Awfi is a weak hadith narrator.

[345] Rated daif by Al-Uqayli.

[346] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[347] Rated hasan by Al-Haythami.

[348] Rated hasan by Al-Haythami.

[349] Rated hasan by Al-Haythami.

[350] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[351] Rated hasan by Al-Mundhiri.

[352] Rated sahih by Al-Hakim in Al-Mustadrak and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[353] Rated hasan by Ibn-Hajar in Fath Al-Bari.

[354] Rated hasan by Ibn-Hajar in Fath Al-Bari.

[355] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[356] Rated matruk by Al-Haythami in Majma ` Al-Zawa ' id. Al-Haythami states that Al-Fayd-Bin-Wathiq is a liar.

[357] Rated sahih by Ibn-Hibban.

[358] Rated sahih by Ibn-Hibban.

[359] A legal opinion based on the interpretation of sharia, or Islamic Law.

[360] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[361] Rated sahih by Al-Mundhiri in Al-Targhib Wa Al-Tarhib and by Al-Haythami in Majma` Al-Zawa ' id.

[362] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[363] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[364] Rated hasan by Al-Baghawi.

[365] Rated sahih by Ibn-Hibban.

[366] Rated daif by Al-Iraqi. Al-` Iraqi states that the sanad is discontinuous.

[367] Rated sahih by Ibn-Hibban.

[368] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[369] Rated sahih by Ibn-Hibban.

[370] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami states that the reporting of ` Ata ' -Bin-Al-Sa ' ib is unreliable.

[371] Rated sahih by Ahmad Shakir. Shakir states that "someone" in the hadith refers to Muslim-Bin-Abi-Maryam.

[372] Rated sahih by Al-Busiri in Misbah Al-Zujajah.

[373] Rated sahih by Al-Mundhiri.

[374] Rated hasan by Al-Mundhiri in Al-Targhib.

[375] Hazirat Al-Qudus, or Holy Barn, is a special place in heaven.

[376] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami, Al-Bukhari, Al-Nasa ' i, Abu-Zurah, and Al-Daraqutni state thatAli-Bin-Yazid is not a reliable hadith narrator.

[377] Rated da` if by Al-Suyuti.

[378] Rated da` if by Ahmad Shakir. Shakir states that the sanad is discontinuous.

[379] Rated sahih by Ahmad Shakir and by Al-Haythami in Majma` Al-Zawa ' id.

[380] Rated daif by Al-Mundhiri in Al-Targhib. This hadith is rated mawdu by Al-Albani. Shubah, Al-Qattan, Ibn-Main, Ahmad, and Al-Bukhari state that the reporting of Al-Khasib-Bin-Jahdar is unreliable. Also, Ahmad, Al-Nasa ' i, Yahya, and Abu-Hatim state that Al-Hasan-Bin-Dinar is unreliable.

[381] Rated daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that both Al-Hasan-Bin-Dinar and Al-Khasib-Bin-Jahdar are unreliable.

[382] The dominion of God can never decrease the way water in a sea can never decrease by the insignificant amount of water that can be removed by the head of a needle. This is a figure of speech.

[383] Rated sahih by Al-Hakim Al-Naysaburi.

[384] The most faithful servant is Prophet Muhammad.

[385] The most faithless servant is the Devil.

[386] Rated hasan by Al-Tirmidhi.

[387] Rated sahih by Al-Hakim Al-Naysaburi.

[388] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami states that the reporting of Abd-Al-Malik-Bin-Harun-Bin-Antarah is unreliable.

[389] Rated daif by Al-Albani in Da if Al-Jami` Al-Saghir.

[390] Rated matruk by Al-Muttaqi Al- Hindi in Kanz Al-Ummal. Al-Hindi states that the reporting of Ishaq-Bin-Abi-Yahya Al-Kabi is extremely unreliable.

[391] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. Al-Albani stat es that Muhammad-Bin-Umarah, his son Khuzaymah, andAbdullah-Bin- Muhammad-Bin-` Imran are unknown .

[392] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[393] Rated da` if by Al-Mundhiri in Al-Targhib.

[394] Rated daif by Al-Mundhiri and by Al-Haythami in Majma Al-Zawa ' id. Al-Haythami states that the reliability of some of the people in the sanad is unknown.

[395] Rated daif by Al-Busiri. Al-Busiri states that Mujalid-Bin-Said is unreliable.

[396] Rated sahih by Ibn-Hibban.

[397] Rated sahih by Ibn-Hibban.

[398] Rated da` if by Ibn- Hibban. Ibn-Hibban states that Muhammad-Bin-Khulayd Al-Hanafi is an unreliable narrator.

[399] Rated daif by Ibn-Hajar. Ibn-Hajar states that Aban-Bin-Abi-Ayyash is an unreliable narrator.

[400] Anasartha, or Khanasser, is a village in western Syria.

[401] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[402] Rated daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal . Al-Hindi states that the report ing of Jumay` -Bin-Thawb is unreliable.

[403] Rated matruk by Al-Albani in Al-Silsilah A l-Daifah Wa Al-Mawduah and Daif Al-Jami Al-Saghir. Al-Dhahabi, Al-Juzajani, Al-Uqayli, and Abu-Nuaym state that Abu-Bakr Al-Dahiri (aka `Abdullah-Bin-Hakim) is a very unreliable hadith narrator. They state that he lies and makes up hadith.

[404] Rated da` if by Al-Suyuti.

[405] Note: Most scholars disagree with the premise of this hadith and say that servants have to thank God for everything they have, including their basic needs, and must use their possessions responsibly.

[406] Rated daif by Yahya-Bin-Main who states that Juwaybir-Bin-Sa` id Al-Balkhi is a weak hadith narrator.

[407] Rated da` if by Al-Suyuti.

[408] Rated m awduby Al-Shawkani in Al-Fawa ' id Al-Majmuah and by Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Al-Shawkani states that Al-Husayn-Bin-Dawud Al-Balkhi is very unreliable.

[409] Rated matruk by Al-Albani in Al-Silsilah A l-Daifah Wa Al-Mawduah and Daif Al-Jami Al-Saghir. Al-Khalili in Al- Irshad and Al-Dhahabi in Siyar A`lam Al-Nubala' state that Al-Walid-Bin-Hammad Al-Ramli is a weak narrator.

[410] Rated mawduby Al-Iraqi and by Al-Harawi in Al-Mawdu` at Al-Sughra.

[411] Conditional vows are vows where conditions are set before an action is taken. For example, someone might say, “If I recover from illness, I will donate $100 to charity.’ Such vows are unrecommended.

[412] Rated sahih by Ahmad Shakir.

[413] Rated sahih by Ahmad and reported in Sahifat Hammam-Bin-Munabbih.

[414] People of the Book, or Ahl Al-Kitab, are Christians, Jews, and followers of other Abrahamic religions.

[415] Al-Bayyinah:1.

[416] Al-Hanifiyyah is Islam in its purest form before the arrival of Prophet Muhammad. It calls for the recognition of God as the only deity, commands the performance of acts of worship, and recognizes God’s messengers and prophets.

[417] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[418] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[419] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id, Al-Mundhiri in Al-Targhib Wa Al-Tarhib, and Al-Albani in Al-Silsilah Al-Sahihah.

[420] Rated mawduby Ibn-Iraq Al-Kinani in Tanzih Al-Shariah Al-Marfu’ahAn Al-Ahadith Al-Shaniah Al-Mawduah.

[421] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir and by Al-Haythami in Majma Al-Zawa ‘ id. Al-Haythami and Yahya-Bin-Main state that the reporting ofAta’-Bin-Al-Sa'ib is unreliable.

[422] When Muslims eat, they have to mention the name of the Lord by saying “ Bism Allah Al-Rahman Al-Rahim” (In the Name of God, the Merciful, the Compassionate). This expression is called basmalah.

[423] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[424] Rated matruk by Al-Iraqi in Ihya'Ulum Al-Din . Al-Iraqi states that the sanad is very weak. Also, Al-Haythami states in Majma Al-Zawa'id that the reporting of `Ali-Bin-Yazid Al-Alhani is unreliable.

[425] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that according to Al-` Uqayli the reporting of Yahya-Bin-Salih Al-Ayli is unreliable.

[426] The afternoon is critical for two reasons: it’s the time when merchants try to make as much money as they can before going home and it’s the time when angels gather (see Qudsi Hadith No. 133 and Qudsi Hadith No. 134).

[427] Rated sahih by Al-Tirmidhi.

[428] Rated sahih by Al-Hakim Al-Naysaburi.

[429] Rated sahih by Al-Hakim Al-Naysaburi.

[430] Rated sahih by Al-Hakim.

[431] Rated sahih by Ibn-Shahin.

[432] Rated da` if by Al-Haythami and by Al-Mundhiri in Al-Targhib. Al-Haythami states that the reporting of both Za'idah-Bin-Abi-Al-Ruqad and Ziyad Al-Numayri is unreliable.

[433] Al-Kahf:28.

[434] Rated daif by Al-Haythami in Majma Al-Zawa'id and by Al-Mundhiri in Al-Targhib. Al-Haythami states that the reporting of Muhammad-Bin-Hammad Al-Kufi is unreliable. Also, Al-Dhahabi in Al-Mughni Fi Al-Duafa' and Mizan Al-Itidal reports that Muhammad-Bin-Hammad-Bin-Zayd Al-Harithi Al-Kufi is unreliable.

[435] Rated hasan by Al-Tirmidhi. Some scholars, including Al-Nasa ' i, state that the reporting of Mubarak-Bin-Fadalah is unreliable.

[436] Al-Qasas:46.

[437] Rated daif by Al-Dhahabi who reports in Al-Mizan that Abu-MuslimAbd-Al-Rahman-Bin-Waqid is unreliable.

[438] Most scholars agree that the act of reciting the Qur ' an by people is created, while the Qur ' an itself, i.e. the word of God, is not created.

[439] Rated hasan by Ibn-Hajar in Al-Amali.

[440] Rated hasan by Al-Tirmidhi.

[441] Rated sahih by Ibn-Hibban.

[442] Al-A ` raf:205.

[443] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[444] Rated sahih by Al-Haythami in Majma ` Al-Zawa ' id.

[445] The High Companions, or Al-Rafiq Al-A ` la, are the prophets, true believers, and martyrs who dwell in the highest place in heaven.

[446] Rated hasan by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[447] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[448] Rated sahih by Ibn-Hajar in Al-Tahdhib.

[449] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[450] Asr is late afternoon: the time of theAsr Salat.

[451] Rated daif by Al-Albani in Daif Al-Jami ` Al-Saghir.

[452] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[453] Rated daif by Al-Muttaqi Al-Hindi and A hmad who state that the reporting of Muhammad-Bin-Jafar Al-Mada'ini is unreliable.

[454] Rated da ` if by Al-Suyuti.

[455] Rated da ` if by Al-Suyuti.

[456] Rated da ` if by Al-Muttaqi Al-Hindi.

[457] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Maymun Al-Mara'i is somewhat unreliable.

[458] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[459] Rated matruk by Ibn-Hajar . Ib n-Hajar states in Al-Taqrib that the reporting of Ishaq-Bin-` Abd-Al-Rahman is not acceptable.

[460] Rated daif by Ibn-Asakir. Ibn-Asakir says that Mohammad-Bin-Ali Al-Sur i said that Ibn-` Abdullah Abu-Al-Qasim Al-Baghdadi Al-Daqqaq was a liar.

[461] Rated da ` if by Al-Suyuti.

[462] Rated da ` if by Al-Suyuti.

[463] Rated daif by Al-Muttaqi Al-Hindi who states that the reporting ofUthman-Bin-` Ata' Al-Khurasani is unreliable.

[464] Rated matruk by Abu-Nuaym who states that the reporting of both Muhammad-Bin-Al-Fadl-Bin-Atiyyah and ` Abd-Al-Wahid-Bin-Zayd is unreliable.

[465] Rated daif by Abu-Nuaym who states that the reporting of Al-Fadl-Bin-` Isa is unreliable.

[466] Rated daif by Ibn-Adiyy who states that the reporting of Ibrahim-Bin-Rustum-Bin-Mahran-Bin-Rustum Al-Marwarudhi is unreliable.

[467] Rated daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi s t ates that the reporting of Mu ` alla-Bin-Al-Fadl is unreliable.

[468] Rated daif by Al- Haythami in Majma Al-Zawa'id and Al-Albani in Daif Al-Jami Al-Saghir. Al-Haythami states that the reporting of Abu-Bakr Al-Hudhali is unreliable.

[469] Rated da ` if by Al-Suyuti.

[470] Rated matruk by Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah . Al-Albani states that the isnad is very weak. Al-Albani reports that Al-Nasa ' i states that the reporting of Miqdam-Bin-Dawud is unreliable. Al-Albani also reports that Ibn-`Adiyy, Al-Daraqutni, and Ibn-Hibban state that the reporting of Wahb-Bin-Rashid is unreliable.

[471] Rated daif by Ibn-Main who states that the reporting of Rishdin-Bin-Sad is unreliable. Also, Abu-Hatim and Al-Nasa'i state that the reporting of Rishdin-Bin-Sad is unacceptable.

[472] Rated Daif by Al-Muttaqi Al-Hindi in Kanz Al-Ummal.

[473] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[474] Rated hasan by Al-San`ani in Tawdih Al-Afkar and Al-Albani in Al-Silsilah Al-Sahihah.

[475] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[476] Rated sahih by Ibn-Hibban.

[477] Rated sahih by Ibn-Hibban.

[478] A gathering held in a mosque for learning, studying, and dhikr.

[479] Rated sahih by Al-Mundhiri in Al-Targhib.

[480] Rated da`if by Al-Mundhiri.

[481] Rated daif by Al-Haythami in Majma Al -Zawa'id and Al-Mundhiri in Al-Targhib. Al-Haythami states that Yusuf-Bin-`Abd-Al-Malik Al-Wasiti is unknown to him and Al-Mundhiri states that the isnad is questionable.

[482] Rated daif by Al- Mundhiri who states that the reporting ofAtiyyah-Bin-Sad-Bin-Junadah Al-Awfi is unreliable. Also , the reporting of Atiyyah Al-Awfi has been deemed unreliable by A l-Nasa'i, Abu-Hatim, Abu-Zur`ah, and Al-Juzajani .

[483] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[484] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir.

[485] Rated da`if by Ahmad Shakir. Shakir states that the isnad is discontinuous.

[486] Al-Ikhlas:1.

[487] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[488] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[489] This is called tasbih.

[490] This is called tahmid.

[491] This is called tahlil.

[492] This is called takbir.

[493] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[494] Al-Hijr:98–99.

[495] Rated daif by Abu-Nuaym who states that this hadith is mursal.

[496] Rated da`if by Al-Suyuti.

[497] Al-Fatihah.

[498] Al-Baqarah:255. This verse is known as Ayat Al-Kursi, or Verse of the Throne.

[499] Al-`Imran:18.

[500] Al-`Imran:26–27.

[501] Rated mawduby Al-Albani. Ibn-Yunus, Abu-Bakr Al-Khatib, and Ibn-Hibban state that Mohammad-Bin-Abd-Al-Rahman-Bin-Bahir-Bin-Raysan is a liar and makes up hadith.

[502] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Ibn-Hibban, Al-Dhahabi, Al-Hakim, and Ibn-Khuzaymah all state that Al-Harith-Bin-Umayr is a liar and makes up hadith.

[503] Al-Baqarah:255.

[504] Al-Zukhruf:13–14.

[505] Amir Al-Mu ' minin is a title that translates to Prince of the Believers, or Commander of the Believers.

[506] Rated sahih by Ahmad Shakir, Al-Tirmidhi, and Ibn-Hibban.

[507] Rated hasan by Al-Tirmidhi.

[508] Rated sahih by Al-Hakim, Al-Dhahabi, Ibn-Khuzaymah, and Ibn-Hibban. However, this hadith is rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[509] To do istighfar is to say " Astaghfiru Allah", which means "May God forgive me."

[510] Rated daif by Ibn-Hajar and Ibn-Hibban who state that the reporting of Attaf-Bin-Khalid is not reliable. Also, Ibn-`Abd-Al-Barr states in Al-Tamhid that the reporting of Zayd-Bin-Aslam is not accurate.

[511] Rated daif by Ibn-Adiyy who states that the reporting of Ya`qub-Bin-Al-Jahm Al-Himsi is unreliable.

[512] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[513] Rated hasan by Al-Tirmidhi.

[514] Rated sahih by Al-Hakim in Al-Mustadrak and by Al-Albani in Al-Silsilah Al-Sahihah.

[515] Rated sahih by Ibn-Hibban.

[516] Rated daif by Al- Haythami in Majma Al-Zawa'id and Ibn-Hajar in Al-Taqrib. Al-Haythami and Ibn-Hajar state that the reporting of Salih Al-Murri is unreliable.

[517] Rated daif by Al-Busiri who states that the reporting of Salih Al-Murri is unreliable. Rated daif also by Al-Muttaqi Al-Hindi in Kanz Al-`Ummal.

[518] Rated da`if by Al-Suyuti.

[519] Al-Baqarah:284.

[520] The two books: the Torah and the Gospel.

[521] Al-Baqarah:285.

[522] Annulled and replaced.

[523] Al-Baqarah:286.

[524] Al-Baqarah:286.

[525] Al-Baqarah:286.

[526] Al-Baqarah:286.

[527] Al-Baqarah:284.

[528] Rated daif by Ibn-Hajar in Al-Taqrib who states that the reporting of Abdullah-Bin-Sulayman- Bin-Zur`ah Al-Himyari is unreliable.

[529] Rated da`if by Al-Tirmidhi, Abu-Dawud, and Al-Nasa ' i. They all state that the reporting of Salih Al-Murri is unreliable.

[530] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[531] Rated ma truk by Al-Bukhari who states that the reporting of Al-Hakam-Bin-Said Al-Umawi is very unreliable. Also, Abu-Zurah and Abu-Hatim state that the reporting of Ya`qub-Bin-Muhammad Al-Zuhri is unacceptable.

[532] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghir.

[533] Rate d daif by Al-Munawi in Al-Jami Al-Azhar. Al-Munawi states that the reporting of Al-Nadr-Bin-Tahir is unreliable. Also, Ibn-Adiyy and Ibn-Abi-Asim state that Al-Nadr-Bin-Tahir is a liar and makes up hadith.

[534] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[535] Arm's length = dhira`.

[536] Ba` = the distance between the tips of the two middle fingers when the hands and arms are fully extended.

[537] Rated daif by Ibn-Hajar in Al-Taqrib. Ibn-Hajar and Ahmad state that the reporting of Yahya-Bin-Ubaydallah-Bin-Abdullah-Bin-Mawhab is unacceptable. Also, Shubah states that the reporting of Yahya-Bin-Ubaydallah is unreliable because he saw him perform salat incorrectly. However, Al-Juzajani disagrees and states that the reporting of Yahya-Bin-Ubaydallah is reliable.

[538] Rated daif by Al-Iraqi who states that this hadith is without a record.

[539] Rated matruk by Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi, Al-Haythami, Al-Bukhari, Ahmad, Amr-Bin-Ali, Abu-Zurah, Abu-Hatim, Al-Nasa ' i, Al-Daraqutni, Al-Barqani, Malik, and Al-Shafi state that the reporting of Ishaq-Bin-Abdullah-Bin- Abi-Farwah is very unreliable. Also, Al-Nasa'i, Al-Hakim Abu-Ahmad, Ibn-Sad, and Shubah state that the reporting of Yazid Al-Raqashi is unacceptable .

[540] Rated matruk by Al-Muttaqi Al-Hindi in Kanz Al-`Ummal. See the rating of Qudsi Hadith No. 495.

[541] Rated matruk by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami, Al-Tirmidhi, Yahya-Bin-Main , and Ahmad-Bin-Hanbal state that the reporting of Ufayr-Bin-Madan is very unreliable.

[542] Rated daif by Abu- Nuaym. Abu-Nuaym and Ibn- Hajar in Al-Taqrib state that the reporting of Al-Fadl-Bin-Isa Al-Raqashi is unreliable. Abu-Nuaym also states that the reporting of Abu-Asim Al-`Abbadani is unreliable.

[543] Rated daif by Abu-Nuaym. See the rating of Qudsi Hadith No. 501.

[544] Rated daif by Al-Albani in Al-Silsilah Al-Daifah . See also the rating of Qudsi Hadith No. 501.

[545] Rated da`if by Al-Suyuti.

[546] Rated hasan by Al-Tirmidhi.

[547] Rated sahih by Ibn-Khuzaymah and Ibn-Hibban.

[548] Umm-Al-Mu ' minin is a title given to the wives of the Prophet. It means Mother of the Believers.

[549] Rated sahih by Ahmad Shakir.

[550] Rated hasan by Al-Mundhiri in Al-Taqrib.

[551] Rated daif by Shubah who states that the reporting of Aban-Bin-Fayruz, aka Aban-Bin-Abi-`Ayyash, is unreliable.

[552] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[553] Rated sahih by Al-Tirmidhi.

[554] Siwak, or miswak, is a wooden toothbrush made from the twigs of Salvadora persica or other trees.

[555] Rated sahih by Al-Tirmidhi.

[556] Rated sahih by Al-Tirmidhi.

[557] Rated sahih by Al-Tirmidhi.

[558] Rated sahih by Al-Albani in sahih Al-JamiAl-Saghir. This hadith is rated daif by Al-Busiri in Misbah Al-Zujajah. Al-Busiri states that the reporting of Muhammad-Bin-Mus`ab is unreliable.

[559] Al-Kadid: a spring 42 miles north of Mecca.

[560] Qudayd: a spring 16 miles north of Al-Kadid.

[561] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[562] Rated sahih by Ahmad Shakir.

[563] Rated sahih by Al-Haythami in Majma' Al-Zawa ' id and Al-Albani in Sahih Al-Jami` Al-Saghir.

[564] Rated sahih by Al-Haythami.

[565] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[566] Rated daif by Ahmad. Ahmad, Abu-Zur'ah, and Ibn-Khuzaymah state that the reporting ofAli-Bin-Zayd-Bin-Judan is unreliable. However, Yaqub-Bin-Shaybah states that the reporting of Ali-Bin-Zayd-Bin-Judan is reliable.

[567] Aylah, or Elath, a town on the Red Sea that links Egypt, Greater Syria, and Arabia.

[568] Rated da`if by Ahmad. See the rating of Qudsi Hadith No. 526 .

[569] Rated daif by Ibn-Adiyy and Al-Daraqutni who state that the reporting of Muhammad-Bin-`Uthman-Bin-Abi-Suwayd is unreliable.

[570] Al-Isra ' :78.

[571] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that t he reporting of Ziyadah-Bin-Muhammad Al-Ansari is unreliable.

[572] Rated matruk by Al-Haythami in Majma` Al-Zawa ' id. Al-Haythami, Al-Nasa ' i, Al-Daraqutni, and Ibn-Hibban state that the reporting of Thuwayr-Bin-Abi-Fakhitah is very unreliable. Also, Sufyan Al-Thawri states that Thuwayr-Bin-Abi-Fakhitah is a liar.

[573] Span = shibr.

[574] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[575] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[576] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[577] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah. Also, rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[578] Rated sahih by Ibn-Hajar in Al-Matalib Al-Aliyah, Al-Haythami in Majma Al-Zawa ' id, Al-Mundhiri in Al-Targhib, and Al-Albani in Sahih Al-Jami ` Al-Saghir.

[579] Rated hasan by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[580] Rated hasan by Al-Tirmidhi.

[581] Rated da ` if by Ibn-Hajar in Al-Taqrib who states that the reporting of Shahr-Bin-Hawshab is unreliable.

[582] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah.

[583] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. Al-Albani states that the reporting of ` Asim-Bin-Bahdalah is good and the rest of the people in the sanad are reliable.

[584] Rated da ` if by Al-Haythami.

[585] Rated daif by Ibn-Adiyy who states tha t the reporting of Al- ` Ala' -Bi n-Zaydal is unreliable.

[586] Rated ha san by Al-Muttaqi Al-Hindi. This hadith is rated sahi h by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[587] Merv, or Mary, a city in Turkmenistan.

[588] Rated hasan by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[589] Each human being has two angels: an angel on the right that records the good deeds that one performs and an angel on the left that records the sinful deeds that one performs.

[590] Rated daif by Ibn-Hibban. Ibn-Hibban a nd Ibn-Hajar in Al-Taqrib state that the reporting of Tammam-Bin-Najih is unreliable. However, Ibn-Main and Ismail-Bin-Ayyash state that the reporting of Tammam is reliable.

[591] Rated hasan by Al-Safarini in Ghidha ' Al-Albab.

[592] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[593] Rated hasan by Al- Albani in Al-Silsilah Al-Sahihah. Al-Albani states that even though the reporting of ` Umar-Bin-Subh is very unreliable, Qudsi Hadith No. 555 gives credibility to this hadith.

[594] Rated mawduby Al-Albani in Daif Al- Jami ` Al-Saghir. (Note: This hadith should be rated at least hasan based on the two qudsi hadiths before it. Al-Albani may have rated this hadith incorrectly before he examined Qudsi Hadith No. 556.)

[595] Al-Zukhruf:13.

[596] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[597] Rated sahih by Ahmad Shakir. Also, rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[598] Rated sahih by Ahmad Shakir and by Al-Haythami in Majma ` Al-Zawa ' id.

[599] Rated sahih by Al-Mundhiri in Al-Targhib.

[600] Rated sahih by Al-Tirmidhi.

[601] Rated sahih by Al-Tirmidhi.

[602] Rated daif by Al-Albani in Daif Al-Jami ` Al-Saghir.

[603] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[604] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and Al-Albani in Sahih Al-Jami Al-Saghir.

[605] Rated sahih by Ibn-Hibban.

[606] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[607] Al-An ` am:160.

[608] Rated sahih by Al-Tirmidhi.

[609] Rated sahih by Ahmad Shakir.

[610] Rated sahih by Ibn-Hibban and Al-Haythami. However, Ibn- ` Adiyy disagrees and states in Al-Kamil that the reporting of Zakariyya -Bin-Yahya Al-Waqqar is very unreliable.

[611] Hud:18.

[612] Hud:18.

[613] Rated sahih by Ibn-Hibban.

[614] Hud:18.

[615] Rated sahih by Ahmad Shakir and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[616] Al-Furqan:70.

[617] Rated da`if by Al-Suyuti.

[618] Rated sahih by Ibn-Hibban.

[619] A Muslim is anyone who believes in God and does not necessarily have to be of the Muslim faith. This story took place before the time of the Prophet Muhammad.

[620] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[621] Al-Baqarah:37.

[622] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[623] Ta-Ha:88.

[624] Ta-Ha:86.

[625] Ta-Ha:96.

[626] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[627] Rated daif by Al-Uqayli and by Al-Albani in Daif Al-Jami Al-Saghir. Also, Al-Dhahabi states that Suwayd-Bin-Abd-Al-Aziz is very unreliable and Ibn-Hibban states that Nuh-Bin-Dhakwan and his brother Ayyub-Bin-Dhakwan are very unreliable hadith narrators.

[628] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[629] Rated da`if by Al-Suyuti.

[630] Rated daif by Ibn-Adiyy.

[631] Rated da`if by Al-Suyuti.

[632] Note: This hadith contradicts the common accepted belief that people are responsible for their actions at all times regardless whether they are angry or not. That's why this hadith is weak.

[633] Rated da`if by Al-Suyuti.

[634] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[635] Rated sahih by Al-Albani in sahih Al-Jami` Al-Saghir.

[636] Lahd: the ditch inside the grave where the body is placed.

[637] When a dry dirty skewer is cleaned with a piece of wool, the skewer removes parts of the wool itself.

[638] Al-A`raf:40.

[639] Al-Hajj:31.

[640] Rated sahih by Al-Albani in sahih Al-Jami` Al-Saghir.

[641] Al-Waqi`ah:28–31.

[642] Al-Nahl:32.

[643] Al-Waqi`ah:88–89.

[644] They speak redundantly because they have nothing to say but ask a few questions.

[645] Rabi`ah and Mudar: two of the biggest confederations of Arab tribes.

[646] Ibrahim:27.

[647] Al-Waqi`ah:42–44.

[648] A village between Wasit and Baghdad.

[649] Rated daif by Al-Busiri who states that the reporting of Yazid Al-Raqashi is unreliable. Also, Ahmad in Al-Mizan, Ibn-Main in Al-Kamil, Al-Bukhari in Al-Tarikh Al-Kabir, Ibn-Sad in Al-Tabaqat Al-Kubra, and Al-Nasa ' i in Al-Kamil, state that the reporting of Yazid Al-Raqashi is unreliable. Also, Al-Bukhari in Al-Dufa', Abu-Zurah in Al-Dufa', Ibn-Main in Al-Kamil, Ibn-Adiyy in Al-Kamil, Al-Daraqutni in Al-Dufa', and Al-Dhahabi in Al-Mughni state that the reporting of Dirar-Bin-Amr Al-Malti is unreliable. Also, Ibn-Al-Mubarak states that the reporting of Bakr-Bin-Khunays is unreliable.

[650] Al-An`am:91.

[651] Al-An`am:91.

[652] Al-Zumar:67.

[653] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[654] Ghafir:16.

[655] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[656] Rated daif by Al-Haythami, Abu-Dawud, and Abu-Hatim who state that the reporting of Muhammad-Bin-Isma'il-Bin-Ayyash is unreliable. Abu-Hatim states that Muhammad didn't hear any hadiths from his father.

[657] Al-Anbiya ' :104.

[658] Al-Ma ' idah:117.

[659] The Sura of Al-Kawthar.

[660] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[661] It was customary in jahiliyah to cut part or half the ear of a camel. When Islam came, the Messenger ordered people to cut from a different location of the ear as a distinction from nonbelievers.

[662] Nations of other messengers and prophets.

[663] Rated sahih by Al-Busiri in Al-Zawa ' id.

[664] Rated hasan by Al-Albani in Sahih Al-Targhib, Al-Haythami in Majma` Al-Zawa ' id, and Al-Mundhiri in Al-Targhib.

[665] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Tirmidhi in Sunan Al-Tirmidhi, Al-Albani in Sahih Al-Jami` Al-Saghir, and Ibn-Kathir in Al-Bidayah Wa Al-Nihayah.

[666] Rated daif by Al-Nasa'i, Abu-Zurah, and Al-Juzajani who state that the reporting of Ibn-Lahi`ah is unreliable. Also, Ibn-Hajar in Al-Taqrib states that hadiths reported by Darraj via Abu-Al-Haytham are weak.

[667] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[668] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawdu `ah. Al-Albani states that the reporting of Sallam Al-Tawil is very unreliable. Al-Albani states that Sallam Al-Tawil is a liar. Also, Al-Haythami, Ibn-Hibban, and Al-Hakim state that Sallam Al-Tawil makes up hadith.

[669] Rated sahih by Al- Bukhari and Muslim . See the sanads of Qudsi Hadith No. 642 and Qudsi Hadith No. 643.

[670] Rated sahih by Ahmad Shakir and Al-Tirmidhi.

[671] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and by Al-Mundhiri in Al-Targhib.

[672] Al-Hajj:2.

[673] Al-Hajj:1.

[674] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[675] Al-Hajj:1–2.

[676] Rated sahih by Al-Tirmidhi.

[677] Rated sahih by Al-Tirmidhi. Also, rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[678] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[679] Rated daif by Ahmad Shakir. Ahmad Shakir and Al-Haythami, in Majma Al-Zawa'id, state that the reporting of Ibrahim-Bin-Muslim Al-Hajari is unreliable.

[680] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[681] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[682] Rated da` if by Al-Suyuti.

[683] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Sharik-Bin-` Abdullah is somewhat unreliable.

[684] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al- Haythami states that the isnad is weak. Also, Abu-Hatim, Ibn-Main, and Ibn-Hibban state that the reporting ofAbbad-Bin-Mansur is unreliable.

[685] Rated da` if by Al-Suyuti.

[686] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Nafi-Bin-Al-Harith is unreliable. Also, Al-Daraqutni states that the reporting of Muhammad-Bin-Yala Zunbur is unreliable. Also, Ibn-Hibban states that `Umar-Bin-Al-Subh makes up hadith.

[687] Rated da` if by Al-Suyuti.

[688] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[689] Al-A` raf:51.

[690] Rated sahih by Al-Tirmidhi and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[691] Rated da` if by Al-Bayhaqi. Al-Bayhaqi states that the reporting of Hajjaj-Bin-Nusayr is unreliable.

[692] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[693] Rated matruk by Ahmad -Bin-Hanbal. Ibn-Hanbal, Ibn-Al-Arabi, Shubah, and Ibn-Hajar all state that the reporting of Aban-Bin-Abi-` Ayyash is very unreliable.

[694] Qisas: equal retribution: an eye for an eye.

[695] Ghafir:17.

[696] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. This hadith is rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[697] Al-An` am:38.

[698] Al-Naba ' :40.

[699] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[700] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah. Al -Albani says that even though the reporting of Ismail-Bin-Rafi Al-Madani is unreliable, as stated by Ibn-Hajar, and that the man from the Ansar is unknown to him, this hadith is still sahih because it is supported by other similar sahih hadiths.

[701] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami, Al-Bukhari, Abu-Hatim, Al-Nasa'i, Al-Uqayli, and Al-Daraqutni state that the reporting of Yazid-Bin-Rabiah is unreliable. Also, Ibn-Hibban and Abu-Ahmad Al-Hakim state that the reporting of Ahmad-Bin-Muhammad-Bin-Yahya-Bin-Hamzah is unreliable.

[702] A city in western Syria.

[703] Al-Nisa ' :42.

[704] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of both Bakr-Bin-Sahl Al-Dimyati and Kulthum-Bin-Ziyad is unreliable.

[705] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Hammad-Bin-Shu` ayb is very unreliable.

[706] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that Ja` far-Bin-Al-Zubayr is a liar.

[707] Rated hasan by Al- Haythami in Majma` Al-Zawa'id. This hadith is rated sahih by Al-Hakim in Al-Mustadrak.

[708] Al-Anfal:1.

[709] This hadith is rated sahih by Al-Hakim. However, Al-Dhahabi disagrees and says that this hadith is daif because the reporting ofAbbad-Bin-Shaybah Al-Habati is unreliable.

[710] Rated da` if by Al-Bukhari. Al-Bukhari states in Al-Tarikh Al-Kabir that the reporting of Al-Hakam-Bin-Sinan Al-Bahili is unreliable.

[711] Rated daif by Al-Iraqi.

[712] Rated da` if by Ibn-Hibban who states that the reporting of Ibrahim-Bin-Zayd Al-Aslami is unreliable.

[713] Rated daif by Ibn-Main who states that th e reporting of Ibn-Lahi` ah is unreliable.

[714] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id and by Al-Albani in Sahih Al-Jami Al-Saghir.

[715] Rated da if by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of L ayth- Bin-Abi-Sulaym is unreliable. Also, Al-Bukhari states that the reporting of ` Abd-Al-Warith Al-Ansari is unreliable.

[716] Rated matruk by Al-Haythami in MajmaAl -Zawa'id. Al-Haythami, Ibn-Hajar in Al-Taqrib, and Al-Bukhari all state that the reporting ofAmr-Bin-Waqid is very unreliable.

[717] Rated matruk by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami, Ahmad, Sallam-Bin-Abi-Muti, Ibn-Main, and Ibn-Hajar in Al-Taqrib all state that the reporting of Al-Fad l -Bin-Isa Al-Raqashi is very unreliable. Also, Ibn-Hajar in Al-Taqrib states that the reporting of Abu-Asim Al-Abbadani is unreliable.

[718] Ashab Al-Araf: literally, people on the divider [between heaven and hell] . Ashab Al-Araf are those whose hasanat and sayyi ' at are equal.

[719] Al-A` raf:47.

[720] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[721] Rated sahih by Ibn-Hibban.

[722] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id and by Al-Mundhiri in Al-Targhib.

[723] Maryam:39.

[724] Al-Mu ' minun:112.

[725] Al-Mu ' minun:113.

[726] Al-Mu ' minun:107.

[727] Al-Mu ' minun:108.

[728] Bistam: a city in east Iran.

[729] Rated daif by Ibn-Hajar in Al-Isabah. Ibn-Hajar states that this hadith is mursal. A lso, Al-Bukhari states in Al-Tarikh Al-Kabir that the reporting of Ayfa-Bin-Abd-Al-Kalai is unreliable.

[730] Palace: a large house with a lot of inhabitants.

[731] Noah's sin: He asked God to save his disbelieving son from the flood. See Hud:42–47.

[732] Abraham's three lies: "I'm sick", "The biggest one of them did it", and when he said that his good-looking wife Sarah was his sister in order to save himself from being killed by a tyrant king who wanted Sarah for himself. See Al-Saffat:89 and Al-Anbiya ' :63 for more details on the first lie and the second lie respectively.

[733] Al-Isra ' :79.

[734] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[735] Rated da` if by Al-Suyuti.

[736] Al-` Imran:33.

[737] Nuh:26.

[738] Rated sahih by Ahmad Shakir. Also, rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[739] Al-Isra ' :3.

[740] Al-` Imran:47.

[741] Maryam:29.

[742] Himyar: the Himyarite Kingdom in Yemen.

[743] A city in southern Syria.

[744] Al-Saffat:89.

[745] Al-Anbiya ' :63.

[746] This story is not mentioned in the Qur ' an; only in hadith.

[747] Rated sahih by Ahmad Shakir.

[748] Al-Zumar:53.

[749] Ahl Al-Bayt: People of the House: the family of the Prophet.

[750] Al-Duha:5.

[751] Rated hasan by Al-Mundhiri in Al-Targhib Wa Al-Tarhib.

[752] Al-Isra ' :79.

[753] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[754] Rated daif by Al- Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Muhammad-Bin-Thabit Al-Bunani is unreliable.

[755] Rated matruk by Al-Albani who states that the reporting of ` Abd-Al-Wahhab-Bin-Al-Dahhak is very unreliable .

[756] Rated hasan by Al-Haythami.

[757] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[758] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[759] Sur: Tyre.

[760] Rated daif by Ibn-Main who states that the reporting of Tarif Abu-Sufyan Al-Sa`di is unreliable.

[761] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[762] Rated sahih by Al-Albani.

[763] Rated da` if by Ibn-Hajar.

[764] This contradicts most Islamic literature, which states that Ishmael, not Isaac, is the son whom Abraham wanted to sacrifice.

[765] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of `Abd-Al-Rahman-Bin-Zayd-Bin-Aslam is unreliable.

[766] Al-Nisa ' :40.

[767] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[768] Neurada procumbens: Al-Sa`dan.

[769] Rated sahih by Al-Hakim.

[770] Cotton: Al- Tha`arir .

[771] Rated sahih by Shu`ayb Al-Arna ' ut.

[772] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[773] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[774] Rated matruk by Ibn-Iraq. Ibn-Iraq states that Al-Tayyan, Al-Zahid, Abu-Ziyad, and Aban are all liars.

[775] Al-Tur:21.

[776] Rated daif by Al-Haythami in Majma Al-Zawaid. A l-Haythami states that the reporting of Muhammad-Bin-Abd-Al-Rahman-Bin-Ghazwan is unreliable. Note: This hadith is rated mawduby Al-Albani in Daif Al-Jami` Al-Saghir.

[777] Rated daif by Al-Hayt hami in Majma Al-Zawaid. Al-Haythami states that the reporting ofAli-Bin-Abi-Sarah is unreliable.

[778] Rated daif by Al-Haythami in Majma Al-Zawa`id. Al-Haythami states that the reporting of Abu-Zilal Al-Qasmali has been deemed unreliable by many hadith scholars.

[779] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah, Al-Hakim and Al-Dhahabi in Al-Mustadrak, Ibn-Hibban in Sahih Ibn-Hibban, and Ahmad Shakir.

[780] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Al-Albani states that the isnad and matn of this hadith are weak. Also, Abu-Al-Fadl Al-Iraqi states in Al-Mughni `An Haml Al-Asfar that the isnad of this hadith is weak.

[781] Najd: the central region of the Arabian Peninsula.

[782] Al-Nisa ' :40.

[783] Al-Nisa ' :40.

[784] Rated sahih by Al-Tirmidhi in Sunan Al-Tirmidhi and by Al-Albani in Sahih Al-Jami` Al-Saghir.

[785] Yunus:26.

[786] Ya-Sin:58.

[787] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Ibn-Hajar states in Al-Taqrib that the reporting of Abu-Asim Al-Abbadani is unreliable. Also, Al-Uqayli in Al-Du`afa', Ibn-Hajar in Al-Taqrib, and Al-Busiri in Misbah Al-Zujajah state that the reporting of Al-Fadl Al-Raqashi is unreliable.

[788] Fussilat:32.

[789] Rated daif by Al-Mut taqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that Ibn-`Adiyy says that hadiths reported by Sulayman-Bin-Abi-Karimah are generally unreliable.

[790] Al-Qalam:42.

[791] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah.

[792] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[793] Rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. Al-Albani states, “The narrators are reliable except for `Uqbah who is unknown to me but Ibn-Hibban mentioned him as reliable.”

[794] Rated sahih by Al-Albani.

[795] Al-A` raf:143.

[796] Rated da` if by Al-Suyuti. This hadith is also reported by Al-Daylami in Musnad Al-Firdaws.

[797] Qahraman: a deputy or an assistant.

[798] Rated sahih by Ibn-Hajar.

[799] Al-Anbiya ‘:96.

[800] Fatir:9.

[801] Al-Kahf:100.

[802] Al-Saffat:24.

[803] Al-Isra ‘ :79.

[804] Al-Muddathir:42-46.

[805] Al-Mu ‘ minun:107.

[806] Al-Mu ‘ minun:108.

[807] Rated sahih by Al-Hakim.

[808] Rated da` if by Al-Suyuti. This hadith is also reported by Al-Daylami in Musnad Al-Firdaws.

[809] Rated da` if by Al-Dhahabi in Al-Mizan.

[810] Parasang: a unit of distance equal to approx. 3.5 miles.

[811] Rated sahih by Al-Hakim. Al-Dhahabi disagrees and says that this hadith is weak because Sulayman-Bin-Harim is unreliable. However, this hadith is also rated sahih by Al-Mundhiri in Al-Targhib.

[812] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[813] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[814] Rated sahih by Ibn-Hibban.

[815] Rated sahih by Ibn-Hibban.

[816] Rated sahih by Ibn-Hibban.

[817] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that most hadith scholars, except Ibn-Hibban who believes otherwise , agree that the reporting of Abu-Zilal Hilal-Bin-Maymun is unreliable. However, this hadith is also rated da if by Al-Iraqi in Ihya' ` Ulum Al-Din .

[818] Rate d daif by Al-Munawi in Al-Jami Al-Azhar and by Al-Haythami in Ma jmaAl-Zawa'id. Al-Munawi s tates that the reporting of one of the narrators (i.e. Rishdin-Bin-Sad) is unreliable.

[819] Rated daif by Al-Tirmidhi and by Al-Albani in Daif Al-JamiAl-Saghir. Al-Tirmidhi states that the reporting of both Rishdin-Bin-Sad and Ibn-An ` um Al-Afriqi is unreliable.

[820] Rated sahih by Al-Albani.

[821] Masjid: a mosque or temple.

[822] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah , Al-Haythami in Majma Al-Zawa ‘ id, Ibn-Al-Jawzi in Al-Mawduat, and Al-Suyuti in Al-La'ali' Al-Masnuah. They all accuse Muhammad-Bin-Ayyub-Bin-Suwayd of making up hadith.

[823] Rated matruk by Ibn- Hibban in Al-Majruhin. Ibn-Hibban, Al-Bukhari, and Ibn-Main state that the reporting of Abu-Umayyah-Bin-Yala is very unreliable.

[824] Rated da if by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Salih Al-Murri is unreliable.

[825] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[826] Rated matruk by Al-Fatani. Al-Fatani states that this hadith has no origin.

[827] Rated matruk by Al-Fatani in Tadhkirat Al-Mawdu ` at. Al-Fatani states that the reporting of Talhah-Bin-Zayd is unreliable. Also, Ahmad states that Talhah-Bin-Zayd makes up hadith.

[828] Rated daif by Yahya-Bin-Adiyy. Ibn-Adiyy and Al-Nasa ' i state that the reporting of Said-Bin-` Abd-Al-Jabbar Al-Zubaydi is unreliable.

[829] Luqman:20.

[830] Rated da if by Yahya-Bin-Main. Ibn-Main, Ahmad-Bin-Hanbal , and Al-Nasa'i state that the reporting of

Juwaybir-Bin-Said Al-Balkhi is unreliable.

[831] Rated matruk by Ibn-Al-Jawzi in Al-Ilal Al-Mutanahiyah. Ibn-Al-Jawzi states that Dinar- Bin-Abdullah is a liar.

[832] Al-Qasas:84.

[833] Al-Qasas:84.

[834] Rated sahih by Al-Haythami.

[835] Rated sahih by Ahmad Shakir.

[836] Rated daif by Ahmad-Bin-Hanbal. Ahmad , Al-Bayhaqi, Abu-Hatim, Abu-Dawud, Al-Nasa'i, Al-Daraqutni, Sufyan Al-Thawri, and Yahya Al-Qattan state thatAtiyyah Al-`Awfi is a weak hadith narrator.

[837] Rated sahih by Ibn-Hibban.

[838] Rated sahih by Ibn-Hibban.

[839] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[840] Al-`Imran:33.

[841] Nuh:26.

[842] Rated sahih by Ahmad Shakir.

[843] Rated sahih by Ibn-Hibban.

[844] Rated sahih by Ibn-Hibban and Al-Haythami.

[845] Al-Sajdah:17.

[846] Rated sahih by Al-Tirmidhi and Ibn-Hibban.

[847] Al-Sajdah:17.

[848] Al-Sajdah:17.

[849] Al-Sajdah:17.

[850] Al-Waqi`ah:30.

[851] Al-`Imran:185.

[852] Rated sahih by Al-Tirmidhi.

[853] Rated daif by Ahmad. Ahmad, Ibn-Main, Al-Bukhari, and Ibn-Hajar state that the reporting of Sadaqah-Bin-`Abdullah is unreliable.

[854] Al-Mu ' minun:1.

[855] Rated daif by Al-Albani i n Daif Al-JamiAl-Saghir. Also, Ibn-Al-Madini and Ibn-Adiyy state that the reporting of Baqiyyah is not reliable.

[856] Al-Mu ' minun:1.

[857] Rated daif by Al-Bazzar. Al-Bazzar states that the reporting ofAdiyy-Bin-Al-Fadl is not reliable.

[858] Al-Mu ' minun:1.

[859] Rated daif by Al-Dhahabi and by Al-Albani in Daif Al-JamiAl-Saghir. Also, Ibn-Hajar states in Al-Taqrib that the reporting ofAli-Bin-`Asim is not reliable.

[860] Al-Mu ' minun:1.

[861] Al-Hashr:9.

[862] Rated matruk by Ibn-Iraq. Ibn-Iraq states in Tanzih Al-Shariah that the reporting of Bishr-Bin-Husayn Al-Asbahani is very unreliable. Also, Ibn-Main states that Muhammad-Bin-Ziyad Al-Kalbi is a weak narrator.

[863] Al-Mu ' minun:1.

[864] Al-Mu ' minun:1.

[865] Rated da`if by Al-Suyuti.

[866] Rated daif by Al-Iraqi. Al-`Iraqi states that he can't find this hadith in its entirety anywhere else.

[867] Rated daif by Ibn-Main. Ibn-Main, Al-Bukhari, Abu-Dawud, Al-Nasa ' i, and Ibn-Al-Madin i state that

Abu-Mashar Na jih-Bin-` Abd-Al-Rahman Al-Sindi is not a reliable hadith narrator.

[868] Rated daif by Al-Dhahabi. Al-Dhahabi in Al-Mizan states that hadit hs reported by Salamah-Bin-Abdullah are mursal. Also, Al-Daraqutni states that Wahb-Bin-Rashid is a very weak hadith narrator.

[869] Rated da` if by Al-Suyuti. This hadith is also reported by Al-Daylami.

[870] Rated sahih by Al-Tirmidhi. Also, rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[871] Rated da` if by Al-Suyuti.

[872] Rated matruk by Abu-Hatim. Abu-Hatim and Al-Uqayli state that the reporting ofAmr-Bin-Abd-Al-Ghaffar Al-Fuqaymi is very unreliable. Also, Ibn-Adiyy states that Al-Fuqaymi is accused of making up hadith.

[873] Salsabil: fresh cool water.

[874] Ma` in: a spring.

[875] Rahiq: nectar.

[876] Fatir:34–35.

[877] Rated daif by Al-Mundhiri in Al-Targhib. Also, Ibn-Main and Ibn-` Adiyy state that the reporting of Abu-Ilyas Idris-Bin-Sinan is not reliable.

[878] Rated daif by Al-Albani in Daif Al-Targhib Wa Al-Tarhib. Al-Albani states that this hadith is mawquf. Also, Ibn-Main, Abu-Zurah, Abu-Hatim, Abu-Da wud, Al-Nasa'i, and Al-Bukhari state that the reporting of ` Abd-Al-Rahman-Bin-Yazid is unreliable.

[879] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also, Duhaym states that the reporting ofAbd-Al-Hamid-Bin-Habib-Bin-Abi-Al-` Ishrin is not reliable.

[880] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[881] Rated hasan by Ibn-Hajar in Al-Matalib Al-` Aliyah. Ibn-Hajar states that the isnad of this hadith is good.

[882] Rated daif by Al-Iraqi.

[883] Rated daif by Ibn-Hajar. Ibn-Hajar states in Al-T aqrib thatUbaydallah-Bin-Zahr “makes mistakes”.

[884] Rated sahih by Ahmad Shakir, Al-Haythami in MajmaAl-Zawa ' id, and Al-Albani in Sahih Al-Jami Al-Saghir.

[885] Al-Sajdah:17.

[886] Rated sahih by Al-Hakim in Al-Mustadrak. This hadith is also rated sahih by Al-Haythami in Majma` Al-Zawa ‘ id.

[887] Rated sahih by Al-Hakim in Al-Mustadrak.

[888] Rated hasan by Al-Haythami in MajmaAl-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators (i.e. they are used in Sahih Al-Bukhari or Sahih Muslim or both) exceptAli-Bin-Zayd whose reporting is hasan.

[889] Al-Sajdah:17.

[890] Rated daif by Al-Hayth ami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Musa-Bin-` Ubaydah Al-Rabadhi is not reliable.

[891] Rated daif by Al-Hayth ami in Majma Al-Zawa'id. Al-Haythami states th at the sanad of this hadith is weak. Also, Yahya-Bin-Ma` in and Al-Nasa'i state that hadith reported by Abu-Farwah Yazid-Bin-Muhammad-Bin-Yazid-Bin-Sinan Al-Rahawi and his grandfather is not reliable.

[892] Rated hasan by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the isnad of this hadith is good.

[893] The word for womb in Arabic is Rahim. Rahim also means Kinship. So the meaning of womb and kinship is intertwined.

[894] Muhammad:22.

[895] The word for womb in Arabic is Rahim and the word for merciful is Rahman. Rahim is derived from Rahman.

[896] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also, rated sahih by Ibn-Hibban and Al-Haythami.

[897] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[898] Rated sahih by Ahmad Shakir. Shakir states that the isnad of the hadith is sahih.

[899] Rated sahih by Al-Tirmidhi.

[900] Rated sahih by Ibn-Hibban.

[901] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[902] Rated sahih by Ahmad Shakir. Shakir states that the isnad of this hadith is sahih. Also, rated sahih by Ibn-Hibban, Al-Hakim Al-Naysaburi, and Al-Albani.

[903] Rated hasan by Al-Haythami in MajmaAl-Zawa ' id. Also rated ha san by Al-Mundhiri in Al-Targhib. However, Al-Bukhari, Al-Nasa'i, and Ibn-Hibban state that Za'idah-Bin-Abi Al-Ruqad is an unreliable hadith narrator . Also, Ibn-Main, Abu-Dawud, and Abu-Hatim state that Ziyad Al-Numayri is unreliable as well.

[904] Rated matruk by Al-Haytham i in MajmaAl-Zawa'id. Al-Haythami states that the reporting of Abu-Muti Al-Balkhi Al-Hakam-Bin-Abdullah is very unreliable. Also, Ahmad, Yahya-Bin-Main, Al-Bukhari, Al-Nasa'i, Abu-Dawud, Ibn-Hibban, Abu-Hatim Al-Razi, Ibn-Sad, and Al-Juraqani state that Abu-Muti Al-Balkhi is not a good hadith narrator.

[905] Rated daif by Al-Haytha mi in Majma Al-Zawa'id. Al-Haythami states that Musa-Bin-` Ubaydah Al-Rabadhi is not reliable.

[906] Rated daif by Al-Haythami in Majma Al-Zawa ' id. Al-H aythami states that most hadith scholars agree that the reporting of Asim-Bin- Ubaydallah is unreliable.

[907] Al-Bayt Al-` Atiq: The Old House: Kaaba.

[908] Rated hasan by Al-Alb ani in Zilal Al-Jannah.

[909] Rated da` if by Al-Bayhaqi. Al-Bayh aqi states that Hajjaj-Bin-Arta h is not reliable.

[910] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[911] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban, Al-Hakim in Al-Mustadrak, Al-Mundhiri in Al-Targhib, and Al-Albani in Sahih Al-Jami` Al-Saghir.

[912] Rated daif by Al-Nasa ' i. Al-Nasa ' i, Abu-Dawud, and Al-B ukhari state that the narration of Abu-Mashar Najih-Bin-` Abd-Al-Rahman is not reliable.

[913] Rated sahih by Al-Tirmidhi. Also, rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[914] Rated sahih by Al-Hakim in Al-Mustadrak.

[915] Rated sahih by Ibn-Hibban.

[916] Rated sahih by Ibn-Hibban.

[917] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Also, rated sahih by Ibn-Hibban in Sahih Ibn-Hibban.

[918] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[919] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[920] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id. Al-Haythami states that the isnad of this hadith is good. Also, rated hasan by Al-Mundhiri in Al-Targhib.

[921] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Also rated sahih by Al-Mundhiri in Al-Targhib.

[922] Rated daif by Al-Albani in Daif Al-Ja miAl-Saghir. Also, Ibn-Iraq states in Tanzih Al-Shariah that the narration of Hakim-Bin-Nafi is not reliable.

[923] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[924] Al-Nisa ' :42.

[925] Rated sahih by Ibn-Hibban.

[926] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani and Ibn-Hibban.

[927] Rated hasan by Ahmad Shakir.

[928] Rated hasan by Ahmad Shakir. Shakir states that the isnad of this hadith is good. Also rated hasan by Al-Mundhiri in Al-Targhib.

[929] Al-Baqarah:156.

[930] Rated hasan by Al-Tirmidhi.

[931] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[932] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[933] Rated sahih by Al-Busiri. Al-Busiri states that the narrators in the sanad are reliable.

[934] Rated hasan by Al-Tirmidhi. This hadith is rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[935] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[936] Rated daif by Al-Haythami in Majma Al-Za wa'id. Al-Haythami states that the reporting of Said-Bin-Sulaym Al-Dabbi is not reliable. This hadith is also rated daif by Ibn-Hajar and Al-Busiri.

[937] Rated da` if by Al-Nasa ' i. Al-Nasa ' i and Al- Daraqutni state that Miqdam-Bin-Dawud is unreliable.

[938] Rated sahih by Al-Tirmidhi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[939] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[940] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[941] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[942] Rated daif by Ahmad. Ahmad st ates that Husayn-Bin-Umar is un reliable.

[943] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[944] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[945] Rated daif by Al-Iraq i in Ihya' `Ulum Al-Din.

[946] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawdu `ah. Also, Al-Bukhari, Al-Nasa'i, and Ibn-Hibban state that the reporting of Al-Jarud-Bin-Yazid is very unreliable.

[947] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haythami states thatAbd-Al-Rahman-Bin-Abdullah-Bin-Umar Al-`Umari is very unreliable.

[948] Rated daif by Al-Hayth ami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Ufayr-Bin-Madan is not reliable. This hadith is also rated da`if by Ibn-Hajar in Al-Taqrib and by Al-Mundhiri in Al-Targhib.

[949] Rated daif by Al-Mundhiri in Al-Targhib. Also, Yahya-Bin -Main and Al-Nasa'i state that Bakr-Bin-Khunays is a weak hadith narrator. Also, Ahmad-Bin-Hanbal, Abu-Hatim, and Ibn-Hibban state that Yazid Al-Raqashi is not a reliable hadith narrator.

[950] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also, Ibn-Adiyy in Al-Kam il states that Yaqub-Bin-Al-Jahm makes up hadith. Also, Ibn-Abi-Hatim s t ates in Al-Jarh Wa Al-Tadil that his father, Abu-Hatim, states that `Amr-Bin-Jarir is a liar.

[951] Al-Baqarah:156.

[952] Rated daif by Al-Bukhari . Al-Bukhari, Abu-Dawud, Ibn-Main , and Ibn-`Adiyy state that the reporting of Salih Al-Murri is not reliable.

[953] Rated daif by A l-Albani in Silsilat Al-Ahadith Al-Daifah. Also, Ibn-Hajar states in Al-Isabah Fi Tamyiz Al-Sahabah that Jabrun-Bin-`Isa is a weak hadith narrator.

[954] Rated matruk by Al-Albani in Daif Al-Jami Al-Saghi r and Al-Silsilah Al-Daifah. Ibn-Hibban states in Al-Majruhin that Said-Bin-Ziyad and his father and his grandfather are an unreliable source of hadith. Also, Al-Haythami states in MajmaAl-Zawa'id that Said-Bin-Ziyad is very unreliable. Also, Al-`Iraqi states in Al-Ihya' that the isnad of this hadith is weak.

[955] Rate d matruk by Al-Albani in Daif Al-Jami Al-Saghir and Al-Silsilah Al-Daifah. Also, Al-Dhahabi states in Al-Mughni thatAli-Bin-Yazdad Al-Jurjani makes up hadith.

[956] Most scholars believe that fate and destiny are the same. However the ones who distinguish between the two tend to say that fate is what has been done and destiny is what will be done.

[957] Rated matruk by Al-Albani in Al-Silsilah Al -Da`ifah. Al-Albani and Ibn-Hibban state that Suhayl-Bin-Abi-Hazm is an unreliable hadith narrator.

[958] Rated mawduby Al-Daraqutni. Al-Dara qutni states that Muhammad-Bin-Ukkashah Al-Karmani makes up hadith. Also, Al-Khatib in Tarikh Baghdad indicates that Muhammad-Bin-Al-Husayn-Bin-Muhammad-Bin-Hatim-Bin-Yazid is not a reliable hadith narrator.

[959] Rated mawduby Al-Albani in Al-Silsilah Al -Daifah.

[960] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no record.

[961] The night when Moses sees a fire and talks to the Lord. See Taha:9–99 and Al-Naml:7–14.

[962] Rated matruk by Ibn- Hibban. Ibn-Hibban states that Ahmad-Bin-Salih Al-Shumumi makes up hadith.

[963] Rated da`if by Al-Fatani.

[964] Rated da`if by Al-Suyuti.

[965] Rated mawduby Al-Muttaqi Al-Hindi. Al-Hindi states that Muhammad-Bin-Ukkashah Al-Karmani is a liar.

[966] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[967] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators.

[968] Rated sahih by Al-Hakim in Al-Mustadrak.

[969] Rated sahih by Al-Hakim in Al-Mustadrak.

[970] Rated sahih by Al-Hakim in Al-Mustadrak. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[971] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir. Also Al-Bukhari, Al-Nasa'i, Ahmad, Ibn-Main, Al-Juzajani, Abu-Zur`ah, Abu-Hatim, and Ibn-Hibban state that the reporting of Muhammad-Bin-Abi-Humayd is not reliable.

[972] Rated hasan by Al-Albani in Sahih Al-Jami` Al-Saghir.

[973] Rated sahih by Al-Hakim. Al-Dhahabi disagrees and states that the reporting of Ufayr-Bin-Madan is not reliable. However, this hadith is also rated sahih by Albani in Al-Silsilah Al-Sahihah. Al-Albani states that even though the reporting of Ufayr-Bin-Madan is not reliable, this hadith is backed up by Qudsi Hadith No. 921. (Note: It is erroneous to rate a hadith sahih based on a hasan hadith the way Al-Albani is doing here. It is more appropriate to rate this hadith daif as it has been by Al-Dhahabi and by Al-Haythami in Majma Al-Zawa'id.)

[974] Rated daif by Al-Nasa ' i. Al-Nasa ' i, Ibn-Hib ban, Yaqub-Bin-Sufyan, and Al-Daraqutni state that the reporting of Rawwad-Bin-Al-Jarrah is not reliable.

[975] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[976] Rated daif by Al-Busiri in Misbah Al-Zujajah. Al-Busiri states that the isnad of this hadith is weak because Mandal-Bin-Ali Al-`Anazi is unreliable.

[977] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[978] Rated sahih by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the narrators in the sanad are sahih narrators.

[979] Rated hasan by Al-Albani i n Sahih Al-JamiAl-Saghir. Al-Albani states that some scholars s ay that the reporting of Sinan-Bin-Sad is reliable and some s ay that it is unreliable. This hadith is also rated hasan by Al-Busiri in Misbah Al-Zujajah.

[980] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators.

[981] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the isnad of this hadith is good.

[982] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that Baqiyyah-Bin-Al-Walid is a mudallis. (Mudallis is someone who hears a hadith through an intermediary and does no t include that in the sanad. The process is known as tadlis.)

[983] Rated daif by Al-Hay thami in Majma Al-Zawa'id. Al-Haythami states that Yahya-Bin-Abdullah Al-Babilutti is a weak hadith narrator. Also, Abu-Hatim, Al-Azdi, Abu-Zurah, and Ibn-Hibban state that the reporting of Ayyub-Bin-Nahik is not reliable.

[984] Rated da` if by A l-Baghawi in Sharh Al- Sunnah . Al-Baghawi states that this hadith is mursal.

[985] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[986] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[987] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[988] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[989] Rated sahih by Al-Hakim. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[990] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[991] Rated sahih by Al-Albani in Sahih Al-JamiAl-Saghir. This hadith is rated daif by Al-Hayth ami in MajmaAl-Zawa'id. Al-Haythami says that the reporting ofAbdullah-Bin-Al-Zubayr Al-Asadi is unreliable. Also, Al-Daraqutni states that Muhammad-Bin-Marwan Al-Qattan Al-Kufi is an unreliable hadith narrator. Also, Yahya-Bin-Ma` in states that Ziyad-Bin-Al-Mundhir is a liar.

[992] Rated hasan by Al-Haythami in MajmaAl-Zawa'id. A l-Haythami states that the isnad of this hadith is good. This hadith is also rated hasan by Al-Albani in Al-Silsilah Al-Sahihah. However, Al-Bukhari, Yahya-Bin-Main, and Al-Madini state that the reporting of `Ali-Bin-Zayd is not reliable.

[993] Al-Dukhan:49.

[994] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[995] Rated daif by Ibn-Hibban. Ibn-Hibban states that the reporting of Hani-Bin-Al-Mutawakkil Al-Iskandarani is unreliable.

[996] Rated ma wduby Al-Albani in Al-Silsila h Al-Daifah Wa Al-Mawduah and Daif Al-JamiAl-Saghir. Also, Ibn-Adiyy and Al-Dhahabi state that Al-Hasan-Bin-Shabib Al-Mu'addib makes up hadith. However, Ibn-Al-Muqri' disagrees and states that Al-Hasan-Bin-Shabib Al-Mu'addib is reliable.

[997] Karramiyyah: followers of Muhammad-Bin-Karram. They, contrary to mainstream Islam, say that faith is the pronouncement of the tongue and doesn't necessarily have to be believed or implemented. Karramiyyah is a subsect of Al-Murji ' ah, or Murjites, (lit. those who defer) who believe that anyone who acknowledges that Allah is the only God is a Muslim, regardless whether they implement the laws of Islam or not, and that judgment is deferred until Judgment Day.

[998] Rated mawduby Ibn-Asakir. Ibn-Asakir states that the isnad and matn of this hadith are invalid and many people in the isnad are unknown. Also, Al-Jawzi, Ibn-Hibban, Al-Hakim Al-Naysaburi, Abu-Nuaym Al-Asbahani, Ibn-Iraq, and Al-Dhahabi state that Ma'mun-Bin-Ahmad Al-Sulami makes up hadith. Also, Ibn-Hibban, Al-Nasa'i, Ishaq Ibn-Rahwayh, and Al-Daraqutni state that Muqatil-Bin-Sulayman is a liar. Also, Ibn-Hajar, Al-Dhahabi, and Al-Shawkani state that Saman-Bin-Al-Mahdi makes up hadith.

[999] Rated daif by Ibn-Adiyy. Also, Yahya-Bi n-Main, Al-Madini, Ibn-Hajar, Al-Tirmidhi, and Abu-Hatim Al-Razi state that the reporting ofAli-Bin-Yazid is unreliable.

[1000] Rated matruk by Al- Nasa'i. Al-Nasa'i states that the reporting of Isa-Bin-Abd-Al-Rahman-Bin-Farwah Al-Zuraqi is very unreliable.

[1001] Yunus:62.

[1002] Rated mawduby Ali Al-Qari in Al-Asrar Al-Marfuah Fi Al-Akhbar Al-Mawduah.

[1003] Rated hasan by Abu-` Abdullah Al-Daqqaq.

[1004] Rated daif by Al-Haythami in Majma Al-Zawa ' id. A l-Haythami states that Ibrahim-Bin-Abi-Bakr-Bin-Al-Munkadir is a weak narrator. Also, Ibn-Hajar states in Lisan Al-Mizan that the reporting of ` Abd-Al-Malik-Bin-Maslamah is not reliable.

[1005] Rated daif by Al-Haythami in Majma Al-Z awa'id. Al-Haythami states that Mu'ammal-Bin-Abd-Al-Rahman Al-Thaqafi is a weak narrator. This hadith is also rated daif by Al-Albani in Daif Al-Jami Al-Saghir. Also, Abu-Dawud Al-Sijistani, A-Nasa'i, Al-Daraqutni, and Yahya-Bin-Main state that the reporting of Abu-Umayyah-Bin-Yala is very unreliable.

[1006] Rated daif by Al-Mut taqi Al-Hindi in Kanz A l-Ummal. Also, Al-Khatib Al-Baghdadi states that hadiths reported by Abu-Al-Hasan Al-Abbas-Bin-Umar Al-Kalwadhani are very unreliable.

[1007] Rated sahih by Ahmad. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah.

[1008] Rated daif by Ahmad-Bin-Han bal. Ahmad states that the reporting of Ibn-Lahiah is unreliable.

[1009] Rated hasan by Al-Tirmidhi.

[1010] Rated hasan by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the isnad of this hadith is good. Also, this hadith is rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[1011] Al-Qari`ah:1–11.

[1012] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Hay thami states that the reporting ofAbbad-Bin-Kathir is very unreliable. Also, Ibn-Hajar states in Al-Matalib AlAliyah that similar narrations to the first part of this hadith are found in other sahih hadiths while the second part, fromUmar's question to the end of the hadith , which is reported only through `Abbad-Bin-Kathir, is a fabrication.

[1013] Rated daif by Al-Albani in Al-Silsilah Al-Daifah. Al-Albani states that all the narrators in the sanad are reliable except Abu-Muhammad who is unknown to him. Al-Albani further states that Abu-Muhammad might be the nickname of Baqiyyah-Bin-Al-Walid who is an unreliable narrator. Note: Abu-Muhammad is not Baqiyyah-Bin-Al-Walid. He's Al-Hakam-Bin-` Utaybah Al-Kindi who's been deemed reliable by most hadith scholars. Therefore, this hadith should be rated at least hasan.

[1014] Rated daif b y Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that the reporting of Jisr-Bin-Farqad is not reliable.

[1015] `Ajjas: a village in Ashkelon.

[1016] Rated daif by Al-Bayhaqi. Also, Ibn-Hajar and Ibn-Iraq state that Dhakir-Bin-Shaybah AlAsqalani is a liar. Also, Al-Uqayli, Ibn-Hibban, Al-Dhahabi, and Al-Daraqutni state that Abu-` Isam Rawwad-Bin-Al-Jarrah is an unreliable hadith narrator.

[1017] See verse 282 of the Sura of Al-Baqarah. It talks about how debts and loans are to be handled.

[1018] Rated sahih by Ahmad Sha kir. Shakir states that the isnad of this hadith is sahih. Al-Haythami in Ma j maAl-Zawa'id disagrees and states that the reporting ofAli-Bin-Yazid is not reliable.

[1019] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1020] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1021] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Al-Hakim states that the isnad of this hadith is sahih. Also rated sahih by Ibn-Hajar in Al-Matalib Al-`Aliyah. Ibn-Hajar states that this hadith is mawquf and its isnad is sahih.

[1022] Rated daif by Al-Albani. Al-Albani states that the isnad of this hadith is weak. Al-Albani states tha t he doesn't know who Yahya-Bin-Abd-Al-Malik and his father and his grandfather are. Al-Albani also states that the reporting of Abu-` Alqamah Al-Farwi, according to Al-Dhahabi, is unreliable.

[1023] Rated matruk by Al -Nasa'i. Al-Nasa'i, Ibn-Hajar, and Al-Daraqutni state that the reporting of Juwaybir-Bin-Sa` id Al-Azdi Al-Balkhi is very unreliable.

[1024] Rated matruk by Al-Haythami in Majma` Al-Zawa ' id.

[1025] Rated sahih by Ibn-Hibban.

[1026] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1027] Two seas: Gulf of Suez and Gulf of Aqaba.

[1028] Al-Kahf:60.

[1029] Al-Kahf:61.

[1030] Al-Kahf:62.

[1031] Al-Kahf:63.

[1032] Al-Kahf:64.

[1033] Al-Kahf:66.

[1034] Al-Kahf:67.

[1035] Al-Kahf:69.

[1036] Al-Kahf:72.

[1037] Al-Kahf:73.

[1038] Al-Kahf:74.

[1039] Al-Kahf:77.

[1040] Al-Kahf:77.

[1041] Al-Kahf:78.

[1042] For the full story of Moses and Al-Khadir as told in the Qur ' an, see verses 60–82 of the Sura of Al-Kahf.

[1043] Al-Kahf:60.

[1044] Al-Kahf:71.

[1045] Al-Kahf:79.

[1046] Al-Kahf:80.

[1047] Al-Kahf:81.

[1048] Al-Tabari disagrees. He states that it means t he affection that the son had for his parents.

[1049] Al-Kahf:68.

[1050] Al-Kahf:70.

[1051] Al-Kahf:71.

[1052] Al-Kahf:76.

[1053] Al-Kahf:79.

[1054] Al-Kahf:82.

[1055] Rated sahih by Ibn-Hibban.

[1056] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1057] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Also rated sahih by Al-Hakim Al-Naysaburi, Ibn-Hibban, and Al-Albani.

[1058] Rated da if by Al-Daraqutni. Al-Daraqutni, Al-Dhahabi, Y ahya-Bin-Main, Al-Nasa'i, and Al-Juzajani state that the reporting of Habbah Al-` Urani is not reliable.

[1059] Rated sahih by Ibn-Hibban.

[1060] Rated sahih by Ibn-Hibban. Also rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[1061] Ibrahim:5.

[1062] Rated da if by Al-Nasa ' i. Al-Nasa'i, Al-Bukhari, and Yahya-Bin-Main state that the reporting of Muhammad-Bin-Aban is not reliable.

[1063] Rated da` if by Al-Suyuti.

[1064] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1065] Sad:25.

[1066] Rated da` if by Ibn-Kathir. Ibn-Kathir states that the repo rting of Yazid Al-Raqashi is not reliable.

[1067] Rated matruk by Al-Albani in Al-Silsilah Al-Daifah. Also, Al-Khatib Al-Baghdadi states that Abu-Sad Ismail-Bin-Ali Al-Istirabadhi is an unreliable hadith narrator.

[1068] Al-Anbiya ' :87.

[1069] Al-Anbiya ' :87.

[1070] Rated da` if by Al-Daraqutni. Al-Daraqutni states that Yazid Al-Raqashi is an unreliable hadith narrator.

[1071] Rated sahih by Ibn-Hibban.

[1072] Rated sahih by Ibn-Hibban.

[1073] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1074] Sad:42.

[1075] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ibn-Hibban.

[1076] Rated daif by Ibn-Iraq in Tanzih Al-Shari `ah .

[1077] Rated sahih by Al-Tirmidhi. Also rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1078] Al-Tawbah:9.

[1079] Al-Ma ' idah:64.

[1080] Rated da` if by Al-Suyuti.

[1081] A man from the Khuza`ah tribe, died in jahiliyah.

[1082] Measure the length of time between two salats on a regular day and apply the same length of time between the same two salats on the day that is like a year. In other words, pray five times every twenty-four hours, and not just five times a day, on the day that is like a year.

[1083] Al-Anbiya ':96.

[1084] The two mosques: the Sacred Mosque in Mecca and the Prophet's Mosque in Medina.

[1085] Rated matruk by Al-Nasa ' i. Al-Nasa ' i, Ibn-Hajar Al-` Asqalani, Al-Da raqutni, Al-Dhahabi, and Al-Bukhari state that Ishaq-Bin-Abi-Farwah is a very unreliable hadith narrator.

[1086] Abu-Bakrah, aka Nufay` -Bin-Al-Harith, was one of about 23 slaves who escaped from Ta ' if, then a pagan city, to join the Prophet and embrace Islam.

[1087] Aden-Abyan refers to the city of Aden where Abyan, a man from the tribe of Himyar, resided.

[1088] Rated daif by Al-Albani in Al-Silsilah Al -Daifah. Also, Abu-H atim Al-Razi, Abu-Zurah Al-Razi, Ahmad-Bin-Hanbal, Al-Nasa'i, Al-Juzajani, Ibn-Hajar, Al-Daraqutni, Al-Madini, Al-Bukhari, and Yahya-Bin-Main state that `Ali-Bin-Zayd Al-Qurashi is not a reliable hadith narrator.

[1089] See Al-Dukhan:10.

[1090] See Al-Naml:82.

[1091] Rated da` if by Al-Dhahabi. Al-Dhahabi states that Rawwad-Bin-Al-Jarrah Al-Shami is a weak hadith narrator.

[1092] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1093] Al-Baqarah:30.

[1094] Al-Baqarah:30.

[1095] Rated sahih by Ibn-Hibban in Sahih Ibn-Hibban and by Al-Haythami in MajmaAl-Zawa ' id. However, this hadith is rated mawdu by Ibn-Kathir in Tafsir Ibn-Kathir and by Al-Albani in Al-Silsilah Al-Da` ifah. Ibn-Kathir states that this hadith, very likely, is one of the Isra ' iliyyat (stories taken from Judeo-Christian theology and not reported by Prophet Muhammad).

[1096] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah. Al-Albani states that this hadith is one of the Isra ' iliyyat. Also, Al-Bukhari, Muslim , Al-Nasa'i, Al -Daraqutni, and Ibn-Hajar state that Al-Faraj-Bin-Fadalah is an unreliable hadith narrator.

[1097] Al-Dhariyat:42.

[1098] Rated sahih by Al-Hakim. However, Al-Dhahabi disagrees and says that this hadith is munkar. Al-Dhahabi states that Abdullah-Bin-Abbas Al-Qi tbani is deemed relia ble by Muslim but weak by Abu-Dawud. Al-Dhahabi also states that Darraj reports a lot of munkar hadiths.

[1099] Al-Ahzab:45.

[1100] Al-Ikhlas:1–4.

[1101] Al-Baqarah:143.

[1102] Al-Baqarah:143.

[1103] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1104] Nuh:6.

[1105] Nuh:1.

[1106] Ya-Sin:59.

[1107] Rated daif by Al-Dhahabi. A l-Dhahabi states that the isnad of this hadith is weak. Al-Dhahabi says that Al-Husayn-Bin-Muhammad-Bin-Ishaq, Abd-Al-Mun` im-Bin-Idris, and Idris-Bin-Sinan are all unreliable hadith narrators.

[1108] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ibn-Hibban and Al-Albani.

[1109] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[1110] Rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir and by Al-Haythami in Majma` Al-Zawa ' id.

[1111] Al-Ahzab:56.

[1112] Rated m awduby Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that Al-Hakam-Bin-Abdullah-Bin-Khattaf is a liar. Also , Al-Daraqutni states that Al-Hakam-Bin-Abdullah-Bin-Khattaf makes up hadith.

[1113] Rated mawduby Al-Albani in Al-Silsilah Al-Daifah Wa Al-Mawduah. Also rated mawdu by Al-Dhahabi. Al-Dhahabi states that Abu-Al-Harith Abdullah-Bin-Muslim Al-Fihri andAbd-Al-Rahman-Bin-Zayd-Bin-Aslam are unreliable hadith narrators.

[1114] Rated mawduby Al-Albani in Zilal Al- Jannah. Al-Dhahabi states that Abu-Ayyub Al-Khaba'iri is accused of making up hadith. Also, Ibn-Hibban states that Said-Bin-Musa fabricates hadith.

[1115] Rated sahih by Al-Hakim. However, A l-Dhahabi disagrees and thinks that this hadith was fabricated by `Amr-Bin-Aws Al-Ansari.

[1116] Al-Furqan:7.

[1117] Al-Furqan:20.

[1118] Al-Furqan:10.

[1119] Rated mawduby Al-Kinan i in Tanzih Al-Shariah. Al-Kinani states that Ishaq-Bin-Bishr lies and makes up hadith. Also, Al-Jawzi states that Abdullah-Bin-Muhammad-Bin-Yaqub Al-Bukhari fabricates hadith. Also, Al-Nasa'i, Ibn-Hajar, Al-Daraqutni, and Al-Dhahabi state that Juwaybir is a very unreliable hadith narrator.

[1120] See Al-Duha:6–8.

[1121] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1122] Al-Sharh:4.

[1123] Rated sahih by Ibn-Hibban. This hadith is rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1124] Rated mawduby Al-Albani i n Daif Al-JamiAl-Saghir. Also, Al-Jawzi states that Maslamah-Bin-Ali Al-Khushani makes up hadith.

[1125] Rated mawd u` by Al-Khatib Al-Baghdadi. Al-Khatib states that Muhammad-Bin-Maslamah Al-Wasiti fabricates hadith.

[1126] Rated mawdu` by Al-Juraqani.

[1127] Al-Zukhruf:45.

[1128] Rated mawdu` by Ibn-A l-Jawzi. Al-Dhahabi states that Ibrahim-Bin-Muhammad Al-Khawwas makes up hadith.

[1129] Rated m awduby Al-Khatib Al-Baghdadi. Al-Khatib states that Abu-Bakr Muhammad-Bin-Abdullah-Bin-Ibrahim makes up hadith.

[1130] Rated mawd u` by Al-Dhahabi. Al-Dhahabi states that Ahmad-Bin-Ishaq-Bin-Ibrahim-Bin-Nubayt-Bin-Sharit is a liar.

[1131] Rated Mawdub y Al-Dhahabi. Al-Dhahabi states that Ahmad-Bin-Nasr-Bin-Abdullah-Bin-Al-Fath fabricates hadith.

[1132] Al-Ra` d:24.

[1133] Rated matruk by Al-Khatib Al-Baghdadi . Al-Khatib states that Ibra him-Bin-Isa Al-Qantari is unknown. Also, Al-Dhahabi states that hadiths reported by Ibrahim-Bin-Isa Al-Qantari are untrue.

[1134] Al-Najm:16.

[1135] Rated daif by Al-Albani in Al-Silsilah Al -Daifah. Also, Al-Bukhari, Al- Daraqutni, Ibn-Hajar, Al-Nasa'i , and Ahmad-Bin-Hanbal state that Uthman-Bin-Umayr is an unreliable hadith narrator.

[1136] Rated matruk by Al-Alb ani in Zilal Al-Jannah.

[1137] Rated daif by Al-Albani in Al-Silsilah Al-Daifah. Al-Albani states that `Ali-Bin-Zayd is an unreliable hadith narrator.

[1138] Rated daif by Al-Albani in Al-Sil silah Al-Daifah. Al-Albani states that Abu-Said Al-Hasan-Bin-Dinar andAli-Bin-Zayd are both unreliable hadith narrators.

[1139] Rated da` if by Al-Suyuti.

[1140] Ibrahim:36.

[1141] Al-Ma ' idah:118.

[1142] Rated hasan by Al-Haythami in Majma Al- Zawa'id. However, Ahmad-Bin-Hanbal and Al-Nasa'i state that Ibn-Lahi ah is not a reliable hadith narrator.

[1143] A mount near the Prophet's Mosque in Medina.

[1144] One of seven small mosques, in Medina, to the west of the Sal ` 's Mount.

[1145] Rated da if by Al-Haythami in Majma Al-Zawa'id. Al-Haythami state s that Ishaq-Bin-Ibrahim is a weak narrator.

[1146] Rated da if by Al-Haythami in Ma jma Al-Zawa'id. Al-Haythami states that Al-Hajjaj-Bin- Uthman Al-Saksaki and Mu adh-Bin-Jabal were not contemporaries.

[1147] A gang: a group of 10 to 40 people.

[1148] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir, Ibn-Hibban, and Al-Haythami.

[1149] Rated hasan by Al-Bazzar. Al-Bazzar states that the isnad of this hadith is good. This hadith is rated sahih by Al-Hakim in Al-Mustadrak, Al-Suyuti in Al-Jami Al-Saghir, and Al-Haythami in Majma Al-Zawa ' id. However, this hadith is rated da if by Al-Albani in Al-Silsilah Al-Da ifah .

[1150] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir.

[1151] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1152] Rated sahih by Ibn-Hibban.

[1153] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ibn-Hibban and Al-Haythami.

[1154] Rated sahih by Ibn-Hibban.

[1155] Rated sahih by Al-Albani in Sahih Al-Jami ` Al-Saghir and in Al-Silsilah Al-Sahihah.

[1156] Rated matruk by Al-Haythami in Majma Al-Zawa ' id. Al-Haytham i states that Muhammad-Bin- Abd-Al-Rahman Al-Qushayri is a very unreliable hadith narrator.

[1157] Ma add-Bin- Adnan is the 19 th paternal grandfather of Prophet Muhammad. Muhammad's genealogical full name is: Muhammad son of Abdullah son of Abd-Al-Muttalib son of Hashim (aka Amr) son of Abd-Manaf (aka Al-Mughirah) son of Qusayy (aka Zayd) son of Kilab son of Murrah son of Ka b son of Lu'ayy son of Ghalib son of Fihr son of Malik son of Al-Nadr son of Kinanah son of Khuzaymah son of Mudrikah (aka Amir) son of Ilyas son of Mudar son of Nizar son of Ma add son of Adnan son of Udd (aka Udad) son of Muqawwim son of Nahor son of Tayrah son of Ya ` rub son of Yashjub son of Nabit son of Ishmael son of Abraham son of Terah (aka Azar) son of Nahor son of Serug son of Reu son of Peleg son of Eber son of Shelah son of Arpachshad son of Shem son of Noah son of Lamech son of Methuselah son of Enoch (aka Akhnukh) son of Jared son of Mahalalel son of Kenan son of Enos son of Seth son of Adam.

[1158] Rated da if by Al-Hayt hami in Majma Al-Zawa'id. Al-Haythami states that Jisr-Bin-Farqad is a weak narrator. Also, Ibn-Hibban states that Ahmad-Bin-Al-Hasan Al-Misri Al-Ubulli fabricates hadith. Also, Al-Nasa'i and Yahya-Bin-Ma ` in state that the reporting of Al-Nahhas-Bin-Qahm Al-Qaysi is unreliable.

[1159] Rated da if by Ibn-Al-Jawzi in Al- Ilal Al-Mutanahiyah. Ibn-Al-Jawzi states that Al-Nuzli and Al-Ansari are unknow n .

[1160] Rated mawdu by Al-Suy uti in Dhayl Al-La'ali' Al-Masnu ah. Al-Suyuti states that Abu-Bakr Al-Naqqash makes up hadith.

[1161] Rated matruk by Al- Iraqi. Al- Iraqi states that this hadith has no origin.

[1162] Rated da if by Al- Iraqi.

[1163] Al-Tahrim:8.

[1164] A location 12 miles from Medina.

[1165] Al-Mumtahanah:1.

[1166] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1167] Al-Ra ` d:24.

[1168] Rated sahih by Ahmad Shakir. Ahmad Shakir states that the isnad of this hadith is sahih. This hadith is also rated sahih by Ibn-Hibban and Al-Haythami.

[1169] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. Also rated sahih by Ahmad Shakir, Ibn-Hibban, and Al-Haythami.

[1170] Tabah means good.

[1171] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi. However, this hadith is rated mawdu by Al-Albani in Da if Al-Jami ` Al-Saghir.

[1172] Rated da ` if by Al-Suyuti.

[1173] Rated da if by Al- Uqayli. Also, Al-Bu khari, Muslim, Al-Nasa'i, and Al-Daraqutni state that Isma il-Bin-Qays-Bin-Sa d is an unreliable narrator.

[1174] A unit of volume equal to 4 mudds.

[1175] A unit of volume approx. equal to 628ml.

[1176] Rated da if by Ibn-Asakir in Tarikh Dimashq. Ibn-Asakir states that Abu-Umar Muhammad-Bin-Ahmad Al-Halimi is an unreliable narrator.

[1177] Rated matruk by Ibn-Hibb an. Ibn-Hibban states that hadiths narrated by Abu-Iqal are very unreliable. Ibn-Hibban states that Abu-Iqal makes up hadith.

[1178] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id . Al- Haythami states that the reporting ofAbd-Al-Rahman-Bin-Abdullah-Bin-Umar is very unreliable .

[1179] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id . Al- Haythami states that the reporting ofAbd-Al-Rahman-Bin-Abdullah-Bin-Umar is very unreliable .

[1180] Rated sahih by Al-Hakim in Al-Mustadrak.

[1181] Rated sahih by Al-Hakim Al-Naysaburi.

[1182] Rated mawduby Al-A lbani in Daif Al-JamiAl-Saghir and Al-Silsilah Al-Daifah Wa Al-Mawduah . Also, Ibn-Hibban, Al-Nasa'i, Ibn-Hajar, Al-Ma dini, and Yahya-Bin-Main state that Zayd-Bin-Al-Hawari Al-` Ammi is an unreliable narrator.

[1183] Rated daif by Al-Dhahabi. Al-Dhahabi sta tes thatAli-Bin-Salih is an unreliable narrator.

[1184] Rated mawduby Al-Dhahabi in Al-Mizan. Al-Dhahabi states that this hadith is a lie. Also, Al-Dhahabi states that Al-Ala'-Bin-` Amr is a very unreliable hadith narrator.

[1185] Rated mawduby Al-Dhah abi. Al-Dhahabi states thatAmr-Bin-Al-Husayn Al-Uqayli and Yahya-Bin-Al-Ala' Al-Razi are very unreliable hadith narrators.

[1186] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Al-Haythami sta tes that the reporting ofAmr-Bin-Thabit is very unreliable. Also, Ahmad-Bin-Hanbal, Al-Nasa'i, Al-Daraqutni, and Ya h ya-Bin-Ma` in state that Abu-Hamzah Al-Thumali is a weak narrator.

[1187] Rated matruk by Ibn-Kathir. Ibn-Kathir states that this hadith is munkar. Al so, Al-Daraqutni states that the reporting of Ibrahim-Bin-Ishaq Al-Sini is very unreliable. Also, Al-Bayhaqi, Abu-Hatim Al-Razi, and Al-Nasa'i state that Layth-Bin-Abi-Sulaym is a weak narrator.

[1188] The Sads of the Ansar: the ones named Sad from the Ansar, specifically the following seven: Sad-Bin-Muadh, Sad-Bin-Khaythamah, Sad-Bin-Ubayd, Sad-Bin-Zayd, Sad-Bin-Ubadah, Sad-Bin-Al-Rabi, and Sad-Bin-Uthman Abu-` Ubaydah.

[1189] Rated matruk by Al-Albani in Al-Silsilah Al-Da` ifah. Al-Albani states that this hadith is munkar.

[1190] Rated mawduby Ibn-A l-Jawzi in Al-Ma wdu at. Ibn-Al-Jawzi states that Ahmad-Bin-Rishdin is a liar and Humayd-Bin-` Ali Al-Bajali is weak.

[1191] Rated matruk by Ibn-Hibban. Ibn-Hibban states that the reporting of Muhammad-Bin-Shaddad is very unreliable.

[1192] Rated mawduby Al-Dhahabi in Al-Mizan. Al-Dhahabi states that this hadith is munkar. Al-Dha habi states that this hadith was probably fabricated by Muhammad-Bin-Zuhayr-Bin-Atiyyah Al-Sulami.

[1193] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haytha mi states that the narrators in the sanad are sahih narrators.

[1194] Rated matruk by Ibn-Hajar. Ibn-Hajar states that the repor ting of Talhah-Bin-Zayd is very unreliable.

[1195] Rated daif by Ibn-Al-Jawzi in Al-Ilal Al-Mutanahiyah.

[1196] Rated da` if by Al-Suyuti.

[1197] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id. Also rated sah ih by Al-Mundhiri in Al-Targhib and Al-Suyuti in Al-La'ali' Al-Masnuah. However, this hadith is rated mawdu' by Al-Albani in Al-Silsilah Al-Daifah. Al -Albani states that Al-Ala'-Bin-Maslamah fabricates hadith.

[1198] Rated matruk by Al-Haythami in MajmaAl-Zawa ' id. Also rated matruk by Al-Al bani in Al-Silsilah Al-Daifah. Al-Haythami states that the reporting of Musa-Bin-Ubaydah is very unreliable. A nd Ibn-Hibban states that Sadaqah-Bin-Abdullah and Talhah-Bin-Zayd are weak narrators.

[1199] Rated daif by Al-Iraqi. Al-` Iraqi states that the sanad of this hadith is weak.

[1200] Rated daif by Al-Iraqi. Al-` Iraqi states that this hadith is without isnad.

[1201] Rated mawduby Al-Dhahabi. Also rated mawdu by Al-Albani in Daif Al-Jami Al-Saghir. Al-Dhahabi states that Mujashi-Bin-Amr makes up hadith.

[1202] Rated daif b y Al-Muttaqi Al-Hindi in Kanz Al-Ummal. Al-Hindi states that ` Umar-Bin-Abi-Al-Balkhi is a weak narrator.

[1203] Rated da` if by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that Yazid-Bin-Abi-Ziyad is a weak narrator.

[1204] Rated sahih by Ibn-Hibban. Also rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[1205] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir.

[1206] Rated daif by Al-Albani in daif Al-JamiAl-Saghir. Also rated daif by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami states thatUbaydallah-Bin-Zahr is a weak narrator.

[1207] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haythami states that the narrators in the sanad are reliable.

[1208] Rated sahih by Al-Tirmidhi. Also rated sahih by Al-Hakim in Al-Mustadrak and confirmed as sahih by Al-Dhahabi.

[1209] Rated hasan by Al-Mundhiri in Al-Targhib. Al-Mundhiri states that the isnad of the hadith is good. Also rated hasan by Al-Albani in Sahih Al-Targhib and Al-Haythami in Majma` Al-Zawa ' id.

[1210] Rated daif by Al-Hayt hami in Majma Al-Zawa'id. Al-Haythami states that Suwayd-Bin-Abd-Al-Aziz is an unreliable narrator.

[1211] Rated da`if by Abu-Hatim Al-Razi. Abu-Hatim states that Bakr-Bin-Yunus-Bin-Bukayr is a weak narrator.

[1212] Rated sahih by Al-Muttaqi Al-Hindi in Kanz Al-`Ummal .

[1213] Rated matruk by Al-Daraqutni. Al-Daraqutni states that the reporting of Ismail-Bin-Rafi is very unreliable.

[1214] Rated hasan by Al-Haythami in Majma` Al-Zawa ' id.

[1215] Rated da`if by Al-Suyuti.

[1216] Rated sahih by Al-Haythami in MajmaAl-Zawa ' id. Al-Haytha mi states that all the narrators in the sanad are reliable. Also rated sahih by Al-Albani in Sahih Al-Jami Al-Saghir and Al-Silsilah Al-Sahihah.

[1217] Al-`Imran:85.

[1218] Rated sahih by Al-Azami in Al-Matalib Al-Aliyah.

[1219] Rated matruk by Al-Haythami in MajmaAl-Zawa'id. Al-Haythami states thatAbdullah-Bin-Hani' is accused of lying. Also, Al-Daraqutni states that Salamah-Bin-Nahid Al-Maqdisi is a weak narrator.

[1220] Rated m awduby Al-Shawka ni in Al-Fawa'id Al-Majmuah. Al-Shawkani states that the reporting of Rishdin-Bin-Sa`d is very unreliable.

[1221] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id. Al-Haythami states that the narrators in the sanad are reliable.

[1222] Maryam:96.

[1223] Rated sahih by Al-Haythami in Majma` Al-Zawa ' id.

[1224] Rated sahih by Al-Albani in Sahih Al-Jami` Al-Saghir and Al-Silsilah Al-Sahihah. Also rated sahih by Ibn-Hibban.

[1225] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1226] Rated da`if by Al-Nasa ' i. Al-N asa'i states that Layth is a weak narrator.

[1227] Rated da`if by Al-Suyuti.

[1228] Rated daif by Al-Albani in Daif Al-JamiAl-Saghir and Al-Silsilah Al-Daifah. Also, Al-Dhahabi, Al-Nasa'i, and Yahya-Bin-Ma`in state that Sadaqah-Bin-Musa is an unreliable narrator.

[1229] Rated sahih by Al-Albani in Al-Silsilah Al-Sahihah.

[1230] Rated daif by Al-Haythami in Majma Al-Zawa'id. Al-Haythami states that the reporting of Abu-Hafs Umar-Bin-Said Al-Dimashqi is not reliable. Also, Al-Bayhaqi, Ahmad-Bin-Hanbal, Al-Nasa'i, Ibn-Hajar, Al-Daraqutni, Al-Dhahabi, Al-Bukhari, Muslim, and Yahya-Bin-Main state that Sadaqah-Bin-Abdullah is a weak narrator.

[1231] Rated matruk by Al-Iraqi. Al-Iraqi states that he can't find this hadith anywhere else.

[1232] Fussilat:11.

[1233] Rated sahih by Al-Hakim and confirmed as sahih by Al-Dhahabi.

[1234] Rated matruk by Al-Haythami in MajmaAl-Zaw a'id. Al-Haythami states that the reporting of Salam Al-Tawil is very unreliable. Also, Ibn-Hibban states that Zayd Al-Ammi narrates fabricated hadiths.

[1235] Rated m awduby Al-Shawkani in Al-Fawa'id Al-Majmuah. Al-Shawkani states that Dawud-Bin-Affan Al-Naysaburi makes up hadith. Also rated mawdu by Al-Kinani in Tanzih Al-Shari`ah.

[1236] Rated daif by Al-Albani i n Daif Al-JamiAl-Saghir. Also, Al-Dhahabi states that Abu-HafsUmar-Bin-Mudrik A-Qass, Ibn-Lahiah, and Ibn-Anam are weak hadith narrators.

[1237] Rated matruk by Al-Iraqi. Al-Iraqi states that he can't find this hadith anywhere else.

[1238] Rated mawduby Ibn-A l-Jawzi in Al-Ma wdu at Al-Kubra . Ibn-Al-Jawzi states that there are many unknown narrators in the isnad. Ibn-Al-Jawzi further states that the days mentioned in the hadith are called white days because the nights of those days are lit by moonlight in a lunar month.

[1239] Rated mawduby Al-Suyuti in Al-La'ali' Al-Masnuah . Al-Suyuti states that there are many unknown narrators in the isnad.

[1240] Rated mawduby Al-Albani in D aif Al-JamiAl-Saghir and Al-Silsilah Al-Daifah. Al-Albani states that Yusuf-Bin-Al-Safar makes up hadith.

[1241] Al-A` raf:29.

[1242] Rated matruk by Al-B ukhari. Al-Bukhari states that the reporting of Abd-Al-Ghafur-Bin-Abd-Al-Aziz -Bin-Said Al-Ansari is very unreliable.

[1243] Rated daif by Al-Dhahabi in Al-Uluww. Al-Dhahabi states that the isnad of this hadith is weak. Also, Ibn-Hibban states that Abu-Hanifah Al-Yamami Al-Ansari makes mistakes when narrating hadiths.

[1244] Rated mawduby Al-Suyuti in Al-La'ali' Al-Masnuah .

[1245] A city approx. 58 miles north of Ahvaz.

[1246] Rated daif by Al-Dhahabi . Al-Dhahabi states that the reporting of Abu-Al-Mashhur Maruf-Bin-Muhammad is unreliable.

[1247] Rated da` if by Al-Suyuti.

[1248] Rated daif by Al-Subki in Mujam Al-Shuyukh. Al-Subki says that this hadith is Mawquf. Al-Subki states that Makhul was not alive at the time of the Messenger. Also, Ibn-Adiyy, Abu-Hatim Al-Razi, Ibn-Hibban, and Abu-Zurah Al-Razi state that Hafs-Bin-` Umar is a weak narrator.

[1249] Rated da` if by Al-Suyuti.

[1250] Rated daif by Al-Dhahabi. Al-Dhahabi states that he doesn’t know whoAbd-Al-Jabbar-Bin-Wahb is.

[1251] Rated daif by Al-Iraqi in Ihya ‘Ulum Al-D in. Al-Iraqi states that the sanad of the hadith is weak.

[1252] Rated daif by Ibn-Adiyy.

[1253] Rated ma truk by Al-Albani in Daif Al-Jami Al-Saghir. Also, Ibn-Hajar states that Abu-Al-Muhazzim Yazid-Bin-Sufyan is a very weak narrator.

[1254] Rated matruk by I bn-Adiyy. Ibn-Adiyy states that ` Ali-Bin-Al-Hasan Al-Shami is a very weak narrator. Also, Abu-Hatim Al-Razi states that hadith s reported by Ibrahim Al-Hajari are generally un reliable.

[1255] Rated mawduby Al- Albani in Daif Al-Jami` Al-Saghir. Also, Abu-Hatim Al-Razi states that Yazid-Bin-Ziyad Al-Shami is a very weak narrator. Also, Ibn-Hibban states that Yahya-Bin-Bistam reports a lot of munkar hadiths.

[1256] Rated daif by Ibn-Al-Jawzi in Al-Mawduat. Ibn-Al-Jawzi states that ` Uthman-Bin-Matar is a weak narrator.

[1257] Al-Hujurat:13.

[1258] Rated matruk by Al-Albani in Daif Al-Ja mi Al-Saghir. Also, Abu-Dawud Al-Sijistani and Yahya-Bin-Ma` in state that Muhammad-Bin-Al-Hasan Al-Makhzumi is a liar.

[1259] Rated matruk by Al-Hay thami in MajmaAl-Zawa'id. Al-Haythami states that Talhah-Bin-Amr Al-Makki is a very weak narrator.

[1260] Rated matruk by Al-Daraqut ni. Al-Daraqutni states that the reporting of Juwaybir is very weak.

[1261] Al-Baqarah:24.

[1262] Rated daif by Al-Mundhiri in Al-Targhib. Also, Ibn-Adiyy, Ibn-Hibban, and Al-Daraqutni state that Al- Kudaymi makes up hadith.

[1263] Rated daif by Al-Iraqi. Al-` Iraqi states that the sanad of this hadith is weak.

[1264] Rated matruk by Al-Haythami in Majma` Al-Zawa'id. Al-Haythami states that Juwaybir is a very weak narrator.

[1265] Rated da` if by Al-Suyuti.

[1266] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1267] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1268] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1269] Rated d aif by Al-Iraqi in Ihya'Ulum Al-Din. Al-Iraqi states that Muhammad-Bin-Marwan Al-Suddi is a weak narrator. Also, Ibn-` Adiyy states that the reporting of Abu-Malik Al-Wasiti is very unreliable.

[1270] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1271] Rated daif by Al-Albani in Daif Al-Jami` Al-Saghir.

[1272] Rated daif by Al-Dhahabi in Miza n Al-Itidal . Al-Dhahabi states that Muhammad-Bin-` Abdullah Al-Ansari reports munkar hadiths.

[1273] R ated matruk by Al-Dhahabi in Mizan Al-I` tidal. Al-Dhahabi states that Dinar Abu-Mikyas Al-Habashi is a liar.

[1274] Rated matruk by Al-Daraq utni. Al-Daraqutni states that Qasim-Bin-Ibrahim is a liar. Also, Al-Dhahabi states that Abu-Umayyah Al-Mukhatatt is a weak narrator.

[1275] Rated daif by Al-Haythami in Majma Al-Zaw a'id. Al-Haythami states that the sanad contains Nuh-Bin-Dhakwan and other weak narrators. Also, Ibn-

Hibban, Al-Bukhari, and Yahya-Bin-Main state that Suwayd-Bin-Abd-Al-`Aziz and Ayyub-Bin-Dhakwan are unreliable narrators.

[1276] Rated daif by Ibn-Adiyy. See also the rat ing of Qudsi Hadith No. 1192.

[1277] Rated mawduby Al-Dhahabi in Talkhis Al-Wahiyat. Also rat ed mawdu by Ibn-Hajar in Lisan Al-Mizan and Daif Al-Jami Al-Saghir and Al-Silsilah Al-Daifah. Also, Tammam-Bin-Muhammad Al-Razi and Ibn-Asakir state that `Ubaydallah-Bin-Muhammad Al-Mu'addib is a weak narrator.

[1278] Rated mawdu` by Ibn-Al-Jawzi. Al-Jawzi states that one of the unknown narrators in the sanad fabricated the hadith.

[1279] Rated mawduby Al-Juraqani. Al-Jur aqani states that this hadith was fabricated by Abu-Al-Saadat Ahmad-Bin-Mansur. Al-Juraqani further states that, according to Ibn-Mandah, Abu-Al-Sa`adat is a liar, a heretic, and a disbeliever.

[1280] Rated daif by Al-Uqayli. Al-Uqay li states thatUmar-Bin-Abi-Salih Al-Ataki reports munkar hadiths. Also, Abu-Hatim Al-Razi states that Said-Bin-Al-Fadl Al-Qurashi is a weak narrator.

[1281] Rated daif by Al-Haythami in Majma Al-Zaw a'id. Al-Haythami states that Al-Fadl-Bin-Isa Al-Raqashi is a weak narrator. Also, Ibn-Hibban states that Hafs-Bin-Umar reports fabricated hadiths.

[1282] Rated daif by Al-Muttaqi Al-Hindi. Al-Hindi states that this hadith is mudal.

[1283] Rate d daif by Ibn-Adiyy. Ibn-`Adiyy states that this hadith is munkar and is only reported by Ahmad-Bin-Bashir.

[1284] Rated daif by Abu-Nuaym. Abu-Nuaym states that Al-Fadl-Bin-Isa is a weak narrator. Also, Yahya-Bin-Main states thatAli-Bin-`Asim is a liar and untrustworthy.

[1285] Rated da`if by Al-Muttaqi Al-Hindi. Al-Hindi states that the sanad of this hadith is weak.

[1286] Rated m awduby A l-Shawkani in Al-Fawa'id Al-Majmuah. Al-Shawkani states that Muhammad-Bin-Yahya Al-Ushnani is a liar.

[1287] Rated mawduby Ibn-Adiyy in Al-Kamil. Ibn-Adiyy states that all hadiths reported by Khalid-Bin-Umar Al-Umawi via Al-Layth-Bin-Sad via Yazid-Bin-Abi-Habib were fabricated by Khalid-Bin-Umar Al-Umawi.

[1288] Rated da`if by Al-Suyuti.

[1289] Rated da`if by Al-Suyuti.

[1290] Rated matruk by Al-Iraqi. Al-Iraqi states that this hadith has no origin.

[1291] Rated da`if by Al-Suyuti.

[1292] Al-Nawawi states that scholars agree that placing one leg above the other while lying is permitted as long as the person is appropriately covered.

[1293] Rated matruk by Al-Albani in Al-Silsilah Al-Da`ifah.

[1294] Rated mawdu` by Ibn-Taymiyah. Ibn-Taymiyah states that this hadith has no sanad.

[1295] A city in Khorasan.

[1296] Rated da`if by Ibn-Hibban. Ibn-Hibba n states that the reporting of Abu-Fadalah Faraj-Bin-Fadalah is unreliable.

[1297] `Ilm Al-Batin is the study of the knowledge bestowed by God on faithful servants such as Al-Khadir (see Al-Kahf:65).

[1298] Rated mawdu` by Ibn-Hajar. Ibn-Hajar states that Al-Hasan and Hudhayfah never met.

[1299] Rated daif by Al-Albani in Mishkat Al-Masabih. Al-Albani states that the isnad of this hadith i s weak. Also, Al-Bukhari states that Sadaqah-Bin-Abdullah-Bin-Suhayb is a very unreliable narrator.

[1300] Rated da`if by Al-Suyuti.

[1301] Rated matruk by Al-Khatib Al-Baghda di. Al-Khatib states that Musa-Bin-Isa Al-Baghdadi is unknown. Also, Ibn-Iraq states that Ahmad-Ibn-`Isa-Bin-Muhammad Al-Washa' reports false hadiths.

[1302] Rated da`if by Al-Suyuti.

[1303] Rated da`if by Al-Suyuti.

[1304] Rated mawd uby Al-Khatib Al-Baghdadi. Al-Khatib states that Ahmad-Bin-Abd-Al-Rahman-Bin-Al-Jarud is a liar.

[1305] Rated da`if by Al-Suyuti.

[1306] Rated da`if by Al-Suyuti.

[1307] Rated da`if by Al-Suyuti.

[1308] Rated daif by Ibn-Ad iyy. Ibn-`Adiyy state s that Asram-Bin-Hawshab is a weak narrator.

[1309] Rated daif by Ibn-Iraq. Ibn-`Iraq states that Dawud-Bin-Sulayman Al-Ghazi is an unreliable narrator.

[1310] Rated da` if by Al-Suyuti.